PURĀṆA RESEARCH PUBLICATIONS TÜBINGEN

edited by

Heinrich von Stietencron

Volume 3, Part I

1992

Otto Harrassowitz · Wiesbaden

Epic and Purāṇic Bibliography

(up to 1985)

annotated and with indexes

Compiled under the chairmanship
of Heinrich von Stietencron

by P Flamm, H v Stietencron, J L Brockington,
A Malinar, P Schreiner, K -P Gietz, A Kollmann,
S Dietrich, R Söhnen-Thieme, A S Pfeiffer
et al.

Edited by
H v Stietencron, K -P Gietz,
A Malinar, A Kollmann, P Schreiner, M Brockington

PART I

A – R

1992

Otto Harrassowitz · Wiesbaden

Printed with a grant from the Deutsche Forschungsgemeinschaft.

Contributors:

John Leonard Brockington, Stefan Dietrich, Peter Flamm,
Kornelia Giesing, Karl-Peter Gietz, Anton Kollmann, Angelika Malinar
Alexander S. Pfeiffer, Stefano Piano, Peter Schreiner, Renate Söhnen-Thieme,
Karin Steiner, Heinrich von Stietencron, Ya. V. Vasilkov

Die Deutsche Bibliothek – CIP-Einheitsaufnahme

Epic and Purāṇic bibliography : (up to 1985) ; annotated and with indexes / comp. by *P. Flamm ... Ed. by H. v. Stietencron* ... – Wiesbaden : Harrassowitz.
(*Purāṇa research publications, Tübingen ; Vol. 3*)
ISBN 3-447-03028-3
NE: Stietencron, Heinrich von [Hrsg.]; Flamm, Peter; GT

Pt. 1. A – R. – 1992

Printed on acid-free paper (Nordland GmbH, Dörpen/Ems)
Phototypesetting: pagina, Tübingen
Printing and binding: Hubert & Co., Göttingen
Printed in Germany

ISSN 0931-9158
ISBN 3-447-03028-3

Table of Contents

Introduction

1 The bibliography in the context of Purāna and Epic research

Research on Epics and Purānas has to deal with an unusually wide range of topics, a variety of methodological approaches, and a huge bulk of only partially explored textual material The history and scope of Purāna research has been described and discussed by Ludo Rocher,[1] and the present bibliography documents the body of work extant as well as the wide range of subjects for whose treatment scholars have had recourse to the Purānas It also documents the methods employed and the changes in, or controversies on, methodological issues

While for some other branches of Indology extensive bibliographies exist (Dandekar's Vedic Bibliography or Potter's bibliography on Indian philosophy may be mentioned as two examples) no such work has been undertaken for the vast sector of Purāna research The present bibliography is an attempt to fill this gap[2] It introduces - with the help of computer techniques - additional facilities which are described below (in section 6)

Epics and Purānas are sometimes regarded as distinct literary genres, but both the characteristics of these texts (language, style, contents) and the methods of analysis and interpretation make it impossible to separate Epic from Purānic studies Our original intention of compiling a Purāna bibliography was therefore soon broadened to include the Epics and literature on the Epics or parts thereof The title of our bibliography reflects this broadening of scope

Much work on the Epics has been done and a number of valuable research tools are already available (e g B Long's Mahābhārata bibliography) But again, a general bibliography on the Epics has been missing We hope, therefore, that our work will be received as a welcome addition

This bibliography has been planned and compiled as one of three recent tasks undertaken by the Tübingen based Purāna Project as a contribution to the vast area of Purāna studies The objective of all three tasks is to provide useful tools for future research These include

- complete word indexes to the Sanskrit texts of the Purānas (starting with the Brahmapurāna);[3]

[1] Ludo Rocher The Purānas. Wiesbaden Otto Harrassowitz, 1986 History of Indian Literature II,3

[2] Lalye's bibliography of articles on Purānas does, in our opinion, not fill this gap Cf Lalye P G Purānavimarśasūcikā Bibliography of articles on Puranas. Hyderabad The author, 1985

[3] Peter Schreiner Renate Söhnen Indices and text of the Brahmapurāna. Wiesbaden Otto Harrassowitz, 1987

- extensive English summaries of contents together with indexes of names, subjects, motifs, literary genres, etc.[4], for ease of access; and
- the present bibliography of the printed literature relating to the Epics and Purāṇas.

The bibliography makes no claim to completeness, all the more because not all of the works referred to could be obtained and checked. These are marked by an asterisk. The information about them derives from secondary sources such as footnote references, etc., and may be incomplete or faulty. In all entries without asterisk the bibliographical information could be checked against the printed work itself. Many of them – though not all – have been provided with annotations. Of the 8168 titles almost three quarters (5578) are annotated.

Since the notes were written by different people over a period of several years, they are not uniform in length or detail or style. Nevertheless, we hope they will prove helpful to readers, particularly since the index of contents refers not only to titles but also to annotations.

In order to assist researchers in finding relevant material on the topic (or method) in which they are interested, this bibliography

- often contains notes referring to major subjects, viewpoints, methods and results;
- has a detailed subject index drawn from titles and annotations;
- includes references to the Sanskrit passages quoted in the annotated titles plus an index of these references;
- has an index to authors, co-authors, editors, translators, and reviewers, and names of persons mentioned; and
- gives an index of anthologies and journals used as sources. Bibliographical information about the journals is contained in the List of Abbreviations c): List of Journals.

The bibliography contains most publications up to 1985 and occasionally more recent ones still Additions and corrections are welcome with a view to a future volume.

2. The operational framework

2.1. The Tubingen Purāna Project

The Tübingen Purāṇa Project under the chairmanship of Prof. Dr. Heinrich von Stietencron was institutionally based at the Seminar fur Indologie und Vergleichende Religionswissenschaft of the University of Tübingen. It was funded by the German Research Association (Deutsche Forschungsgemeinschaft) from 1982 to 1987. The project was initially staffed by a team of three (Peter Schreiner, Renate Söhnen and Peter Flamm) Of these only one, P. Flamm, who held a part-time position, could devote himself exclusively to the compilation of the

[4] Renate Söhnen, Peter Schreiner: *Brahmapurāna Summary of contents, with index of names and motifs* Wiesbaden: Otto Harrassowitz, 1989

bibliography The two others, in addition to being mainly engaged with working on the Brahmapurāna, took charge of the conceptual and technical processing of the material by the computer This job involved dealing with successive generations of hardware and software in the university computer centre and so consumed a considerable amount of time and energy The task was later taken over by Karl Peter Gietz who handled the technical aspects of editing and revision

Since funds were initially granted for two years only, we had to operate within a limited time framework and our plans and procedures were developed accordingly It was at that stage that the contributions by John Brockington and Stefano Piano were solicited to permit the material to be covered as comprehensively as possible Collaboration with John and Mary Brockington continued throughout the project and was additionally valuable for their corrections of our use of the English language Funds for two more years were eventually granted and the bibliography grew and grew The second and final extension of the project came at a time when the work on text and contents of the Brahmapurāna was nearing completion

A number of changes occurred in the project personnel Renate Söhnen and Peter Schreiner left in 1986, nevertheless, Peter Schreiner continued to cooperate with the editors and to contribute many titles by correspondence During the following years most of the contributors worked on a part time basis Kornelia Giesing was for only two months on the project, Stefan Dietrich joined from 1986 until 1987 Both left the project for more promising academic pursuits Karl Peter Gietz, Alexander S Pfeiffer and Anton Kollmann entered the project in 1987 When Stefan Dietrich left, Angelika Malinar took over as the only full time colleague for the last phase The whole team was by now engaged in completing the bibliography whose sheer size started to pose editorial as well as technical problems Financial support from the German Research Foundation for the project ended in 1987 Nevertheless the project was continued in the following years Many further additions corrections and a general editing and final revision of the material in its entirety served to improve the consistency and formal homogeneity of both the bibliographical entries and the indexes This final monitoring was carried out during 1988-1992 at the Department of Indology and Comparative History of Religion of Tübingen University by Prof H von Stietencron and three of his senior students A Malinar, K-P Gietz and A Kollmann, external assistance was provided by Mary Brockington and P Schreiner Mary Brockington read through the whole bibliography suggested many additional corrections, and checked the English of the annotations written by those whose mothertongue is not English

2 2 Computers and TUSTLP

When the project was planned in 1979 and even later when actually commenced in 1982, the application of computers to such voluminous Sanskrit texts as the Mahāpurānas was something which had the air of a pioneering endeavour Today it is commonplace everywhere Personal computers were not yet available in the department All electronic data processing had to be done in the computer centre of the university There in the »Department of Literary and Linguistic Computing«

under the chairmanship of Prof. Dr. Wilhelm Ott the Tübingen System of Textprocessing Programs (abbreviated as TUSTEP) had been developed as a package of programs consisting of mutually compatible components which can cope with practically all processes involved in literary computing. It is a package of programs conceived for users who are not computer specialists and do not know any higher programming languages. Individual requirements and applications are accomodated by defining or modifying specific parameters.

It was with TUSTEP that work on the Viṣṇupurāṇa began in 1976.[5] Over the years we worked with four generations of main-frame computers, experienced the pangs of transition from one machine to another, and also witnessed the growth of TUSTEP, which became faster, more versatile and produced typographically ever more beautiful outputs. At no stage did we have an on-line terminal at our Institute with all that this involves in terms of data transfer, simultaneous file management on several machines, and compatibility of hardware. The computer tool was essential for the project. Its use was synonymous with fascination and dynamics, but also with temptations and frustrations.

3. Scope of the bibliography

3.1. Texts

As indicated above (cf. section 1) the original intention of preparing a Purāṇa bibliography was extended to include also the Epics, since the study of these two genres is closely interrelated. All works professing to be a »Purāṇa« have been assumed to be such. No exterior criteria were invoked to define what a Purāṇa is or ought to be.

Epics and Purāṇas are both composite genres which – in addition to cosmogony and cosmography, heroic tradition, teachings in religion and philosophy in general, and accounts of the origin and religious efficacity of sacred places in particular – include such categories as legends, hymns, Mahātmyas, Stotras, etc., as well as sections on Dharmaśāstra, Śilpaśāstra, and other sciences These categories may occur independently as well, and they are important as objects of comparison in Purāṇa research. Yet we faced the imperative of keeping the bibliography within manageable limits. We therefore excluded Dharmaśāstra literature, other branches of scholarship, and the genres of Kāvya literature, unless there was an obvious reference to some Epic or Purāṇic source. In doubtful cases we have chosen to be inclusive rather than exclusive.

The development and history of the Epic and Purāṇic stories and their numerous adaptations in other literary genres, other languages, and other countries, form part of the »Wirkungsgeschichte« (literary impact) of these texts Although we did not

[5] P. Schreiner: Die Hymnen des Viṣṇupurāṇa Materialien zur Textanalyse des Viṣṇupurāṇa. Habilitationsschrift, Tübingen 1980, which includes a reprint of two printed editions collated in interlinear form, KWIC-index, reverse index of wordforms, pāda-index, etc.

systematically include these developments, the bibliography does note those editions which seemed relevant to the study of the spread of Epic and Purānic texts in the narrower sense

Our documentation of Epics and Purānas refers to published texts We collected references to the editions (critical, partial, etc.), translations, adaptations, reconstructions, excerpts, summaries anthologies, etc, of the Mahābhārata and Rāmāyana, the Mahāpurānas, Upapurānas, caste Purānas and Sthalapurānas We excluded references to manuscripts, though some manuscript catalogues were included

The Bhagavadgītā forms a special case There exist separate bibliographies by Kapoor and Callewaert/Hemraj for this text Callewaert/Hemraj list 37 main editions of the Bhagavadgītā, arranged chronologically, 249 commentaries, some in various editions, and nearly 2000 translations into 75 languages, 273 in English alone Kapoor worked from library catalogues and lists separately different editions of the same title, reprints, etc In view of these bibliographies we felt free to omit references to the numerous reprints and translations of the Bhagavadgītā, unless a comment seemed to provide useful information, or the bibliographical information available to us was more complete than in these bibliographies

3 2 Secondary literature

The scope of the bibliography is more difficult to define when attention is paid to the contents of texts rather than to the texts as such If »Epic« and »Purānic« is taken to include everything which can be the content of these texts, then there is little from the wide range of Indian studies which can be excluded from an Epic and Purānic bibliography – philosophy, religion, mythology iconography, history, geography, sociology, astronomy, astrology linguistics medicine etc, would all have a place One is reminded of the Mahābhārata dictum that what is not found here is not found anywhere

Parallels of content or subject matter in non textual sources can contribute to the understanding of the contents of the texts, and vice versa For example descriptions of iconographic details of the appearance of a deity call for comparison with the specimens preserved in Indian art and iconography To that extent, literature on iconography bears on Purāna research and is occasionally found in our bibliography Similarly, some titles on Indian history, epigraphy numismatics, etc., are included when they directly refer to Epics or Purānas. The fields touched on in this way include iconography and art, myths and mythology, ritual and practical religion

Secondary literature was mainly collected in Western languages (English, French, German, Italian, Dutch, occasionally others) Secondary literature in modern Indian languages was not collected (occasional references are fortuitous)

4. Bibliographical sources and their verification

In principle, titles were taken from the publication itself by the staff of the project. Only these are classified as verified. All others are marked by asterisks. Additional material was taken from, or checked against, the catalogues of the Tübingen University Library and the National Union Catalogue. We also used the bibliographical data provided by L. Rocher in his History of Purāṇa literature. Callewaert/Hemraj were consulted and excerpted (and frequently corrected and supplemented) for secondary literature on the Bhagavadgītā. We were able to draw on a collection of photocopied tables of contents (periodicals) at the Seminar für Indologie und Iranistik, University of Munich, and a collection of reviews at the Institute für Indische Philologie und Kunstgeschichte at the University of Berlin. For a list of other collective sources such as journals, felicitation volumes, etc., see the index of sources used and the list of journals included in the lists of abbreviations.

5. User's guidelines

First and foremost, we would suggest that all information be accessed via the indexes. The user is advised to read the following pages carefully. For brief information he may turn to the »Short guidelines ...« on p. XXII. In order to make the most effective use of our bibliography, the reader will also need to become familiar with the conventions and rules observed in compiling and printing it. While preparing the bibliography we chose to enter data according to rubrics – somewhat similar to the structure of a database. The separate parts of this publication (part 1: the bibliography, part 2: the indexes) are described below along these lines.

5.1. The bibliography

The bibliography is presented as an alphabetical list of publications; each title appears only once, but translations and revised editions are mostly given as separate entries (in the case of text editions – VePr editions, etc. – we included as separate entries all non-verified later editions of a text unless available information on title, editor, extent, etc., sufficed to identify them as simple »reprints«). Sorting is done according to authors; in case of anonymous works, anthologies, etc., it is done according to title (cf. 5.2). Great care has been taken to give bibliographical details as fully and accurately as possible. In the case of non-verified entries we reproduce the most complete information available to us (often collated from more than one source).

Bibliographical information is clearly distinguished from annotations as well as from other editorial additions or changes, these being marked either by square brackets or by means of typography (smaller type)

Each entry carries a number printed in the margin. This gives the reference by which a title is identified in the indexes In the case of titles which have not been verified an asterisk (*) follows the entry number.

5 2 Sorting of entries

- The bibliography is primarily sorted in terms of names of authors, furthermore, names are standardized (see 5 3 »Names of authors« and 6 1 »Index of Names«) Publications by the same author are arranged alphabetically according to the wording of the title (articles omitted)
- Works which have an editor but no author appear according to the title The name of the editor, plus indication of reference number, is found in the index of names
- In all cases articles and prepositions occurring as first words of titles are disregarded for sorting purposes Initials and academic titles occurring as first words however, are determinant for sorting purposes (Examples »A D Pusalker felicitation volume« is sorted under A, »Dr R D Bhandarkar commemoration volume« will be found under Dr)
- Diacritics and German umlaut vowels are not sorted
- In the case of anonymous texts (mostly in Sanskrit) a standardized »reference title« in square brackets precedes the actual title (e g »[Bhagavadgītā]«) In this way we have collected together texts whose title differ so greatly in wording or spelling that they would otherwise have appeared at widely separated places (e g Bhagavadgītā, Bhuguvudgeeta Śrīmad Bhagavadgītā The song of the Lord etc)
- Anthologies of anonymous literature (containing e g passages from Rāmāyana and Mahābhārata) are sorted according to their title No »reference title« has been given because more than one would have been required The reader will find these texts in the index of contents under »anthologies« and under the individual texts
- The reference title is used also for classical commentaries translations, modern adaptations and editions of parts of a text Example Sūtasamhitā is sorted under »Skandapurāna« The reader who is not aware that this text forms part of the Skandapurāna will find »Sūtasamhitā« in the index of contents We have made only two exceptions to this rule, viz Bhagavadgītā and Harivamśa (both might have appeared under »Mahābhārata«)
- Classical translations and adaptations by an author are sorted under the author s name (e g »Rāmacaritamānasa« appears under »Tulasīdāsa«) except in the case of classical translations and adaptations from Greater India (Indonesia etc) which are always entered under their original Indian titles (though they may be attributed to an author)
- The various editions translations etc , of anonymous texts are sorted according to the year of their first publication (given after the standardized title)

5 3 Names of authors

Sorting by computer is strictly mechanical according to sequence of letters This may lead to separation of entries which belong together »Hazra R C « and »Hazra Rajendra Chandra« are not identical for the computer, nor can the machine recognize that »Agravāla Vāsudevaśarana« and »Agrawala, Vasudeva Sharana« and »Agrawala V S « all refer to the same person Had modifications in the

spelling of names been made only in the program, i.e. invisible to the user, the result would have been confusing. We have, therefore, used standardized names (all added in square brackets), taking 1. the fullest form of a name (supplemented if necessary); 2. the most frequent form of its spelling (which in the case of Indian names is not necessarily the Sanskritized version). The name as actually printed in the book follows if spelled differently. Supplementation and standardization of names of course presupposes that we could be reasonably confident of the identity of the author. In case of unverified entries this condition could not always be fulfilled.

The use of standardized forms of names for sorting means that a publication may not appear at the place where it would be expected according to the spelling of the author's name on the publication. In the index of names we have included a cross-reference to the standardized form at the appropriate alphabetical position of each variant (e.g »Caṭarjī Śāstrī, Aśoka see Chatterji, Asoke«). All variants of names are noted in the index. Our suggestion and advice that the bibliography should be approached via the indexes is worth repeating here.

Where the spelling of last names did not affect the sorting of bibliographical entries, i.e. in the case of editors, reviewers, etc., we simply reproduce the name as given in the source, though the program for the index uses the variant as well as the standardized form.

Where different spellings of a name appear in the same publication (e.g. where there are two title pages, one in Devanagari and one in Roman characters) both versions are reproduced separated by a slash (e.g. »Bhattacharya, Ram Shankar / Bhaṭṭācārya, Rāmaśaṃkara«), the first being the one closer to the standardized form.

Due to the fact that the comma is sorted as the first character of the alphabet and the blank as the second, combined surnames will be found after surnames which consist only of the first part of these (e.g. »Rao, Venkata« precedes »Rao Sastri, Shakuntala«, and »De, Sushil Kumar« precedes »de Casparis, J. G.«).

5.4. Titles

Titles are reproduced strictly according to source, including older conventions of transliteration, diacritical marks, etc. Antiquated spellings, misprints, awkward abbreviations, etc., may be confirmed by a »[sic]«.

If our source did not give the exact title or only paraphrased it (e.g. in the case of editions) we included a hypothetical form of the title in square brackets. To avoid redundancy we made an exception where the hypothetical form was identical with the standardized »reference title« (cf. 5.2). In the same way a translated form of the title may follow a title in an unfamiliar language.

The rule that the title should be reproduced exactly as printed on the publication required two modifications, concerning punctuation and capitalization.

If the source contained punctuation it could be copied; otherwise title and subtitle were separated by a colon; various parts of a long title might also be separated from each other by semicolon and commas. Statements of ascription including additional information (»translated from the Sanskrit into English with explanatory notes

by «) were also transcribed, even where this meant that the name of the editor or translator – as syntactically inseparable – had to become part of the title

The typographic variants of scripts used in titles are not reproduced Frequently titles are capitalized throughout or, in the case of non Roman scripts, no capital letters may occur We therefore treat a title as a sentence and observe the same rules of capitalization as would apply in a regular sentence In the case of Indian words we capitalized them when we felt that they belong to the English language

If there are two versions of a title both are reproduced, separated by a slash

5 5 *Place, year and pages of a publication*

Where information on these points is contained in our sources it is reproduced The verified edition is given first, which explains why we may mention a later edition before the first edition The year of publication includes, in certain cases, the era used When dates are given in terms of several eras they have all been included Where the year had to be expressed in A D terms, the editors used the following formula

A.D = samvat − 57
= śaka + 78
= B S + 593

Cross references inform the reader about original sources, translations and revised editions Page numbers are always given in Arabic numerals, even where Roman numerals are used in the publication

5 6 *Collections anthologies festschrifts*

These categories of publications are entered under the title, not under the name of the editor This applies also to felicitation volumes commemoration volumes, etc Frequently such volumes are known and quoted under the name of the scholar honoured These names can be looked up in the index of names where it is followed by »festschrift for«, as well as in the index of contents under the catchword »festschrift«

When several publications from a collection of essays or festschrift have been listed as separate entries, the source appears in abbreviated form, for full bibliographical details the user is referred to the main entry (the user should note that the omission mark » « always indicates the existance of a main entry), in the case of journals to the list of abbreviations (journals) The annotation to the main entry of such a volume will list the essays included from that volume

5 7 *Annotations*

The objective of providing an annotation along with the bibliographical information is fourfold

- to indicate the contents of the publication,
- to indicate the approach or method used,
- to summarize the results,

- to summarily point out textual parallels, relationships to other texts (from other literary genres). The language of annotation is English throughout; quotations from other languages have been translated.

Key-words from the annotations are incorporated in the index of contents. But not all comments are equally elaborated. Some are very brief while others are longer. They were written by different people at different times. The index is therefore not an exhaustive indicator of contents. Also, the annotation does not seek to replace a critical review; nevertheless it seemed appropriate to stress the inevitable subjective element by adding the name of the commentator (in the form of a siglum; see the list of sigla).

Since we took note of reviews wherever we encountered them it seemed reasonable to quote from reviews of books. The source of the quotation has in all cases been indicated; the siglum of the »author« who made use of a review has been added in order to exculpate the reviewer from any possible onesidedness which might result from the need to abbreviate and select. Abbreviations and transliteration have been automatically altered to conform with the ones used in this bibliography.

Whenever possible, we quoted from summaries given by the author of a publication (at the beginning or conclusion of his work, occasionally printed as English summaries of publications written in other languages). Sometimes, this proved to be an easy and diplomatic method of characterising an author's approach. A liberal use of quotations proved a useful means of preserving some of the vivid colours and different accentuations of this research literature.

5.8. *Quoted passages*

In many cases, references to textual passages (from Epics and Purāṇas, the latter being restricted mainly to the so-called Mahāpurāṇas) occurring in articles, are listed below the entry. The »Index of quoted passages« lists these references. The numerous passages dealt with in monographs on a particular text or subject were often omitted. Please refer to the index of contents for finding these monographs.

In practice this rubric (and the index based on it) created more problems than we had anticipated. It must suffice to list some of them and to indicate how we dealt with them:

- Of many texts there exist a number of editions, with divergent divisions into chapters and variant counting of ślokas. The same passage may, therefore, occasionally appear under different numbers Wherever possible we have added a reference to the edition used by the author. But many authors do not indicate the editions used; this leads to »unqualified« quotations which it will be difficult to locate. It was not possible to repair this deficiency of the sources. Concordances to the various editions of most Purāṇas do not yet exist and remain an important desideratum.
- References to texts in publications are prone to printing mistakes; references which, to the best of our knowledge, were »impossible« (e g. a book 7 does not exist in any Viṣṇupurāṇa we know of) had to be tacitly omitted. In all other cases references are listed as given by the authors.

- There is no standardized format for writing references, the punctuation between the different parts of a reference (part, book, khanda, chapter, verse, etc) is far *from uniform and frequently not unambiguous* We standardized as far as possible using punctuation marks in following sequence Figures following a comma indicate chapters, figures following a period indicate verse numbers Hyphen links numbers within a unit Examples »1,2-4« reads »book 1, chapters 2 to 4« while »1 2-4« reads »chapter 1, verses 2 to 4« *Figures preceding a comma* indicate books or other large units, slash separates these large units (such as khanda kända parvan ardha etc) Example SkP 1/3/2,5 2-4 refers to Skandapurāna, Maheśvarakhanda, Arunācalamāhātmya, uttarārdha, chapter 5, verses 2 to 4 Semicolon serves to separate references.
- *The number of references in a publication might be so large that for practical* considerations it was not feasible to include them This applies to many of the standard publications on a subject These monographs are not represented with regard to quoted passages either in the bibliography or in the index of quoted passages Where references were deliberately omitted or selected, a *note may be* added in the rubric of »quoted passages«
- Mere mention of the fact of a textual reference in a publication can be considered of little help to the user who wants to locate that passage in a publication, especially in the case of long publications One answer could have been to provide *not only a list of quoted passages but an index to quoted passages for each* publication, this was clearly not possible within the scope of this bibliography But the bibliography and its indices are not meant to substitute for the actual reading of the titles listed And a careful reader will find what he is looking for, if he knows that it is there

The list of *quotations as printed in the bibliography is sorted according to the* abbreviated texts and the references Each quotation occurs only once, even if it is repeatedly returned to in the text In order to save space consecutive verses have been grouped together For example, an entry like BhāgP 1,3 8-14 shows that each of these verses is quoted in the work mentioned It does not necessarily mean that they are all quoted at the same place nor that each verse is dealt with only *once* The author may revert to the same verse (or verses) several times, possibly improving or deepening his interpretation or using it in different contexts. He may discuss one verse first and the preceding one later, he may deal with them completely out of sequence The reader, therefore is advised not to contend himself with finding a quotation or a part of it, but *to look through the article for further treatment of the* same passage or adjacent verses.

In the light of these given conditions the outcome of our attempt to list and index quoted passages must be used with discretion It remains the task of the reader to identify each passage and to locate it We are still convinced that the effort was worthwhile, and that the lists and the index provide an additional clue to secondary literature for those actively involved in Purāna research. After all, here no less than in any other aspect of our work, the bibliography can only reflect the state of affairs. If that is dismal it might still serve as a plea to authors and editors to work towards its improvement

5.9. Reviews

Reviews are a category of literature which has become the subject of specialized bibliographies. It seemed reasonable to include them if they happened to come our way. On the other hand, it would have been redundant to treat each review as a separate entry. We have added references to reviews at the end of an entry. It should be stressed that this collection is not the outcome of a systematic search. The fact that no reviews of a title are listed by no means indicates that no reviews exist.

6. The indexes

6.1. Index of names

This index lists the names of authors (all the authors mentioned, not just the first one), editors, commentators, reviewers, honoured persons, and authors of introductions. Names are listed according to their fullest form, i e. with complete first names; square brackets indicating an addition by the editors to the bibliography are omitted in the index. This means that an author's name with abbreviated first names may not figure in the index, though it might appear in some publications. We assume that a user looking for, e g, »Agrawala, V. S « will recognize that »Agrawala, Vasudeva Sharana« might fit. The standardized forms of names are also included in the index.

In order to avoid too many abortive searches, an indication of whether an author figures only as editor, commentator, translator, person honoured, or reviewer has been provided in the index. In some cases this entails repetition of entries of the same name.

Names are sorted according to the Roman alphabet; diacritical marks, including the German umlauts, are ignored. Thus, for sorting purposes, »ü« is equivalent to »u«, »Ś« is equivalent to »S«, and »Sh« is equivalent to »S-h«.

References are grouped under the standardized forms of each name; variants which are sorted differently are included with a cross-reference to the standardized forms (e g. Banerji, A. see Banerjee, A.); all variants occuring in the publications are listed after the standardized form and are marked by »also« (e.g. Gokhale, Dinkar Viṣṇu also Gokhale, Dinkar Vishnu).

Decisions had to be made as to which part of the Indian names functions as surname and should thus be adopted for sorting purposes The rule »last-name is surname« does not take into account the fact that many last parts of Indian names are titles or caste-determinants rather than surnames and that, in South India generally, the name before last functions as surname. Moreover, such parts are often joined to the preceding part (e g. »Śrīnivāsaśarmā, S.« occurs besides »Śrinivasa Śarma, S «) The rules we apply to the Indian names conform with the standard employed by German libraries.

For the sake of convenience, cross-references from the last part of the name of a given author have been included in the index in all such cases (e g Aiyar, K. Balasubrahmania see Balasubrahmania Aiyar, K.).

In order to avoid redundancy the cross reference is dropped where it follows immediately after the entry to which it refers and where the variant forms are listed under »also«

6 2 *Index of contents*

6 2 1 Objectives

The »Index of contents« seeks to make accessible the contents topics, subjects, methods, motifs texts, etc., which feature in research on Epics and Purāṇas To avoid misunderstandings it should be stated that this index is an index of the bibliography and not an index of the publications listed What does not figure in the titles or in the annotations cannot appear in the index (even though we and indeed anybody familiar with a publication may know that much more is contained in a book than our comments indicate)

6 2 2 Structure of entries

The entries in the index of contents have not been automatically compiled from the titles and comments rather they have been specially edited and formulated so as to conform to certain conventions of »syntax« and conceptual framework The basic convention of syntax is to use formulations which concatenate entry words (mostly by means of conjunctions and prepositions) in such a way that the expression can be automatically split up and turned around in order to form another entry E g »ātman and body in BhG« will also be indexed as »body in BhG ātman and« and as »BhG ātman and body in« if the respective prepositions are marked as dividers

It was not possible in all cases to formulate reversible entries which are uniformly explicit exact and stylistically smooth in all their transformations The reader should be aware of the structure of these entries and of the »mechanical« component in their generation Unqualified »single word« entries may occur in the case of names or categories of texts or in the case of proper names It should be noted that the index is not classificatory and hierarchical That the first word or the first group of words is replaced by dashes is intended only as a visual aid in scanning a page for a catchword

6 2 3 *Language Sanskrit terms*

The language of the index (as of the annotations) is English entries from non English titles had to be translated into what seemed acceptable terminology A number of Sanskrit terms were introduced on the assumption that the user of an Epic and Purāṇic bibliography would know Sanskrit However it was felt that despite the fact that »Sanskritization« would offer a convenient way out of the maze of terminological confusion the bibliography should not exclude scholars from other disciplines from profitably using it Cross references are used to refer from the English translation to its Sanskrit equivalent

6.2.4. Classificatory concepts

An index may use the terms actually used in the source as key-words or it may collect and standardise various terms found under one catchword To produce nothing but an index of key-words was ruled out since it would have meant reproducing the original languages and would have failed to collect similar information under the same heading. In the literature recorded by the bibliography terms like e.g. »cult«, »rites«, »ritual«, »worship« are not used in any strict or exactly defined sense, and they seem to be almost arbitrarily interchangeable.

The variety of topics, the lack of canonization of terminology and methods, and the pragmatic requirements of having to put all specimens of widely differing usage into an index led to discussion of the desirability and feasibility of developing a systematic framework for purposes of classifying the subject matter and methods of Purāṇa research as reflected in the bibliography.

The classification of methods and subject matter under headings like »sociological interpretations«, »iconographical data«, etc, which is used by most of the bibliographies consulted, has the advantage of making the material more accessible. By adding classificatory concepts to the factual details in the index the reader is enabled to select materials of interest to him without being forced to look up each possible key-word. Also, the material is opened up to those who are not familiar with certain specifications and details.

However, in the present bibliography not everything could be covered by classificatory concepts. In particular, all those titles which were not verified could not be classified in detail, since too little was known about subject matter and method. Another difficulty in the application of classificatory concepts was on a more theoretical level: such an approach does not distinguish sufficiently between subjects and methods (»sociological data« vs. »sociological interpretations«); also, the classified areas themselves cannot be succinctly differentiated (»political« data can also be »social« data and, vice versa) To solve this problem each publication would have had to be listed under a number of different headings – a procedure leading to considerable redundancy in the index. From this point of view it seemed to be more desirable to abstain from classificatory concepts.

The index as it stands represents a compromise which tries to incorporate the positive elements of both types of index. Classificatory concepts are used (e g. »geographical data: Laṅkā in Rāmāyaṇa«); the factual details are also indexed separately (»Laṅkā in Rāmāyaṇa, geographical data« and »Rāmāyaṇa, Laṅkā in, geographical data«). Thus, users have at their disposal a combined key-word and catchword index.

6.2.5. Cross-references

Cross-references are used to draw the user's attention to related subjects and catchwords (»see also«); they are further used to record terms occurring in titles, which have, however, been included in the index under some other catchword (e g. »reincarnation, see rebirth«)

6 2 6 *Sorting*

Entries were sorted in strictly alphabetical order First words or expressions identical with those of the preceding entry are represented by a dash Entries are formulated in freely ranging fashion not according to a preconceived hierarchy of concepts and not according to a thesaurus of key words The order of entries under a catchword in the index carries no weighting or systemic implications

Cross references are sorted at the end of an entry Where the wording of the cross reference runs parallel with more than one word of the surrounding entries it is placed after the expression with which it coincides.

The addition »[monograph]« is used to indicate those publications which deal with a subject in a comprehensive way Generally speaking neither the comment nor the index can cover all the details and ramifications of a subject as treated in a monograph The qualifier »monograph« thus serves as an abbreviating device Catchwords bearing this qualifier are put at the beginning of an entry

6 2 7 *References to texts*

Where motifs topics names of characters or places etc occur specially connected with particular texts this has been included in the index (e g »Gautamī in Brahmapurāna«) In order to avoid cumbersome duplication of entries in cases where the same motif was dealt with in several texts (e g in the case of a study like P Hacker s »Prahlāda « which would have to be indexed under »Prahlāda story in Visnupurāna« and similarly with reference to another nine texts at least) we introduced the addition »in Epics and Purānas« as a summary tag the list of quoted passages in the annotation to the title will in most cases provide details on the texts referred to

A problem was raised by titles which refer to »Epics and Purānas« or to »Purānas« in general To add »in Purānas« seemed redundant since the whole bibliography concerns Epics and Purānas »Purana(s)« as catchword was retained only in those cases where the literary genre or group of texts in general is the subject of a publication

Texts or categories of texts which are discussed in relation to Purānic topics have frequently been mentioned in the annotation and may have been indexed without further specification

6 2 8 *Rules for using the index*

1 Read all index entries under a catchword Related motifs and contexts may differ only by additions which however lead to different alphabetical ordering (e g »Visnu and *avatara* concept« and »Visnu in Bhāgavatapurāna, *avatāras* of«)

2 Watch out for cross references at the end of a catchword

3 Read the bibliographical entry (entries) referred to – including the annotation – keeping one s eye open to other possible catchwords and motifs which might occur in a particular context or concerning a particular subject

4. Look at the list of quoted passages (where a bibliographical entry includes such a list) and countercheck the index of quoted passages for other possible publications referring to the same passage.

6.3. *Index of quoted passages*

This index lists the references to Sanskrit passages quoted in the annotated entries of this bibliography.

Figures preceding comma refer to books or other large units, such as *khaṇḍa*, *kāṇḍa*, *parvan*, *ardha*, etc. If there are more than one of such units, these are separated by slash. Figures following comma are chapters, figures following a period indicate verse numbers. The indication (if any) of the edition referred to is printed and sorted after the numerical part of the reference (e g. »Mahābhārata 3,141.22 (cr.ed.)« or »Mahābhārata 12,231 (B)«. All numerically identical references to a text are grouped together. The user will have to interpret them in the light of his knowledge about the editions indicated (the chapter MBh 12,231 in the critical edition has a different number in the Bombay edition, viz. 240). The task of looking up a concordance (e.g. in the critical edition of the Mahābhārata) is left to the user. In the case of an entry without specification of edition, content and context as provided by the title and the annotation will have to be consulted.

Often sections of a Purāṇa or Epic (such as Devīmāhātmya of Mārkaṇḍeyapurāṇa or the Nalopākhyāna of the Mahābhārata) are quoted without reference to the main text they belong to. Frequently they form separate editions In the index they are all listed under the main text, placed after the numerical entries. Thus, Devīmāhātmya passages can be found in Mārkaṇḍeyapurāṇa chapters 81-93 and at the end of Mārkaṇḍeyapurāṇa under subtitle Devīmāhātmya. Cross-references are given. Listed at the end of the main entry are also sections claiming to belong to a Purāṇa, but without clearly defined position in the printed editions. This applies to the Saṃhitās of Skandapurāṇa and to various Māhātmyas. Here also cross-references are given. The sequence of numerical references in the index is as follows: major and minor units (chapters and verses) are arranged in ascending mode, i e., larger units follow smaller units. Example:

Rāmāyaṇa 4,40 (= Rm *kāṇḍa* 4, chapter 40)
- 4,40-43 (= Rm *kāṇḍa* 4, chapters 40-43)
- 4,40-44
- 4,40.2 (= Rm *kāṇḍa* 4, chapter 40, verse 2)
- 4,40.2-6
- 4,40.3

6.4. *Index of sources used: anthologies and journals*

This index gives a survey of all anthologies of essays, commemorative volumes, festschrifts and volumes of journals from which articles have been included in the bibliography. The data listed here are preceded by »in:« or »from:« in the text of the bibliography. Users interested in a certain journal can look up here the reference numbers of all articles from a particular journal included by us in the

bibliography Anthologies and festschrifts which have not been given main entry status in the bibliography can also be looked up here (if there exists a main entry the information is given in abbreviated form) If festschrifts form part of a journal or are identical with it they are listed twice first under their title and then under the volume of the journal in which they appeared Articles and prepositions are disregarded as first words for sorting purposes

7 Lists of abbreviations

This list is divided into three parts a) List of Sigla, which includes the names of the authors of our annotations, b) List of Abbreviations, which contains general abbreviations and abbreviations of texts, languages, etc , and c) List of Journals, which includes the abbreviations of journals The latter list gives the place and year of publication of all journals from which entries in the bibliography are taken, if known to us The information is mostly taken from the »Tubinger Zeitschriften Verzeichnis« of the University Library of Tubingen and from the »Zeitschriften-datenbank« (compiled by the Staatsbibliothek Preußischer Kulturbesitz, Deutsches Bibliotheksinstitut, Berlin 1989), in the case of Indian journals, also from »Indian periodicals in print« (edited by H N D Gandhi Jagdish Lal, and Suren Agrawal, Delhi Vidya Mandal, 1973), as well as from »Current Indian periodicals in English an annotated guide« (compiled and edited by N N Gidwani and K. Navalani, 2nd revised and enlarged ed Jaipur Saraswati Publications, 1978)

8 Short guidelines for the use of the bibliography

1 Consult the index of names for all authors, editors, etc. In the bibliography these names may have been standardized (see 5 2 and 5 3) Cross-references are given in the index

2 Consult the index of contents for all titles It will also give references to titles forming part of collections (in anthologies, festschrifts, etc.) and as such not listed in the main entry

3 All commemoration volumes, festschrifts, etc., will be found in the index of names (the name of the honoured person followed by »festschrift for«) or in the index of contents under the catchword »festschrift«

4 Anthologies are listed under the title (not the editor) They can be traced in the index of contents under the catchword »anthologies of essays« or under a major catchword of the title

5 For full bibliographical details of journals see the lists of abbreviations, for full details of anthologies, festschrifts, etc , see the main entry

6 For quoted textual passages from Epics and Purāṇas see the index of quoted passages plus monographs on the text or parts thereof (see the index of contents for finding monographs)

7. The index of names spells out the first names even if some publications print only initials.
8. When using the index of contents, do not rest content with the first entry where the catchword appears in the context being looked for. There may be more related entries with slightly different wordings. Thus all entries listed under the catchword should be read, as should also be the explanation in 6.2.
9. For sorting purposes, diacritical marks (including the German umlauts) are ignored in the alphabetical sequence. Articles and prepositions as first words are ignored for sorting purposes; titles however are not ignored (e.g. Dr.).

Acknowledgements

We gratefully acknowledge the generous support of the German Research Association without which our work would not have been possible.

Special thanks are due to our »external« collaborators. John Brockington and Stefano Piano provided us with sizeable privately collected bibliographies. John and Mary Brockington have been most intensively associated with the bibliography; John has continued to send additions and has contributed a great number of annotations. We are particularly grateful to Mary Brockington who read through the whole bibliography and suggested innumerable corrections of and improvements to our English expression and style. It goes without saying that she should not be held responsible for whatever blunders remain.

Thanks are also due to Karin Steiner and Martin Christoph-Fuchsle who, in the last phase of editorial work, helped in the proof-reading and in verifying and correcting a great number of entries.

We have greatly profited from the fact that the Tübingen University Library has been collecting Indological publications with special support from the Deutsche Forschungsgemeinschaft (»Sondersammelgebiet Südasien: Indologie, Drawidistik, Tibetologie«) and is therefore extremely rich in Indological literature. We wish to thank Dr. George Baumann, director of the Oriental Department of the University Library, and other staff of the library, for supporting our work in all respects

The bibliographical material collected at the Seminar fur Indologie und Iranistik of the University of Munich was made freely accessible by Prof. Dr. Dieter Schlingloff during a single, all-too-brief working session in Munich We also excerpted the collection of references to reviews housed at the Institute fur Indische Philologie und Kunstgeschichte at the University of Berlin.

Last but not least, we are greatly indebted and grateful to the staff of the Department of Literary and Linguistic Computing at the Computer Center of Tübingen University under Prof. Dr. Wilhelm Ott. Not only have they provided us with a tool, TUSTEP, which proved indispensable in preparing and publishing this bibliography; moreover, they have patiently listened to our many problems and queries, and have suggested many a solution to tricky points in managing data or sorting routines.

We now present the outcome of our work to the public It is our hope to have provided a useful tool for further research Further correction, revision and compilation may indeed become necessary before long Hence comments and suggestions from anyone actively involved in Epic and Purāna research or with an interest in this field are welcome and will be carefully evaluated A final word the quality of the international response will be instrumental in determining whether funds can be raised to continue the work

February 1992

Seminar für Indologie und
Vergleichende Religionswissenschaft
Munzgasse 30, 7400 Tubingen

The Editors

App. = Appendix
ĀpŚS = Āpastambaśrautasūtra
ASS = Ānandāśrama Sanskrit Series
ĀśvGS = Āśvalāyanagṛhyasūtra
ĀśvŚS = Āśvalāyanaśrautasūtra
AV = *Atharvaveda*
b. = born
B = Bombay (edition)
BĀU = *Bṛhadāraṇyaka-Upaniṣad*
BauDhS = Baudhāyanadharmasūtra
BauGS = Baudhāyanagṛhyasūtra
BauŚS = Baudhāyanaśrautasūtra
B.C. = before Christ
BdP = Brahmāṇḍapurāṇa
Beng = Bengali
betw. = between
BhāgP = Bhāgavatapurāṇa
BhG = *Bhagavadgītā*
BhGU = Bhagavadgītā-Upaniṣad (of MBhāgP)
BhottP = Bhaviṣyottarapurāṇa
BhVBh = library catalogue of Bhāratīya Vidyā Bhavan
BhvP = Bhaviṣyapurāṇa
BibInd = Bibliotheca Indica
bk = book
BORI = Bhandarkar Oriental Research Institute, *Poona*
Br = Brāhmaṇa
BṛDhP = Bṛhaddharmapurāṇa
BṛNāP = Bṛhannāradīyapurāṇa
BrP = Brahmapurāṇa
BrS = Brahmasūtra
BṛSa = Bṛhatsaṃhitā of Varāhamihira
BrSBhāṣya = Brahmasūtrabhāṣya of Śaṅkara
B S. = Bengal *samvat*, Bengal era, beginning 593 A D.
BVP = Brahmavaivartapurāṇa
b/w = black and white
c(a) = *circa*, approximately
C = Calcutta (edition)
Callewaert/Hemraj = Callewaert, Winand M.; Hemraj, Shilanand: *Bhagavadgītānuvāda* ... 1983
cent = century
cf. = *confer*, compare
ch(s) = chapter(s)
ChāBr = Chāndogyabrāhmaṇa
ChāU = Chāndogya-Upaniṣad
Chin = Chinese

ChSS	=	Chowkhamba Sanskrit Series (= Caukhambā Saṃskṛta Granthamālā)
CiPr	=	Citraśālā Press
col	=	column(s)
col	=	coloured (illustrations, etc)
comm	=	commentator(s), commented
cr ed	=	critical edition
D	=	Delhi (edition)
DBhāgMā	=	Devībhāgavata(purāna)māhātmya
DBhāgP	=	Devībhāgavatapurāna
DhP	=	Dharmapurāna
DhS	=	Dharmasūtra
D Litt	=	Doctor of Literature
do	=	*ditto*, the like
Dt	=	Dutch
ed	=	editor, edition
e g	=	*exempli gratia*, for instance
Engl	=	English
ERE	=	Encyclopedia of religion and ethics Hastings, James [ed] Edinburgh T & T Clark, New York Charles Scribner's Sons, 1908ff
esp	=	especially
et al	=	*et alia*, and others
etc	=	*et cetera*, and so on
fasc	=	fascicule(s)
f(f)	=	the following page(s), year(s)
fig	=	figure(s)
fl	=	flourished, lived
forew	=	*foreword, author of the foreword*
Fr	=	French
G A	=	*gaurāṅga abda*, era of Caitanya, beginning 1486 A D
GaP	=	Garudapurāna
GautDhS	=	Gautamadharmasūtra
Ger	=	German
Gildemeister	=	Bibliothecae Sanskritae specimen *Gildemeister, Ioannes [ed]* 1847
GiPr	=	Gītā Press
GMS	=	Gurumandala Series (ed by Manasukharāya Mora)
GopBr	=	Gopathabrāhmana
GOS	=	Gaekwad's Oriental Series
GS	=	Gṛhyasūtra
Guj	=	Gujarati
Hi	=	Hindi
h š	=	*hidjrī šamsī, Mohammedan era (solar years after hidjra, 622* A D)

HV	=	Harivaṃśa
HVMā	=	Harivaṃśamāhātmya
ibid.	=	*ibidem*, in the same place
i e.	=	*id est*, that is to say
IE	=	Indo-European
IFI	=	*Institut Français d'Indologie*
ill.	=	illustration(s), illustrator
incl.	=	including
introd	=	*introduction, author of introduction*
IOLC	=	India Office Library Catalogue
It.	=	Italian
JagPr	=	Jagadīśvara Press
JaiBr	=	Jaiminīyabrāhmaṇa
JaiGS	=	Jaiminīyagṛhyasūtra
JaiS	=	Jaiminīyasūtra
JaiU	=	Jaiminīya-Upaniṣad
Jīv	=	*Jīvānanda (edition)*
Jp.	=	Japanese
K	=	Kumbhakona (edition)
Kan.	=	Kannada, Kanarese
KāP	=	Kālikāpurāṇa
Kapoor	=	Kapoor, Jagdish Cander: Bhagavad-Gītā: an international bibliography ... 1983
Kashm.	=	Kashmiri
KāṭhGS	=	*Kāṭhakagṛhyasūtra*
KāṭhSa	=	Kāṭhakasaṃhitā
KaṭhU	=	Kaṭha-Upaniṣad
KātyŚS	=	Kātyāyanaśrautasūtra
KauṣBr	=	Kauṣītakibrāhmaṇa
KauṣGS	=	*Kauṣītakigṛhyasūtra*
KauṣU	=	Kauṣītaki-Upaniṣad
Kh	=	Khaṇḍa
KSS	=	Kashi Sanskrit Series (= Kāśī Saṃskṛta Granthamālā)
KūP	=	Kūrmapurāṇa
L	=	Lahore (edition)
Lat.	=	Latin
LāṭŚS	=	Lāṭyāyanaśrautasūtra
LCAL	=	*Library of Congress Accessions List*
LCC	=	Library of Congress Catalogues
L. D Institute	=	Lalbhai Dalpatbhai Bharatiya Sanskriti Vidya Mandir, Ahmedabad
LiP	=	Liṅgapurāṇa
M	=	Madras (edition)
Mā	=	Māhātmya
MahāP	=	Mahāpurāṇa of Puṣpadanta

MaiSa	=	Maitri , Maitrāyanī , Maitrāyanīyasamhitā
MaiU	=	Maitri , Maitrāyanī , Maitrāyanīya Upanisad
Mal	=	*Malayalam*
MānGS	=	Mānavagrhyasūtra
MānŚS	=	Mānavaśrautasūtra
Mar	=	Marathi
MBh	=	Mahābhārata
MBhāgP	=	Mahābhāgavatapurāna
MIA	=	Middle Indo-Aryan
MkP	=	Mārkandeyapurāna
MNārU	=	Mahānārāyana Upanisad
M P	=	Madhya Pradesh
MŚiP	=	Mahāśivapurāna
ms(s)	=	manuscript(s)
MtP	=	Matsyapurāna
MuU	=	Mundaka Upanisad
n	=	note
N	=	Northern
NāP	=	Nārada Nāradīyapurāna
NarSP	=	Narasimha Nrsimhapurāna
n d	=	no date
NE	=	North Eastern
Nep	=	Nepali
NIA	=	New Indo-Aryan
no(s)	=	number(s)
n p	=	no publisher
N S	=	New Series
NSPr	=	Nirnayasāgara Press
N T	=	New Testament
NUC	=	The National Union Catalog
NW	=	North Western
OIA	=	Old Indo-Aryan
Or	=	Oriya
p(p)	=	page(s)
P	=	Purāna
P	=	Poona (edition)
PdP	=	Padmapurāna
Ph D	=	*Philosophiae Doctor* Doctor of Philosophy
Pkt	=	Prakrit
pl	=	plate(s)
Pol	=	Polish
POS	=	Poona Oriental Studies
Potter	=	Encyclopedia of Indian philosophies bibliography Potter Karl H [ed] 2nd revised ed Delhi, Varanasi, Patna Motilal Banarsidass, 1983

PP	=	Paṇḍita Pustakālaya (edition)
PPL	=	Kirfel, Willibald: Das Purāṇa Pañcalakṣaṇa: Versuch einer Textgeschichte ... 1927
PrU	=	Praśna-Upaniṣad
pt.	=	*part(s)*
publ.	=	publisher, published
PVBr	=	Pañcaviṃśa- or Tāṇḍyamahābrāhmaṇa
q.v.	=	*quod vide*, which see
rec.	=	recension
resp.	=	respective, respectively
Rev.	=	review(s), reviewer
Rm	=	Rāmāyaṇa
Rocher	=	Rocher, Ludo: The Purāṇas ... 1986
Rom.	=	*Roman*
Rs.	=	Russian
ṚV	=	Ṛgveda
S	=	Sūtra
S	=	Southern
Sa	=	*Saṃhitā*
ŚāṅkhBr	=	Śāṅkhāyanabrāhmaṇa
ŚāṅkhGS	=	Śāṅkhāyanagṛhyasūtra
ŚāṅkhŚS	=	Śāṅkhāyanaśrautasūtra
SāP	=	Sāmbapurāṇa
SarPr	=	Sarasvatī Press
SauP	=	*Saurapurāṇa*
SBH	=	Sacred Books of the Hindus
ŚBr	=	Śatapathabrāhmaṇa
ŚiDhP	=	Śivadharma(purāṇa)
ŚiDhottP	=	Śivadharmottara(purāṇa)
ŚiP	=	Śivapurāṇa
ŚiP (b)	=	group of editions of the ŚiP containing 7 *saṃhitā*s and following an arrangement, based on Veṅkaṭeśvara Press 1906, 1965 (e.g., Paṇḍita Pustakālaya; Ancient Indian Tradition and Mythology Series, etc.)
SkP	=	Skandapurāṇa
Skt.	=	Sanskrit
Sp.	=	Spanish
ŚS	=	*Śrautasūtra*
SV	=	Sāmaveda
SvalpaMtP	=	Svalpamatsyapurāṇa
ŚvetU	=	Śvetāśvatara-Upaniṣad
Sw.	=	Swedish
table of contents	=	collection of tables of contents at the Seminar für Indologie and Iranistik, University of Munich
TāBr	=	Tāṇḍyamahā- or Pañcaviṃśabrāhmaṇa

TaiĀ	=	Taittirīya Āranyaka
TaiBr	=	Taittirīyabrāhmana
TaiSa	=	Taittirīyasamhitā
TaiU	=	Taittirīya Upanisad
Tam	=	Tamil
Tel	=	Telugu
Tib	=	Tibetan
tr	=	translator(s) translation
TUB	=	catalogue of the Universitats-Biblothek Tubingen
U	=	Upanisad
UNESCO	=	United Nations Education, Scientific, and Cultural Organization
U P	=	Uttara Pradesh
UpaP	=	Upapurāna
v	=	verse
V	=	Vārānasi (edition)
VājSa	=	Vājasaneyisamhitā
VāP	=	Vāyupurāna
VarP	=	Varāhapurāna
VaVā	=	Vangavāsī or Bangabāsī Press
VDharmaP	=	Visnudharma(purāna)
VDhottP	=	Visnudharmottarapurāna
VePr	=	Venkatesvara Press
ViP	=	Visnupurāna
viz	=	*videlicet* namely
VmP	=	Vāmanapurāna
vol(s)	=	volume(s)
V S	=	*vikrama samvat* Vikrama era, beginning 57 B C
vs	=	*versus* against
vss	=	verses
YV	=	Yajurveda

Abh. Kgl. Ak. Wiss. Berlin = Abhandlungen der Königlichen Akademie der *Wissenschaften in Berlin. Berlin 1804–1900*

Abh. Kgl. Böhm. Ges. Wiss. = Abhandlungen der Königlich-Böhmischen Gesellschaft der Wissenschaften / *Královská Česká Společnost Nauk.* Prag 1802/04 (1804)–1822/23 (1824); (Neue Folge) 1824/26 (1827)–1836 (1837); (5. Folge) 1837/40 (1841)–1865/66 (1866); (6. Folge) 1867 (1868)–1869 (1870) [partly with parallel title: Podjednání Královské České Společnosti Nauk]

ABIA = Annual Bibliography of Indian Archaeology / Kern Institute. Leyden: Brill, 1926 (1928)ff.- Reprint: Leiden: Brill

ABORI = Annals of the Bhandarkar Oriental Research Institute. Poona: Bhandarkar Institute Press, 1918/20 (1919/20)ff

Accademia Nazionale dei Lincei, Classe di Scienze Morali, Storiche e Filologiche; Memorie and Rendiconti. [sèrie 8] Roma 1946/48ff

Acta Antiqua Academiae Scientiarum Hungaricae = A Magyar Tudómanyos Akadémia Klaszika-Filológiai Közleményei Budapest: Akad. *Kiadó, 1951/52ff*

Acta Asiatica: bulletin of the Institute of Eastern Culture. Tokyo: Tōhō Gakkai, 1960ff

Advent: a quarterly, devoted to the exposition of Sri Aurobindo's vision of the future. Pondicherry: Sri Aurobindo Ashram Pr., 1944ff

AESC = Annales: Économies, Sociétés, Civilisations / publ. avec le concours du Centre National de la Recherche Scientifique et de l'École des Hautes Études en Sciences Sociales Paris: Colin, 1946ff

Aevum: rassegna di scienze *storiche, linguistiche e filologiche* / pubbl. a cura *della* Fac. di Lettere e Filos. dell'Univ. Cattolica del Sacro Cuore *Milano:* Gemelli, 1927ff

AgraUJR = Agra University Journal of Research, Science. Agra 1952ff

AI = Ancient India: bulletin of the Archaeological Survey of India / Director General of Archaeology. New Delhi, etc, 1946ff

AIOC = All-India Oriental Conference [see PTAIOC]

AJPh = American Journal of Philology. Baltimore, Md : Johns Hopkins Pr., 1880ff.- Reprint: Amsterdam: Swets & Zeitlinger

Ak. Wiss. Lit. (Mainz) = Akademie der Wissenschaften und der Literatur [Mainz], Abhandlungen der Geistes- und Sozialwissenschaftlichen Klasse. *Mainz: Verlag der Akademie der Wissenschaften und der* Literatur in Mainz; Wiesbaden: Franz Steiner [on commission], 1950ff

AL = Art and Letters: the journal of the Royal India, Pakistan and Ceylon Society. (N.S.) London 1948–1963.- Reprint: Nendeln: Kraus [Vol. 22ff; continuation of: IAL]

ALB = Adyar Library Bulletin / Adyar Library [since 1954: ... and Research Centre] Adyar, Madras 1937ff [Sanskrit title: Brahmavidyā]

All India Oriental Conference [see PTAIOC]

AllahabadUS = Allahabad University Studies, Arts and Science Allahabad 1925-1968, (N S) *1969ff* [title partly *University of Allahabad Studies*, see also UAllahabadS]

Altorientalische Forschungen / *Zentralinstitut fur Alte Geschichte und Archäologie* Berlin Akademie-Verlag, 1974ff

AMGuimet = Annales du Musée Guimet [including RArAs, later on ArAs, also RHR] Paris 1880ff

AmQ = American Quarterly / American Studies Association Philadelphia, Pa *University of Pa , 1949ff* - Reprint Nendeln Kraus

Annali' dell Istituto Orientale di Napoli

Annali delle Universita Toscane / pubblicati a cura della R. Università di Pisa Pisa 1846-1893

Annals of Oriental Literature London 1820-1821[?]

Annuaire de l EPHE, Section des Sciences Religieuses = Annuaire de l'École Pratique des Haute Études, Ve Section, Section des Sciences Religieuses *Paris 1892ff*

The Annual Reports of the Faculty of Arts and Letters, Tohoku University [see Tōhoku Daigaku Bungakubu Kenkyū Nenpō]

Anthropos internationale Zeitschrift fur Volker- und Sprachenkunde / hrsg vom Anthropos Institut, St Augustin [formerly Freiburg, Schweiz Paulusverlag, originally Österreichische Leo-Gesellschaft mit Unterstutzung der Deutschen Görres Gesellschaft] Planegg Trenkle [on commission], 1906ff - Reprint New York, etc Johnson

Antiquity a quarterly review of archaeology Gloucester, etc , 1927ff

AO = Acta Orientalia / Soc Orientales Danica, Norvegica, Svedica [originally Soc. Orientales Batava Danica Norvegica] Havniae Munksgaard, Leiden etc., 1922/23ff [later on fused with Le Monde Oriental]

AOASH = Acta Orientalia Academiae Scientiarum Hungaricae = A Magyar Tudományos Akademia Orientaliszttikai Käzlemenyei Budapest Akad Kiado 1950/51ff - Reprint Budapest Kultura

AOR = *Annals of Oriental Research / University of Madras Madras 1936/37ff*

AP = The Aryan Path Bombay 1930ff

ArAs = Arts Asiatiques revue trimestrielle / publ par l École Française d Extreme Orient avec le concours du C. N R. S Paris Presses Univ de France, 1954ff [forms part of Annales du Musee Guimet et du Musee Cernuschi, continuation of RArAs, see also AMGuimet]

ARASI = Annual Report [of the] Archaeological Survey of India, Part I Calcutta Government Print , 1902/03 (1904)ff - Reprint Varanasi Indological Book House

Archives de Sociologie des Religions / Centre National de la Recherche Scientifique Publ par le Groupe de Sociologie des Religions

Centre d'Études Sociologiques (C. N. R. S.) Fondation Nationale des Sciences Politiques. Paris: Ed. du CNRS, 1956-1972

Arkiv för Nordisk Filologi. Lund: Gleerup, 1883-1888; (N.S.) 1889-1928; (3rd series) 1929-1937; (4th series) 1938/39 (1939)-1941/42 (1942); (5th series) 1943/44 (1944)-1967; (6th series) 1968-1978; (7th series) *1979ff*

ArOr = Archiv Orientální: quarterly journal of African, Asian and Latin American studies [subtitle originally: journal of the Czechoslovak Oriental Institute, Prague] / Ceskoslovenská Akademie Věd Orientální Ustav [originally: Československý Orientální Ústav v Praze]. Praha 1929ff [title of Vol. 1943-1944 (1946): Archivum Orientale Pragense: Zeitschrift des Orientalischen Institutes Prag]

Ars Asiatica: études et documents. Bruxelles 1914-1935

Aryamitra. Lucknow: Arya Pratinidhi Sabhā, 1898ff

Ashikaga Atsuuji hakushi kiju kinen, Orientogaku Indogaku ronshū. Tōkyō

Asian and African Studies: annual of the Israel Oriental Society. Jerusalem 1965ff

AsianS = Asian Studies: a bimonthly window on Asia / Indian Institute of *Asian Studies. (N.S.) Bombay 1956ff [title also given as: Asian* Studies: India's first monthly journal on Afro-Asian affairs. Bombay: Asian Studies Pr., 1956/57ff]

Asiatisches *Magazin / verfaßt von einer Gesellschaft von Gelehrten. Weimar 1802*

AsJ = The Asiatic Journal and Monthly Register for British and Foreign India, China and Australasia London: Allen [in the *beginning: Black, Kingsbury, Parbury, & Allen; later on:* Parbury, Allen, & Co.], 1816-1829; (N.S.) 1830-1843 [title till 1829: ... Register for British India and its Dependencies]

AsQR = *Asiatic Quarterly Review: Asian Review (4th series). London* 1913ff.- Reprint: Nendeln: Kraus

AsRes = Asiatic(k) Researches or Transactions of the Society instituted in Bengal, *for inquiring into the history and antiquities, the arts,* sciences, and literature, of Asia / Asiatic Society of Bengal Calcutta 1788ff.- Later editions: London - Microfiches: Zug: *Inter Doc. Comp.*

AsSt = Asiatische Studien = Études Asiatiques: Zeitschrift der Schweizerischen Gesellschaft fur Asienkunde. Bern 1947ff

Atti del Reale Istituto Veneto di Scienze, Lettere ed Arti, Venezia. Venezia (1. sèrie) 1840/41-1847/48; (2. sèrie) 1850-1854/55; (3. sèrie) 1855/56-1870/71; (4 sèrie) 1871/72-1873/74; (5. sèrie) 1874/75-1881/82; (6. sèrie) 1882/83-1889/90; (7. sèrie) 1889/90-1898; (8. sèrie) 1898/99-1915/16 [Vol. 1-18 = 58-75]; (9. sèrie) 1916/171925/26 *[Vol 1-10 = 76-85]; (Parte 1) 1926/27 (1927)-1948/49 (1949)* [Vol. 86ff] [slightly different titles till 1870/71; from 1926/27 on division into two parts]

Atti della Accademia delle Scienze di Torino = Acta Academiae Scientiarum Taurinensis; Classe di Scienze Morali, Storiche e Filologiche.

Torino 1865/66-1926/27, 1927/28ff [division into »Classe di Scienze Morali « etc from 1926/27 on]

Atti e Memorie dell Accademia Toscana di Scienze e Lettere »La Colombaria« Firenze (N S) 1951/52 (1952)ff [Vol 3 = 17ff]

Atti e Memorie della R[eale] Accademia di Scienze Lettere ed Arti in Padova Padova (N S) 1884/85-1942/43

Das Ausland Wochenschr fur Lander und Volkerkunde Stuttgart Munchen Cotta 1828-1893 [from 1837 on with supplement Blatter zur Kunde der Literatur des Auslands]

BAEO = Boletin de la Asociación Espanola de Orientalistas Madrid Asociación 1965ff

Baessler Archiv Beitrage zur Volkerkunde / hrsg aus Mitteln des Baessler Institutes Berlin Lichterfelde Reimer 1910/11-1940 1942-1943 (N S) 1952ff [Vol 1 = 26ff] - Reprint New York Johnson [secondary title Arthur Baessler Archiv]

BBarodaMPG = Bulletin of the Baroda (State) Museum and Picture Gallery Baroda 1943/44 (1944/45)ff [title Vol 10/11-23 Bulletin of the Museum and Picture Gallery Baroda]

BChGandhiVBh = Bulletin of the Chunilal Gandhi Vidyabhavan = Cūnīlāla Gāndhi Vidyābhavana Vārsika / The Sarvajanik Education Society Surat 1954 1978/79[?]

BDCPhLUCalcutta = Bulletin of the Department of Comparative Philology and Linguistics Calcutta Calcutta University

BDeccanCRI = Bulletin of the Deccan College Research Institute / Deccan College Post Graduate and Research Institute Poona 1939ff

BDIHAUMadras = Bulletin(s) of the Department of Indian History and Archaeology / University of Madras Madras 1933ff

BEFEO = Bulletin de l École Française d Éxtreme Orient Paris 1901ff

Ber Kgl Sachs Ges Wiss = Berichte uber die Verhandlungen der Konigl[ich] Sachsischen Gesellschaft der Wissenschaften Philologisch Historische Klasse Leipzig 1849ff

Bhāratī bulletin of the College of Indology Vārānasi 1956/57ff

BhJ = Bhavan s Journal / Bharatiya Vidya Bhavan Bombay 1954ff

BhMQ = Bharata Manisha Quarterly a journal of Indological and Oriental studies Varanasi Bharata Manisha, 1975/76-1979

BhV = Bhāratiya Vidyā a quarterly research organ of the Bhavan on all subjects connected with Indian culture Bombay Bhāratīya Vidyā Bhavan 1939ff [numeration partly according to (N S)]

Bible Bhashyam an Indian biblical quarterly Kottayam St Thomas Apostolic Seminary 1975ff

BIS = Berliner Indologische Studien / hrsg vom Institut fur Indische Philologie und Kunstgeschichte der Freien Universitat Berlin Reinbek Dr Inge Wezler Verlag fur Orientalistische Fachpublikationen 1985ff

BITCMadras = Bulletin of the Institute of Traditional Cultures / University of Madras Madras 1957ff

BKI = Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië / uitg. door het Koninklijk Instituut voor de Taal-, Land- en Volkenkunde van Nederlandsch-Indië. 's-Gravenhage: Nijhoff, 1853ff [title from 1959 on: Bijdragen tot de Taal-, Land- en Volkenkunde / uitg. door het Koninklijk Instituut voor Taal-, Land- en Volkenkunde]

Blätter zur Kunde der Literatur des Auslands. Stuttgart, München: Cotta, 1837-1893 [supplement (from 1837 on) to: Das Ausland]

BMFABoston = Bulletin of the Museum of Fine Arts, Boston. Boston, Mass. 1903ff

BNISI = *Bulletin of the National Institute of Sciences of India*. New Delhi 1952-1969 [Vol. 21 = »Proceedings of the Symposium on the History of Sciences in India« 1961]

BPhSCalcutta = Bulletin of the Philological Society of Calcutta / University of Calcutta, Department of Comparative Philology. Calcutta 1959/60ff

BPrWMusWI = Bulletin of the Prince of Wales Museum of Western India. Bombay 1950/51 (1952)ff [secondary title: Prince of Wales Museum Bulletin]

BRamakrishnaMIC = Bulletin of the Ramakrishna Mission Institute of Culture. Calcutta 1950ff

BSOAS = Bulletin of the School of Oriental and African Studies / University of London. London: Luzac [on commission], *1939/42ff.- Reprint: Nendeln: Kraus [Vol. 10ff; continuation of:* BSOS]

BSOS = Bulletin of the School of Oriental Studies / University of London. London 1917/20-1937/39.- Reprint: Nendeln: Kraus [title of Vol. 1-6: Bulletin of the School of Oriental Studies, London Institution; continued as: *BSOAS, Vol. 10ff*]

BSRamaVarmaRI = *Bulletin of the Sri Rama Varma Research Institute*

Bulletin of the National Museum of Ethnology = Kokuritsu-Minzo Kugaku-Hakubutsukan-Kenkyū-Hōkoku. Suita, Osaka: Hakubutsukan, 1976ff

CalcuttaR = Calcutta Review / Calcutta University. Calcutta: University Press, 1844-1912; (N.S.) 1913-1920; (3rd series) 1921-1966; (N.S. = 4th series) 1969/70-1972; (N.S. = 5th series) *1975/76ff*

CAsJ = *Central* Asiatic Journal: *international periodical for the* languages, literature, history and archaeology of Central Asia. Wiesbaden: Harrassowitz, 1955ff

CIEH = Contributions to Indian Economic History. Calcutta: Mukhopadhyay, 1960-1963

CIS = Contributions to Indian *Sociology* / École Pratique des Hautes Études, *VIe Section, Paris; [Vol. 1-6 also: Institute of Social* Anthropology, Oxford]. Paris, The Hague: Mouton & Co. 1957-1966; (N.S.) 1967ff

Collection Purusārtha [see Purusārtha]

Comparative Literature / publ by the University of Oregon Eugene Or University Libr, 1949ff

Comparative Studies in Society and History an international quarterly London Cambridge University Press, 1958/59ff

Cultural Forum / Ministry of Education and Social Welfare, Government of India New Delhi 1958-1972/73 [Vol 1-15 = No 1-50]

DaccaUJ = Dacca University Journal

DaccaUS = The Dacca University Studies Arts and Science / Biśvabidyālaya (Dhākā). Dacca, Bengal 1935/36ff [title till Vol 5,1 The Dacca University Studies, partly Dhaka University Studies]

Daedalus journal of the American Academy of Arts and Sciences Cambridge Mass 1955/57ff [Vol 86ff]

Darshana International an international quarterly of philosophy psychology, psychical research, religion, mysticism & sociology Moradabad Darshana Printers, 1961ff [title of Vol 1-2 Darshana an international]

De Gids algemeen cultureel maandblad Utrecht de Haan [formerly Amsterdam Beijerinck, Amsterdam van Kampen Amsterdam Meulenhoff], 1837-1847, (N S) 1848-1862 [Vol 1-15 = 12-26] (3 Ser) 1863-1882 [Vol 1-20 = 27-46], (4 Ser) 1883-1910 [Vol 1-28 = 47-74], 1911ff [Vol 75ff] [subtitle till 1949 Nieuwe vaderlandsche letteroefeningen]

Deutsche Rundschau Berlin Dt Rundschau, 1874-1942 1946-1964

Deutsches Museum Zeitschrift für Literatur Kunst und öffentliches Leben Leipzig Hinrichs, 1851-1867

Divine Life (Amalgamates 'Health & Long Life') / Divine Life Society Shivanand Nagar, Distr Dehradun (U P) 1938ff

Djawa tijdschrift van het Java Instituut Weltevreden 1921-1941

DLZ = Deutsche Literaturzeitung für Kritik der internationalen Wissenschaft / hrsg im Auftrag der Akademie der Wissenschaften der DDR. Berlin Akademie-Verlag, 1880-1923, (Neue Folge) 1924-1929, (3 Folge) 1930ff [title 1880-1920 and 1930-1944 Deutsche Literaturzeitung]

DramaR = The Drama Review / Tulane University Department of Theatre and Speech New Orleans, La School of Arts, 1967/68ff [Vol. 12ff]- Reprint New York AMS Press

Drevnosti Vostočnyja trudy Vostočnoj Kommissij Imperatorskago Moskovskago Archeologičeskago Obščestva. Moskva 1889 (1893)-1915[?]

Dyan Prakash of Poona

Edinburgh Review = The Edinburgh Review, or Critical Journal. Edinburgh 1802/03 (1803)-1929

English College Chicago

Enquiry Delhi 1964ff

Epigraphia Indica / Archaeological Survey of India, [partly also Department of Archaeology]. Delhi Manager of Publ., 1888/92ff [supplement

to: IA; title till 1937/38: Epigraphia Indica and Record of the Archaeological Survey of India]

Erasmus: speculum scientiarum; international bulletin of contemporary scholarship. Bruxelles; Wiesbaden: Steiner, 1947-1979

EW = East and West: quarterly / publ. by the Istituto Italiano per il Medio ed Estremo Oriente. Rome 1950/51-1957/58; (N.S.) 1958ff [Vol. 9ff]

Excerpta Indonesica: abstracts of selected periodical articles on Indonesia in the field of the social sciences and humanities: with an accessions list of books on Indonesia / ed. by the Documentation Centre for Modern Indonesia of the Royal Institute of Linguistics and Anthropology. Leiden 1970ff

Folklore: international journal with class readership. Calcutta: Indian Publications, 1960ff

Forum der Letteren. Leiden: *Sijthoff, 1960ff* [continuation of: Museum]

Geist und Leben: Zeitschrift fur Aszese und Mystik. Würzburg: Echter-Verlag, 1947ff [Vol. 20ff]

Göttingische gelehrte Anzeigen: unter Aufsicht der Akademie der Wissenschaften *[till 1940: Königliche Gesellschaft der Wissenschaften]* Göttingen: Vandenhoeck & Ruprecht [1896-1935: Berlin: Weidmann], 1802-1895; 1896-1944 [Vol. 158-206]; 1953ff [Vol. 207ff]

GSAItaliana = Giornale della Società Asiatica Italiana Roma 1887-1918/20; (N S) 1925/28-1934/35

HarvardJAS = Harvard Journal of Asiatic Studies / Harvard Yenching Institute. Cambridge, *Mass 1936ff.- Reprint: New York: Johnson*

HarvardThR = The Harvard Theological Review / issued by the Faculty of Divinity in Harvard University. Cambridge, Mass. 1908ff.- Reprint: Nendeln: Kraus [secondary title: Theological Review]

HaryanaSAJIS = Haryana Sahitya Akademi Journal of Indological Studies

HibbertJ = The Hibbert Journal: a quarterly review of religion, theology and philosophy. London 1902/03-1967/68 - Reprint: Amsterdam: *Swets & Zeitlinger*

Hindī Anuśīlana. Prayaga: Bharatiya Hindi Parishad

Hindu Regeneration

Histoire de l'Académie Royale des Inscriptions et *Belles* Lettres avec les Mémoires de Littérature tirez des Registres de cette Académie. Paris 1736-1843[?] [title partly: Mémoires de Littérature tiréz des Registres de cette Académie]

HR = History of Religions: an international journal for comparative historical studies. Chicago: University of Chicago Press, 1961/62ff

HumanistR = Humanist Review / sponsored by the Modern Education Foundation. Bombay 1969-1970 [later on fused with: Quest]

IA = Indian Antiquary: a journal of Oriental research in archaeology, history, literature, languages, folklore, etc. Bombay: Popular

Prakashan 1872–1933 [2nd series = Vol 14–62 included supplement Epigraphia Indica continued as NIA] (3rd series) 1964ff

IAC = Indo-Asian Culture / Indian Council for Cultural Relations New Delhi 1952–1971 [continued as IH]

IAL = Indian Art and Letters / Royal India Pakistan and Ceylon Society London 1925–1926 (N S) 1927–1947 – Partial reprint Nendeln Kraus [continued as AL]

IAVRIB = International Association of the Vrindaban Research Institute Bulletin London IAVRI School of Oriental & African Studies University of London 1975ff

IC = Indian Culture journal of the Indian Research Institute Calcutta 1934/35–1949/50

IChurchHR = Indian Church History Review / publ by the Church History Association of India Calcutta 1967ff

ICQ = The India Cultures Quarterly / School of Research Leonard Theological College Jabalpur 1957ff

IESHR = The Indian Economic and Social History Review / Delhi School of Economics [till 1964] Delhi 1963ff

IH = Indian Horizons / Indian Council for Cultural Relations New Delhi 1972ff [Vol 21ff continuation of IAC]

IHC = Indian History Congress [see PIHC]

IHQ = Indian Historical Quarterly Calcutta 1925–1963

IHR = The Indian Historical Review biannual journal of the Indian Council of Historical Research Delhi Vikas Publ House 1974ff

IIJ = Indo-Iranian Journal s Gravenhage The Hague Mouton & Co [later on Dordrecht Boston D Reidel Publishing Company] 1957ff

IJDL = International Journal of Dravidian Linguistics / University of Kerala Department of Linguistics Dravidian Linguistics Association Trivandrum 1972ff

IJHS = Indian Journal of History of Science / National Commission for Compilation of History of Science in India National Institute of Sciences of India [later on Indian National Science Academy] New Delhi 1966ff

ILing = Indian Linguistics journal of the Linguistic Society of India Poona 1931ff

ILit = Indian Literature / Sahitya Akademi New Delhi 1957/58ff

Imago Zeitschrift fur Anwendung der Psychoanalyse auf die Geisteswissenschaften Leipzig Wien Internationaler Psychoanalytischer Verlag 1912–1937 – Reprint Nendeln Kraus

Indian History Congress [see PIHC]

Indian Philosophical Congress [see PIPhC]

Indica organ of the Heras Institute of Indian History and Culture Bombay 1964ff

Indische Bibliothek eine Zeitschrift von August Wilhelm von Schlegel Bonn Weber 1820/23–1830 – Reprint Amsterdam Benjamins

Indo-Iranica: quarterly organ of the Iran Society / publ. under the patronage of the Indian Council for Cultural Relations, Delhi. Calcutta 1946/47ff

Indogaku Bukkyōgaku Kenkyū [*see* JIBuddhS]

IndS (Delhi) = Indological Studies: journal of the Department of Sanskrit, University of Delhi. New Delhi 1972–1974

IndSt (Weber) = Indische Studien: Beiträge [Vol. 1: Zeitschrift] für die Kunde des indischen Alterthums / im Vereine mit mehreren Gelehrten herausgegeben von Dr. Albrecht Weber mit Unterstützung der Deutschen Morgenländischen Gesellschaft. Berlin: Ferd. Dümmler's Verlagsbuchhandlung, [later on: Leipzig: F. A. Brockhaus], 1849/50 (1850)–1898.– Reprint: Hildesheim: Olms

Inforient

International Congress of Orientalists [see PIntCO]

International Review *of Mission(s) / publ. by the Commission on World Mission* and Evangelism of the World Council of Churches. Geneva 1912ff.- Reprint: New York: Kraus

IntJEth = International Journal of Ethics: devoted to the advancement of ethical knowledge and practice. Philadelphia, Pa. 1890/91–1937.– Reprint: New York: Johnson

IntPhQ = International Philosophical Quarterly: an intercultural forum *for basic philosophical ideas / Fordham University. New York* 1961ff

IPhC = Indian Philosophical Congress [see PIPhC]

IPhCult = Indian Philosophy & Culture: quarterly research journal of the Institute of Oriental Philosophy. Vrindaban 1956–1975

IPhQ = Indian Philosophical Quarterly: journal of the Pratap Centre of Philosophy and Department of Philosophy, Poona University. *Poona 1973/74ff*

IranLQ = The Iran League Quarterly = Nāma-ji-čahārum-sālīn-i-Iran-Lig Bombay 1930ff

IRev = Indian Review: *monthly periodical devoted to the discussion of* all topics of interest Madras· Natesan, 1900–1982

IrishThQ = The Irish Theological Quarterly / Faculty of Theology, St Patrick's College. Maynooth 1906–1922; (N.S.) 1951ff [from Vol 23, 1956 on called N.S. 1951]

ISPP = Indian Studies: Past & Present: a quarterly journal. Calcutta 1960–1973/74 – Reprint: New Delhi: Today & Tomorrow's Print. and Publ.

IT = Indologica Taurinensia: Indological journal / Istituto di Indologia. Torino 1973ff

JA = Journal Asiatique: ou recueil de mémoires d'extraits et de notices relatifs à l'histoire, à la philosophie, aux sciences, à la littérature et aux langues des peuples orientaux / publ. par la Société Asiatique. Paris: Geuthner, 1822–1827; (3e série) 1836–1842; (4e *série) 1843–1852; (5e série) 1853–1862; (6e série) 1863–1872; (7e*

série) 1873–1882, (8e série) 1883–1892, (9e série) 1893–1902, (10e série) 1903–1912, (11e série) 1913–1922, [N.S., total Vol. 202ff] 1923ff. - *Reprint: New York: Johnson [for 2e série see NJA]*

JAAR = Journal of the American Academy of Religion / University of Montana. Missoula, Mont. 1967ff [Vol. 35ff, continuation of JBibleRel]

JadavpurJCL = Jadavpur Journal of Comparative Literature / Department of Comparative Literature, Jadavpur University. Calcutta 1961ff

Jahrbuch des Bernischen Historischen Museums in Bern. Bern: Wyss, 1921ff

Jahrbucher für wissenschaftliche Kritik / hrsg. von der Societat für Wissenschaftliche Kritik zu Berlin. Berlin: Duncker & Humblot [1827–1833: Stuttgart, Tubingen: Cotta] 1827–1846

Jahresbericht DMG = Jahresbericht der Deutschen Morgenländischen Gesellschaft. Leipzig: Brockhaus und Avenarius [*on commission*], 1845/46 (1846)–1846 (1847)

JAIH = Journal of Ancient Indian History / University of Calcutta, Department of Ancient Indian History and Culture. Calcutta 1967/68ff

JainaG = The Jaina Gazette: the monthly organ of the All India Jain Association. Lucknow, Madras

JainJ = Jain Journal: a quarterly on Jainology. Calcutta: Jain Bhawan, 1966/67ff

JAmFolk = The Journal of American Folk lore / American Folklore Society. Austin: University of Texas Pr., 1888ff. Reprint: New York: Kraus

JAndhraHRS = Journal of the Andhra Historical Research Society. Rajahmundry 1926ff [*title in the beginning: The Quarterly Journal ...*]

JAnnamalaiU = Journal of the Annamalai University. Annamalainagar 1932ff [*from 1940 on division into Pt. 1: Humanities and Pt. 2: Science(s)*]

Janus: Archives internationales pour l'histoire de la médicine et la geographie medicale: organe de la Societe Historique Neerlandaise des Sciences Médicales, Exactes et Naturelles. Leyden: Brill, 1896/97–1941, 1957ff. - Reprint: New York: Johnson

JAOS = *Journal of the American Oriental Society. Baltimore, Md.* 1843/49 (1851)ff. - Reprint: New York: Johnson

JASBengal = Journal of the Asiatic Society of Bengal. Calcutta 1832–1864 (1865), 1865–1904 (1905) [includes 1832–1864 the »Proceedings of the Asiatic Society of Bengal«, partly with secondary title: Journal and Proceedings of ..., *from 1865 on division into 3 parts*, Part 1: History, Antiquities, etc., numeration of Vol. 8–14 also according to (N.S.) 1-7, continued as JPASBengal (N.S.), JRASBengal (3rd series), JASCalcutta (3rd and 4th series)]

JASBombay = Journal of the Asiatic Society of Bombay (N.S.). Bombay 1955ff [Vol. 30ff, continuation of JBombayBRAS]

JASCalcutta = Journal of the Asiatic Society, Letters. Calcutta (3rd series, Vol. 17ff) 1951–1958 (1959/60); (4th series) 1959 (1961)ff [continuation of: JRASBengal (3rd series)]

JAsianH = Journal of Asian History. Wiesbaden: Harrassowitz, 1967ff

JAsianS = The Journal of Asian Studies / publ. by the Association for Asian Studies. Ann Arbor, Mich.: Far Eastern Association, 1956/57ff [Vol 16ff] - Reprint: New York: AMS Press

JAsiaticS = The Journal of Asiatic Studies = Asea-Yongu / Asiatic Research Center, Korea University. Seoul 1958ff

JAssamRS = Journal of the Assam Research Society / Kamarupa Anusandhan Samiti. Gauhati 1933/34ff

JBenaresHU = The Journal of the Benares Hindu University. Benares: Rama Krishna Das, 1937ff

JBibleRel = The Journal of Bible and Religion / publ. by the National Association of Biblical Instructors to Foster Religion in Education. Baltimore, Md. 1937–1966.- Reprint: New York: Johnson [Vol. 5ff; continued as: JAAR]

JBiharRS = Journal of the Bihar Research Society. Patna 1943ff [Vol. 29ff; continuation of: JBORS]

JBombayBRAS = Journal of the Bombay Branch of the Royal Asiatic Society / Royal Asiatic Society of Great Britain and Ireland. London: Probsthain, 1841/44–1921/23; (N.S.) 1925–1954.- Reprint: Nendeln: Kraus [continued as: JASBombay (N.S.), Vol. 30ff]

JBORS = Journal of the Bihar and Orissa Research Society. Bankipore 1915–1942 [continued as: JBiharRS, Vol. 29ff]

JBuddhTSI = Journal (and Text) of the Buddhist Text Society of India. Calcutta 1893ff

JBurmaRS = Journal of the Burma Research Society. Rangoon 1911ff.- Reprint: Nendeln: Kraus

JDharma = Journal of Dharma: an international quarterly of world religions / Centre for the Study of World Religions, Dharmaram College, Dharma Research Association, in collaboration with Department of Philosophy, Banaras Hindu University. Bangalore 1975ff

JDLUCalcutta = Journal of the Department of Letters / University of Calcutta. Calcutta: University Press, 1920–1946; (N.S.) 1957ff

JESHO = Journal of the Economic and Social History of the Orient = Journal de l'Histoire Économique et Sociale de l'Orient. Leiden: Brill, 1957/58ff

Jeugd en Cultuur: maanblad vor studerende jongeren Borgerhaut-Antwerpen. Jeugd en Cultuur

JGJKSV = Journal of the Ganganatha Jha Kendriya Sanskrit Vidyapeetha. Allahabad 1971ff [Vol. 27ff; continuation of: JGJRI]

JGJRI = Journal of the Ganganatha Jha Research Institute. Allahabad 1943–1970 [continued as: JGJKSV, Vol 27ff]

JGrIndS = The Journal of the Greater India Society Calcutta 1934-1958[?]

JGujaratRS = Journal of the Gujarat Research Society = Gujarāta Samsodhana Mamdalanum Traimāsika Bombay 1939ff

JHaryanaS = Journal of Haryana Studies / publ by Kurukshetra University Kurukshetra 1969ff

JHR = Journal of Historical Research / Department of History and the Historical and Archaeological Society, Ranchi University Ranchi (Bihar) 1958ff

JIArchipEAsia = The Journal of the Indian Archipelago and Eastern Asia Singapore 1847-1855, (N S) 1856-1863 - Reprint Nendeln Kraus

JIBuddhS = Journal of Indian and Buddhist Studies = Indogaku-Bukkyōgaku Kenkyu / ed by Japanese Association of Indian and Buddhist Studies (Nihon Indogaku-Bukkyōgaku-Kai) Tokyo 1952ff

JIES = The Journal of Indo European Studies / University of Southern Mississippi Hattiesburg, Miss 1973ff

JIFolk = Journal of Indian Folkloristics / Folklore Fellows of India Mysore 1978ff

JIH = Journal of Indian History / publ by the University of Kerala [changing publishers] Trivandrum 1921-1973, 1974ff

JIPh = Journal of Indian Philosophy Dordrecht D Reidel Publishing Company, 1970/72ff

JISOA = Journal of the Indian Society of Oriental Art Calcutta 1933-1952/53, (N S) 1965/66 (1966)ff [continuation of Rūpam]

JISVedAR = Journal of the International School of Vedic and Allied Research

JKarnatakU = Journal of the Karnatak University, Humanities Dharwar 1956-1959, 1960ff [division into Humanities, etc , from 1960 on]

JKeralaUOML = Journal of the Kerala University Oriental Manuscripts Library Trivandrum S V G Press, 1958[?]-1965/66 [Vol 10ff, continuation of JTravancoreUOML]

JMadrasU = Journal of the Madras University Madras 1928ff [from 1943 on split partly into Section A Humanities, and Section B Sciences, title partly given as Journal of the University of Madras, and Madras University Journal]

JMSUBaroda = Journal of the Maharaja Sayajirao University of Baroda, Number 1 = Humanities number Baroda 1952[?]ff

JMusicAcad = The Journal of the Music Academy, Madras a quarterly devoted to the advancement of the science and art of music Madras 1929ff

JNepalRC = Journal of the Nepal Research Centre [Kāthamāmdū] Wiesbaden Steiner [on commission], 1977ff

JNSI = Journal of the Numismatic Society of India / Numismatic Society of India, Hindu University [till 1956 Prince of Wales Museum] Varanasi 1939ff

JOI = Journal of the Oriental Institute / *University of Baroda. Baroda 1951/52ff*

JOR = Journal of Oriental Research / Kuppuswami Sastri Research *Institute, Mylapore. Madras, Mylapore 1927 (1928)ff*

JOrissaRS = Journal of the Orissa Research Society. Bhubaneswar 1981ff

JOsmaniaU = Journal of Osmania University College / Osmania University *College Research Board. Hyderabad-Deccan 1933–1934*

Journal of Kokugakuin University [see Kokugakuin Zasshi]

Journal of Studies in Mysticism / Department of History, Latrobe University. *Canberra 1977ff*

JPASBengal = Journal and Proceedings of the Asiatic Society of Bengal. (N S) Calcutta 1905 (1906)–1934 (1935) [continuation (i.e. 2nd series) of: *JASBengal, fused with:* PASBengal; continued as: *JRAS*-Bengal (3rd series)]

JRAS = Journal of the Royal Asiatic Society of Great Britain and Ireland. *London 1834–1863; (N.S.) 1865–1891; 1892ff.*- Reprint (of *Vol. 1*–20): New York: Johnson [from 1892 on without specification of series and without numeration according to volumes]

JRASBengal = *Journal of the Royal Asiatic Society of Bengal, Letters.* (3rd series) Calcutta 1935–1950 [title partly: Journal and Proceedings of ...; continuation of: JPASBengal (N.S.); continued as: *JASCalcutta (3rd series), Vol. 17ff*]

JRS = Journal of Religious Studies / Guru Gobind Singh Department of Religious Studies, Punjabi University. Patiala 1969ff

JS = *Journal des Savants / publ. sous les auspices de l'Institut de* France (Académie des Inscriptions et Belles-Lettres) Paris: Geuthner, 1665/66–1792; [1re série] 1797; [2e série] 1816–1835; *(3e série) 1836–1902; (N.S = 4e série) 1903–1927; 1928ff* [title 1665–1792: Journal des Sçavans]

JShivajiU = Journal of Shivaji University, Humanities & Sciences. Kolhapur 1968–1974 [Vol. 1–7 = 1/2–13]; (Humanities) 1975–1979 [Vol. 8–12 = 14–18]; 1980ff [Vol. 19ff] [from 1974 on split into: Humanities, and: Science]

JSiamS = The Journal of the Siam Society / Siam Society, Bangkok. London, Leipzig 1904–1928/29; 1946/47ff.- Reprint: Nendeln: Kraus [*title 1929–1944: Journal of the Thailand Research Society*]

JSNDTWomen'sU = Journal of the Shrimati Nathibai Damodar Thackersey Women's University. Bombay 1966ff

JSouthAsianL = *Journal of South Asian Literature / Asian Studies Center,* Michigan State University. East Lansing, Mich.: Center, 1973ff [Vol. 9ff; continuation of: Mahfil]

JStraitsBRAS = Journal of the Straits Branch of the Royal Asiatic Society / Royal Asiatic Society of Great Britain and Ireland. Singapore 1878–1922.– *Reprint:* Vaduz: Kraus

JSVenkatUOI = Journal of the Sri Venkateswara University Oriental Institute, Tirupati [continued (?) as: *SVenkatUOJ*]

JTanjoreMSSML = Journal of the Tanjore (Maharaja Serfoji's) Sarasvati Mahal Library / publ with the permission of the Administrative Committee of the Library Tanjore 1939-1963, 1965ff [title till 1963 of the Tanjore Sarasvati]

JTravancoreUOML = Journal of the Travancore University Oriental Manuscripts Library Trivandrum S V G Press, 1945/46-1956/58 [continued as JKeralaUOML, Vol 10ff]

JUBihar = Journal of the University of Bihar Patna 1957ff

JUBombay = Journal of the University of Bombay, Arts Number (?) (N S) Bombay 1932/33ff [partly named (N S), till 1967 division of vols into 3 parts History, Economics & Sociology Number, Arts Number, Science Number, from 1968 on Humanities and Social Sciences]

JUGauhati = Journal of the University of Gauhati published annually in 2 numbers for arts and science Gauhati Assam 1950-1965/66, (Arts) 1967 (1968)-1977/78 (1981) [Vol 18ff] 1979/82 (1987)ff [Vol 30/33ff] [from 1967 on split into Arts and Science title from 1979/82 on Gauhati University Journal of Arts]

JUPHS = Journal of the United Provinces Historical Society Lucknow 1917/18-1949, 1950-51/52 [Vol 23-24/25 from now on with title Journal of the Uttar Pradesh Historical Society] (N S) 1953ff

JUPoona = Journal of the University of Poona, Humanities Poona 1952ff

JYogaI = Journal of the Yoga Institute Santa Cruz Bombay 1931ff [title from 1933-1950 also given as Yoga]

Kairos Zeitschrift fur Religionswissenschaft und Theologie Salzburg O Muller 1959-1968, (N S) 1969ff [Vol 11ff]

Kaivalya Sudha / Jana Asram Trichur 1964ff

Kalpanā Hyderabad Kalpana Karyalaya 1949ff

Kalyāna Gorakhpur Gītā Press 1926ff

Kanagawa Daigaku Hōbungakubu Ronshū Tetsugaku hen

Karnatak Historical Review

KK = Kalyāna Kalpataru Gorakhpur Gītā Press 1934ff

Kokugakuin Zasshi = The Journal of Kokugakuin University / Kokugakuin Daigaku Tōkyō Kokugakuin Daigaku, 1894/95ff

Die Kommenden unabhangige Zeitschrift fur freies Geistesleben Schaffhausen Verlag Die Kommenden, 1946/47ff

KurukshetraURJ = Kurukshetra University Research Journal Arts and Humanities Kurukshetra 1967ff [title partly Research Journal of the Kurukshetra University]

KZ = Zeitschrift fur vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen begrundet von A Kuhn (Neue Folge vereinigt mit den Beitragen zur Kunde der indogermanischen Sprachen begrundet von A Bezzenberger) Gottingen Vandenhoeck & Ruprecht, 1877-1967 – Reprint New

York: Johnson [Vol. 3 = 23ff; from Vol. 41, 1907 onwards *continuation of old numeration*]

Lalit Kalā: a journal of Oriental art, chiefly Indian / Lalit Kalā Akademi. New Delhi 1955/56-1962; 1967ff

Latomus: revue d'études latines / Société d'Études Latines. Bruxelles 1937ff

LEW = Literature East and West: newsletter of the Conference on Oriental-Western Literary Relations of the Modern Language Association of America. New Paltz, N.Y. 1954ff

Lucifer. London

MadrasR = Madras Review

MagadhUJ = Magadh University Journal / Magadh University. Bodhgaya 1964ff

Mahfil: a quarterly magazine of South Asian literature / Asian Studies Center, Michigan State University. East Lansing, Mich. 1963-1972 [continued as: JSouthAsianL, Vol. 9ff]

MalabarQR = Malabar Quarterly Review

Man in India: a quarterly record of anthropological science with special reference to India. Ranchi 1921ff.- Reprint: Amsterdam: Swets & Zeitlinger

MarathwadaUJ = Marathwada University Journal, Humanities and Social Sciences = *Marāṭhavāḍā Vidyāpīṭhapatrikā*. Aurangabad *1960/61ff* [subtitle changes; now issued in 3 numbers: 1. Natural Sciences, 2. Social Sciences, 3. Languages]

Mārg: a magazine of the arts / Marg Publications. Bombay 1946ff

Mededeelingen der Koninklijke Nederlands(ch)e Akademie van Wetenschappen, Afdeeling Letterkunde. (Nieuwe Reeks) 1938ff [continuation of: Mededeelingen der Koninkliike Akademie ...]

Mélanges Asiatiques. S[ain]t Pétersbourg 1849/52-1890/94 [extracts from: Bulletin de la Classe Historico-Philologique de l'Académie Impériale des Sciences de St. Pétersbourg, and: Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg]

MemASI = Memoirs of the Archaeological Survey of India Calcutta: Government of India Press, 1919ff

Mémoires de l'Académie de Stanislas. Nancy (3e série) 1852-1866; (4e série) 1867-1882; (5e série) 1883-1902/03; (6e série) 1903/04-1969/70; (7e série) 1970/72ff

Memoirs of Taisho University [see Taishō-Daigaku-Kenkyū-Kiyō]

Memorie dell' Accademia Nazionale dei Lincei = Memorie della Classe di Scienze Morali, Storiche e Filologiche / Accademia Nazionale dei Lincei. Roma (3. sèrie) 1876/77 (1877)-1883/84 (1884); (4 sèrie) 1884/85 (1885)-1892 (1893); (5. sèrie) 1893-1923; (6 sèrie) 1925-1939/40; (8 sèrie) 1946/48ff [title changes, partly: Atti della ...; title of (7. sèrie): Memorie della Classe di Scienze Morali e Storiche / Accademia d'Italia]

Memorie dell' Accademia delle Scienze di Torino, Classe di Scienze Morali, Storiche e Filologiche [= Parte 2] / Reale Accademia delle Scienze.

Torino 1818-1838 [Vol 23ff]; (2 série) 1839-1951, (3 série) 1952-1959/61, (4 série) 1962ff

Milawa-Milla the Australian bulletin of comparative religion / Department of Semitic Studies, University of Melbourne Parkville 1961ff

Miscellanea della Facoltà di Lettere e Filosofia / R. Università di Torino Torino 1936-1938

Mitteilungen des Instituts fur Orientforschung / Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung Berlin Akademie-Verlag, 1953-1971/72 - Reprint New York

MO = Le Monde Oriental archives pour l histoire et l'ethnographie, les langues et littératures, religions et traditions de l Europe orientale Uppsala Akad Bokh, 1906-1939/41 (1947) [from then fused with Acta Orientalia]

ModernQ = Modern Quarterly a journal of radical opinion Baltimore, Md 1923/24-1931/32, 1938/40, (N S) 1946ff- Reprint Westport, Conn Greenwood Pr, [title 1933/34-1936/37 The Modern Monthly New York]

ModernR = Modern Review a monthly review and miscellany Calcutta 1907ff

Monatsber Kgl Pr Ak Wiss Berlin = Monatsberichte der Königlich(en) Preußischen Akademie der Wissenschaften zu Berlin Berlin 1856-1881 [continued as Sitzungsber Kgl Pr Ak Wiss Berlin]

Mother India monthly review of culture Pondicherry Sri Aurobindo Ashram Pr, 1949/50ff

Mundus a quarterly review of German research contributions on Asia, Africa and Latin America Stuttgart Wiss Verl Gesellschaft, 1965ff [from Vol 4, 1968 on forms section 4 of German Studies German-language research contributions, a current survey in English language / ed by the Institute for Scientific Co-Operation Tubingen Hohnholz]

Museon = Le Museon revue d'etudes orientales Louvain 1883-1896 [Vol 2ff], (N S) 1900-1913/14 [Vol 1-14/15 = 19-32], (3e serie) 1915/16 [Vol 1 = 33], 1921ff [Vol 34ff] - Reprint Amsterdam Benjamins [title from 1897-1899 Le Museon et la Revue des Religions]

Museum tijdschrift voor filologie en geschiedenis Leiden Sijthoff, 1893-1959 [continued as Forum der Letteren]

MysoreO = The Mysore Orientalist a half-yearly research journal devoted to Indological studies Mysore Oriental Research Institute, 1967ff

Nachr Kgl Ges Wiss Göttingen = Nachrichten von der Koniglichen Gesell schaft der Wissenschaften zu Göttingen, Philologisch-historische Klasse Göttingen Vandenhoeck & Ruprecht, 1894-1924 - Reprint Nendeln Kraus [title 1925-1933 Nachrichten von der Gesellschaft]

Nāgarī-Pracārinī Patrikā / Nāgari-Pracārinī Sabhā. Vārānasī [in the beginning Kāsī] [V S] 1953ff [A.D 1897ff]

NagpurUJ = Nagpur University Journal, Humanities. Nagpur: Vidyapeeth Mudranalaya, 1935ff

Narody Azii i Afriki: istorija, ekonomika, kultura / Akademija Nauk SSSR, Institut Narodov Azii; Institut Afriki [from 1969 on: ... Institut Vostokovedenija ...] Moskva 1961ff

NChrCR = The National Christian Council Review: organ of the National Christian Council of India. (N.S.) Mysore: Wesley Pr., 1924ff [Vol. 2 = 44ff]

Neue allgemeine Missionszeitschrift. Gütersloh: Bertelsmann, 1924-1939 [continued as: Evangelische Missionszeitschrift, fused with: ZMkRw]

New World = The New World: a quarterly review of religion, ethics and theology. Boston, Mass.: Houghton; London: Gay and Bird, 1892-1900 [Vol. 1-9 = No. 1-36] - On microfilm: American periodicals 1850-1900. Ann Arbor, Mich.: Univ. Microfilms

NGeoJI = National Geographical Journal of India / National Geographical Society of India, Banaras. Varanasi 1955ff

NIA = The New Indian Antiquary. Bombay 1938-1947 [continuation of: IA; continued as: IA (3rd series); with extra series 1 and 2]

Nihon Bukkyō Gakkai Nenpō [= Journal of Nippon Buddhist Research Association]

NJA (2e série) = Nouveau Journal Asiatique: ou recueil de mémoires, d'extraits et de notices relatifs aux études orientales / publ. par la Société Asiatique. Paris 1828-1835.- Reprint: New York: Johnson [continuation of: JA; continued as: JA (3e série)]

NLanka = New Lanka: a quarterly review. Colombo 1949/50ff

Nouvelle Clio = La Nouvelle Clio: revue mensuelle de la découverte historique. Bruxelles 1949/50-1958/62 [Vol. 1/2-10/12]

NRCalcutta = The New Review of Calcutta. 1936ff

NThT = Nieuw Theologisch Tijdschrift. Haarlem 1912-1944/46

Numen: international review for the history of religions / issued by the International Association for the History of Religions. Leiden: Brill, 1954ff [supplement: Studies in the History of Religions]

Nuova Cultura. Napoli 1921-1932[?]

OLZ = Orientalistische Literaturzeitung: Monatsschrift für die Wissenschaft vom ganzen Orient und seinen Beziehungen zu den angrenzenden Kulturkreisen. Berlin: Akademie-Verlag, Leipzig: Hinrichs, 1898-1944; 1953ff.- Reprint: Leipzig: Zentralantiquariat

Open Court = The Open Court: a weekly journal devoted to the religion of science [sic] Chicago, Ill. 1887ff

Oriens: Zeitschrift der Internationalen Gesellschaft für Orientforschung. Leiden 1948ff

Oriental Art: a quarterly publication devoted to the study of all forms of Oriental art. London: The Oriental Magazine, 1948/49-1950/51; (N.S.) 1955ff

Oriental Thought Poona 1954ff
Orientalia Suecana Uppsala Almqvist & Wiksell 1952ff
OrissaHRJ = Orissa Historical Research Journal Bhubaneswar 1952/53ff
Osiris commentationes de scientiarum et eruditionis historia rationeque Bruges St Catherine Press 1936-1939 1948-1968 - Reprint Amsterdam Swets & Zeitlinger
Our Heritage bulletin of the Department of Post graduate Training and Research Sanskrit College Calcutta Calcutta 1953ff
Paideuma Mitteilungen zur Kulturkunde / hrsg fur die Deutsche Gesellschaft fur Kulturmorphologie vom Frobenius-Institut an der Johann Wolfgang Goethe Universitat Frankfurt [till 1943 Forschungsinstitut für Kulturmorphologie an der Johann Wolfgang Goethe Universität Frankfurt]. Wiesbaden Steiner 1938/40-1965 1967ff Reprint New York Johnson
Pandit = The Pandit a monthly publication [or journal] of the Benares College devoted to Sanskrit literature Benares 1866-1876 (N.S.) 1876-1920
Papers Michigan Academy of Science = Papers of the Michigan Academy of Science Arts and Letters New York University of Michigan Pr 1921-1967 (1968)
PAPhS = *Proceedings of the American Philosophical Society* held at Philadelphia for promoting useful knowledge Philadelphia Pa 1838/40ff Reprint Nendeln Kraus
Parabola myth and the quest for meaning Mt Kisco NY Tamarack Pr 1976ff
Parāmarśa
PASBengal = Proceedings of the Asiatic Society of Bengal Calcutta 1865 (1866)-1904 (1905) [1832-1864 contained in JASBengal from 1905 on fused with JASBengal into JPASBengal]
Pathway to God Belgaum Academy of Comparative Philosophy and Religion 1972ff
PBh = Prabuddha Bharata or Awakened India Calcutta 1896ff
Persica jaarboek van het Genootschap Nederland Iran. Stichting voor Culturele Betrekkingen s Gravenhage 1963/64 (1964)ff
Personalist (Los Angeles) = The Personalist an international review of philosophy religion and literature / University of Southern California. Los Angeles 1920-1979 - Reprint Nendeln Kraus
PhEW = Philosophy East and West a quarterly journal of Oriental and comparative thought Honolulu, Hawaii University of Hawaii Pr., 1951/52ff Reprint New York Johnson
Philosophy and Phenomenological Research / International Phenomenological Society University of Buffalo Buffalo NY 1940/41ff Reprint Nendeln Kraus
PhQ = The Philosophical Quarterly / Indian Institute of Philosophy Madras Ghosh 1925/26-1966
PIHC = Proceedings of the Indian History Congress / Patna, etc. [changing publishers and changing places of publication]. 1935ff

Pilgrim = The Pilgrim
PIntCO = Proceedings of the International Congress of Orientalists. Paris, etc. [changing publishers and changing places of publication], 1873 (1874–1876)ff [changing titles in changing languages]
PIPhC = Proceedings of the Indian Philosophical Congress. Calcutta, etc. [changing publishers and changing places of publication], 1925ff
PoonaO = Poona Orientalist: a quarterly journal devoted to Oriental studies. Poona 1936/37–1963
Prachya Pragya Annual: journal of the Sanskrit Department, Muslim University, Aligarh
Prachya Pratibha: journal of Prachya Niketan = Prācya Pratibhā / Birla Institute of Art & Music. Bhopal: Prachya Niketan, 1973ff
Prajñā: Banaras Hindu University journal. Varanasi 1956ff
[Proceedings of Faculty of Letters, University of Tokyo]
Il Progresso Religioso: rivista mensile del movimento contemporaneo. Firenze 1921–1933
PrWalesSBS = The Princess of Wales Sarasvati Bhavana Studies / Government Sanskrit Library, Benares. Benares 1922ff
PTAIOC = Proceedings and Transactions of the All-India Oriental Conference. Poona, etc. [changing publishers and changing places of publication], 1919ff [title partly: Proceedings of the ...]
Public Affairs. Bangalore: Gokhale Institute of Public Affairs, 1963ff
Purāṇa: (half-yearly) bulletin of the Purāṇa Department, All India Kāśīrāja Trust. Fort Ramnagar, Varanasi 1959/60ff
Purātattva: bulletin of the Indian Archaeological Society. Varanasi 1967/68ff
Puruṣārtha: recherches de sciences sociales sur l'Asie du Sud. Paris: Centre d'Etudes de l'Inde et de l'Asie du Sud, 1975ff [subtitle of Vol. 4 and 5: sciences sociales en Asie du Sud; title from Vol. 5, 1981 on: Collection Puruṣārtha, functioning merely as series-title]
QJMS = The Quarterly Journal of the Mythic Society. Bangalore (partly: N.S.) 1909/10ff
QOM = The Quarterly Oriental Magazine. Calcutta 1824–1827 [Vol. 3–8] [continuation of: The Oriental Magazine and Calcutta Review. Calcutta 1823, Vol 1–2]
QRHSCalcutta = Quarterly Review of Historical Studies / Institute of Historical Studies. Calcutta 1961/62ff
Quest: a bimonthly of inquiry, criticism and ideas / Indian Committee for Cultural Freedom. Calcutta 1955/56–1957/58 [Vol 1–3 = 1–16]; 1958–1976 [Vol 17ff] [fused with: Humanist Review]
RArAs = Revue des Arts Asiatiques Paris: Les Éd. d'Art et Histoire, 1924–1939/42 [forms part of: Annales du Musée Guimet; continued as: ArAs; see also AMGuimet]
RBUPanjab = Research Bulletin of the University of Panjab, Arts and History. Chandigarh 1951–1969; (N S) 1970ff [title partly: Research Bulletin of the Panjab University]

Recherches Asiatiques, ou Mémoires de la Société etablie au Bengale pour Faire des Recherches sur l'Histoire et les Antiquités, les Arts, les Sciences et la Littérature de l'Asie Paris An XIV [A D 1805] [Vol 1-2, Fr translation of *Asiatic Researches or Transactions of the Society instituted in Bengal, for inquiring into the history and antiquities, the arts, sciences and literature, of Asia*]

Recherches Philosophiques Paris 1931/32-1936/37

Religion and Society quarterly bulletin of the Christian Institute for the Study of Religion and Society Bangalore 1958ff [Vol 5ff]

Religion och Bibel Nathan Söderblom Sällskapets årsbok Stockholm 1942ff

Religious Studies Cambridge 1965/66ff

Religious Studies Review a quarterly review of publications in the field of religion and related disciplines / publ by the Council on the Study of Religion Waterloo, Ontario Wilfried Laurier University, 1975ff

Rendiconti del (Reale) Istituto Lombardo di Scienze e Lettere, Milano (Classe di Lettere e Scienze Morali e Storiche) (2 série) Milano Hoepli 1868-1936, (3 série) Milano 1937-1956 [Vol 1-20 = 70-89/90], 1957ff [Vol 91ff] [title till 1942/43 Reale Istituto from 1937 on Classe di Lettere]

Reports of the Oriental Society [see Tōyō-Gakuhō]

Revista de História São Paulo 1950ff

Revue Archéologique Paris Leroux 1844/45-1859/60, (N S = 2 série) 1860-1882 [= Annee 1-23] (3 série) 1883-1902, (4 série) 1903-1914, (5 série) 1914-1932 (6 série) 1933-1965 (N S = 7 série) 1966ff [slightly changing title in the beginning]

Revue Celtique Paris Bouillon 1870/72-1934 - Reprint Vaduz Kraus

Revue de l Orient bulletin de la Sociéte Orientale, sociéte scientifique et littéraire Paris Delavigne 1843-1846 [Vol 1-11 = Cah 1-44] (2e série) Paris Rouvier, 1847 [Vol 1-2, with title Revue de l Orient et de l'Algérie] and 1848-1854 [Vol 3-16, title from now on Revue de l Orient de l Algerie et des colonies] (N S = 3e serie) Paris Rouvier [later Bureau de la Revue de l Orient, and then Agence Orientale] 1855-1864, (4e série) 1865 [changing subtitle in the beginning]

La Revue de Paris 1894-1940 [till Vol 47], 1945-1970 [Vol 52ff]

La Revue des Deux Mondes littérature, histoire, arts et sciences Paris 1829, (2 série) 1830-1833, (3 série) 1834- (5 série) 1848, (nouv periode) 1849-1852, (2 série nouv période) 1853-1855, (2 periode) 1856- (8 periode) 1944 [Vol 1-82], 1948-1971 [without numeration and specification of série or période], 1976ff - Reprint Nendeln Kraus [secondary title La Revue littérature, histoire arts et sciences des deux mondes]

Revue Historique de l Inde Française / Société de l Histoire de l Inde Française Paris 1916/17-1936

RHR = Revue de l Histoire des Religions Paris 1880-1979 [= Annee 1-98], 1980ff - Reprint Nendeln Kraus [forms part of AMGuimet]

RIMA = Review of Indonesian and Malaysian *Affairs / Department of* Indonesian and Malayan Studies, the University of Sydney. Sydney 1967ff [title in the beginning: ... and Malayan Affairs]

Rivista Indo-Greco-Italica di Filologia, Lingua, Antichità: periodico trimestrale. Napoli 1917-1937

RJPhSS (Meerut) = Research Journal of Philosophy & Social Sciences: an international, interdiscipl., biannual of philosophy, psychology, sociology and education. Meerut 1963-[1967/72?]

RO = Rocznik Orientalistyczny / Zakład Orientalistyki Polskiej Akademii Nauk *[till 1951/52: Polskie Towarzystwo Orientalistyczne]. Warszawa 1914/18ff [title in the beginning: Rocznik* Oryentalistyczny]

Roopa-Lekha / All India Fine Arts and Crafts Society. New Delhi 1939/40-1973 [Vol. 1-44]; 1978/79ff [Vol. 50ff]

RPhR = Review of Philosophy and Religion: an international and non-secretarian journal / Academy of Philosophy and Religion. Allahabad: The Ananda Publ. House, 1930ff

RR = Review of Religion. New York: Columbia University Pr., *1936/37-1957/58*

RSO = *Rivista degli Studi Orientali / pubbl. a cura dei professori* della Scuola Orientale della Università di Roma [Vol. 1-20: ... della R. Università di Roma; Vol 27-35: ... dell'Istituto di Studi Orientali della Università di Roma]. Roma: Bardi, 1907/08-1942/43; 1945/46ff

Ṛtam: journal of Akhila Bharatiya Sanskrit Parishad Lucknow 1969/70ff

Rūpam [continued as: JISOA]

Saeculum: Jahrbuch *für Universalgeschichte. Freiburg, Br., München: Alber, 1950ff.- Reprint: New York: Johnson*

Sāhitya Pariṣat Patrikā. Calcutta

Sambodhi: (quarterly) / Institute of Indology. Ahmedabad 1972/73ff

Samīkṣā: journal of the Indian Psychoanalytical Society. Calcutta 1947ff

Sammelan(a) Patrikā: (traimāsik) / Hindī Sāhitya Sammelan. Prayāg: Sammelan, [formerly: Allahabad] 1912ff; 2010 [A.D. 1953]-2013/14 [A.D. *1956/57] [Vol. 39ff]; 1879/80 [A D. 1957/58]ff [Vol. 44ff; change from vikrama* to *Śaka* era]

Saṃskṛtavimarśaḥ: half yearly research journal of Rashtriya Sanskrit Sansthan. New Delhi 1973/74ff

Sangeet Natak: journal of the Sangeet Natak Akademi: a quarterly publication on music, dance and drama. New Delhi 1965ff

The Samskrita Ranga Annual. *Madras: Samskrita Ranga*

The Sanskrit Research: an Anglo-Sanskrit quarterly devoted to research work in all fields of Indian antiquity / conducted by the Sanskrit Academy of India. Poona: Aryabhushan Pr., 1915/16ff

Saptasindhu. Patiala

ŚāradāPP = *Śāradā-Pīṭha Pradīpa: a bi-annual journal of Indological* Research Institute, Dwarka. Dwarka 1961ff

Sarasvatī Allahabad 1900ff

Sārasvatī Susamā / Sampūrnānanda Samskrta Viśvavidyālaya Vārānasī 1942ff

Saturday Review New York Saturday Review Associates, 1952-1972/73 [Vol 35ff], (N S) 1974/75ff [title 1973/74-1974/75 Saturday Review - World]

Science of Religion abstracts and index of recent articles / publ by the Institute for the Study of Religion, Free University, Amsterdam and the Department of Theology and Religious Studies, University of Leeds Amsterdam 1980ff [Vol 5ff]

Scientia rivista di scienza, organo internazionale di sintesi scientifica Bologna Zanichelli, Leipzig Engelmann, 1907-1914 [anno 1-8], (2 série) 1915-1930 [anno 9-24], (3 serie) 1930-1938 [anno 24-32], (4 série) 1938-1944 [anno 32-38], (5 serie) 1945-1946 [anno 39-40], (6 serie) 1946-1965 [anno 40-59], (7 serie) 1966ff [anno 60ff] [continuous numeration according to anno, volumes, and single numbers, title in the beginning Rivista di Scienza, later on partly Rivista di Scienza »Scientia«]

Sevartham / St Albert's College Ranchi College, 1976ff [Vol 1- 3 without numeration]

Sitzungsber Kgl Bohm Ges Wiss = Věstník Královské České Společnosti Nauk, Třída Filosoficko-Historicko-Filologická, [secondary title] Sitzungsberichte der Koniglich Bohmischen Gesellschaft der Wissenschaften, Klasse [till 1904 Classe] fur Philosophie, Geschichte und Philologie / Královská Česká Společnost Nauk v Praze 1886-1917

Sitzungsber Kgl Pr Ak Wiss Berlin = Sitzungsberichte der (till 1918 Konig lich) Preussischen Akademie der Wissenschaften zu Berlin Berlin 1882-1921 [continuation of Monatsber Kgl Pr Ak Wiss Berlin]

SocB = Sociological Bulletin journal of the Indian Sociological Society Delhi 1952ff

SocR = The Sociological Review / University of Keele [till 1952 also Institute of Sociology, 1953-1961 also University College of North Staffordshire, Keele] Keele, Staffordshire etc, 1908-1952, (N S) 1953ff Reprint Nendeln Kraus

Sodha Patrika / Sahitya Samsthan, Rajasthan Vidyapeeth, Udaipur 1966ff [title also given as Shodh Patrika]

South Asia journal of South Aian Sudies / ed in ass with the South Asian Studies Association of Australia and New Zealand [in conjunction with the South Asia Institute, University of Heidelberg, West Germany] with the assistence of the Centre for Asian Studies, [University of Western Australia] [the latter till 1980] Nedlands University of Western Australia Pr, 1971-1976, (N S) 1978ff

SouthAsianR = South Asian Review the journal of the Royal Society for India, Pakistan, and Ceylon London Research Publ, 1969/70-1974/75 [Vol 3-8, continuation of Asian Review]

SouthernJPh = The Southern Journal of Philosophy / publ. by the Philosophy Department, Memphis State University, Memphis. Memphis, Tenn. 1963ff.- Reprint: Nendeln: Kraus

SouthIndianR = South Indian Research

Sovetskaya Ėtnografija / Akademija Nauk SSSR, Institut Etnografii Im. N. N. Miklucho-Maklaja. Moskva 1931–1937; 1946ff

Spiritual India. New Delhi 1973ff

SR = Studies in Religion = Sciences Religieuses: revue canadienne / [in the beginning: Corporation for the Publication of Academic Studies in Religion]. Toronto, Ontario: University Pr. [on commission], 1971ff

StII = Studien zur Indologie und Iranistik. Reinbek: Dr. Inge Wezler, Verlag für Orientalistische Fachpublikationen, 1975ff

StIndAsAC = Studies in Indo-Asian Art and Culture (Acharya Raghu Vira commemoration volume(s) / International Academy of Indian Culture. New Delhi 1972ff

StMiss = Studia Missionalia: annual published by the Faculty of Missiology, Gregorian University. Roma 1943–1960 [Vol 1–10 = No. 1–73]; 1961ff [Vol. 11ff]

StOr = Studia Orientalia / ed. Societas Orientalis Fennica. Helsinki: Suom. Kirj. Seuran Kp., 1925ff

Sudhoffs Archiv für Geschichte der Medizin und der Naturwissenschaften. Wiesbaden: Steiner, 1934–1943 [Vol. 27ff]; 1952–1965 [Vol. 36ff]

Surabhāratī. Baroda

Svādhyāya: svādhyāya ane saṃśodhananuṃ traimāsika. Vaḍodarā: Prācyavidyā Mandira, Mahārāja Sayājirāva Viśvavidyālaya, 1963/64ff

SVenkatUOJ = Sri Venkateswara University Oriental Journal. Tirupati 1958ff [continuation (?) of: JSVenkatUOI]

Synthèses: revue internationale. Bruxelles 1946/47–1972 [Vol. 1–27 = No 1–311/12]

Taishō-Daigaku-Kenkyū-Kiyō = Memoirs of Taisho University / Bukkyō-Gakubu Bungakubu = The Departments of Buddhism and Literature [till 1975: Bungakubu Bukkyō-Gakubu] Tōkyō 1954ff [Vol. 39ff]

TamilC = Tamil Culture: journal of the Academy of Tamil Culture. Madras 1952–1966

TAPhS = Transactions of the American Philosophical Society held at Philadelphia for promoting useful knowledge. Philadelphia, Pa. 1769/71–1809; (N.S.) 1818ff.- Reprint: Nendeln: Kraus; Lehre: Cramer

Temenos: studies in comparative religion; presented by scholars in Denmark, Finland, Norway and Sweden / Suomen Uskontotieteellinen Seura. Helsinki 1965ff

Tetsugaku Nenpō

Theological Studies / publ. for the Theological Faculties of the Society of Jesus in the United States. Woodstock, Md.: Theological Studies Inc., 1940ff

Theosophia
TheosophicalR = The Theosophical Review London
Thought a review of culture and idea, Fordham University quarterly New York Fordham University Pr, 1926/27ff
ThT = Theologisch Tijdschrift Amsterdam 1867–1919
(The) Times of India Annual Bombay 1927–1941 [continued as Indian Annual], Bombay. The Times of India Annual, 1963ff[?], Bombay Times of India Press, 1967ff
TITLV = *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* / uitg door het Bataviaasch Genootschap van Kunsten en Wetenschappen [1950/51 also Lembaga Kebudajaan Indonesia] Batavia 1852/53–1952/57 (1955)
Tōhoku-Daigaku-Bungakubu Kenkyū-Nenpō = The Annual Reports of the Faculty of Arts and Letters, Tohoku University Sendai 1950 (1951)ff
T'oung Pao archives concernant l'histoire, les langues, la géographie, l'ethnographie et les arts de l'Asie orientale Leiden Brill, 1890–1899, (2e série) 1900ff - Reprint Nendeln Kraus
Tōyō-Gakuhō = Reports of the Oriental Society / Tōyō-Gakujutsu-Kyōkai Tōkyō 1911ff
Tōyō Shisō (Oriental Thought) Tokyo Tokyo University Press
Transactions and Proceedings of the American Philological Association Hartford, Conn Association, 1897–1972 (1973) - Reprint Nendeln Kraus, New York Johnson [Vol 28ff, title 1946–1947 Transactions of the]
TPH = Tijdschrift voor Philosophie Leuven N V Vereniging voor wijsgerige uitgaven [et al] 1939–1961 [continued as Tijdschrift voor Filosofie ibid, 1962ff, Vol 24ff]
Transactions of the Indian History Congress [see PIHC]
Tripathaga / Publications Bureau, Information Directorate Uttar Pradesh Lucknow 1955ff
TRIrishAcad = The Transactions of the Royal Irish Academy Dublin 1787–1896/1901
Triveni journal of Indian renaissance Madras Triveni Publ, 1928ff
Tubinger Universitätsschriften / University of Tübingen Tübingen Fues, 1846–1900/01
UAllahabadS = University of Allahabad Studies, Ancient History Section, and Sanskrit Section Allahabad [title partly Allahabad University Studies, see also AllahabadUS]
UCeylonR = University of Ceylon Review / Śrī Laṃkā Viśvavidyālaya Colombo 1943[?]ff
United Asia international magazine of Afro-Asian affairs. Bombay 1948/49–1972
L'Uomo Roma 1977ff
Uttara Bharata
Vāk / Deccan College, Poona Poona 1951–1964

VBhA = Viśva-Bhāratī Annals. Santiniketan: Viśva-Bhāratī, 1945–1968 [Vol. 1–11]; (Part 1 = Humanities) 1967–1969[?] [Vol. 12–13]

VBhJPh = The Visva-Bharati Journal of Philosophy: bulletin of the Department of Philosophy and Religion [or: ... of the Centre of Advanced Study in Philosophy]. Santiniketan: Visva-Bharati, 1964/65ff

VBhQ = The Viśva-Bhāratī Quarterly. *Santiniketan [in the beginning:* Calcutta]: Viśva-Bhāratī University, 1923–1932; (N.S.) 1935/36ff

Verhandelingen van het Bataviaasch Genootschaft = Verhandelingen van het (from Vol. 65 on: Koninklijk) Bataviaasch Genootschap van Kunsten ene Wetenschappen / uitg. in swemenworking met het Instituut voor Taal- en Cultuuronderzoek der Universiteit van Indonesië. Batavia 1779–1949.– German ed.: Abhandlungen der Gesellschaft der Künste und Wissenschaften in Batavia. Leipzig 1782[?] [Vol. 1] [partly with parallel title: Transactions of the Batavian Society of Arts and Sciences]

Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen, Afdeeling Letterkunde. Amsterdam 1856–1869; (2. reeks) 1871–1883; (3. reeks) 1884–1896; (4. reeks) 1897–1914; (5. reeks) 1915–1920 *[continued as: Mededeelingen der Koninklijke ..., Vol. 53ff]*

Vidyajyoti: journal of theological reflection / ed from Vidyajyoti Institute of Religious Studies, Delhi. Ranchi, Bihar 1975ff [Vol. 39ff]

The Vikram: journal of Vikram University. Ujjain 1956ff [split into: Arts and Sciences]

Vina / Madhya Bharat *Hindi Sahitya Samiti. Indore 1927ff [title also given as:* Veena]

VishvIJ = Vishveshvaranand Indological Journal / Vishveshvaranand Vedic Research Institute. Hoshiarpur, Punjab 1963ff

Visible Religion: annual for religious iconography / Institute for Religious *Iconography, State University Groningen. Leiden: Brill, 1982ff*

Viśvajyoti / V. V. R. Institute. Hoshiarpur 1952ff

Vivekananda Kendra Patrika: distinctive cultural magazine of India; official organ of Vivekananda Kendra. Triplicane, Madras: Vivekananda Kendra, 1972ff

VK = *The* Vedanta Kesari / Sri Ramakrishna Math. Mylapore, Madras *1914ff*

Voice of Samanvaya / *C. P. Ramaswami Aiyar Foundation, Centre for Studies in* Tradition, Thought and Culture of India. Madras

Le Voile d'Isis: organe du Groupe Indépendant d'Études Ésotériques de Paris. Paris: Libr. Gén. des Sciences Occ, 1890–1898 [Vol. 1–9 = No. 1–331]; (2e série) 1905–1909 [Vol. 9–13 = No. 1–50]; (3e série) 1910–1914 [Vol. 20–24 = No. 1–56]; (4e série) 1920–1935 [Vol. 25–40 = No. 1–192]

Vostochnyje *Zapiski.* Leningrad

Die Welt des Orients: wissenschaftliche Beiträge zur Kunde des Morgenlandes. *Göttingen: Vandenhoek & Ruprecht, 1947/52ff*

Wiss Ztschr d Humboldt Univ Berlin = Wissenschaftliche Zeitschrift der Humboldt Universitat zu Berlin Gesellschafts und sprachwissenschaftliche Reihe Berlin 1951/52-1983 [continued as Gesellschaftswissenschaftliche Reihe Vol 32,3ff, 1983ff]

Wiss Ztschr d Martin Luther Univ Halle Wittenberg = Wissenschaftliche Zeitschrift der Martin Luther Universität Halle-Wittenberg, Gesellschafts und sprachwissenschaftliche Reihe Halle Univer sitat, 1951/52-1965

World Literature Today a literary quarterly of the University of Oklahoma Norman Okla 1977ff [Vol 51ff]

World Union quarterly journal of World Union / [1962-1966 World Union and World Goodwill] Pondicherry Shri Aurobindo Ashram World Union 1961ff [title 1962-1966 World Union - Goodwill]

WZKM = Wiener Zeitschrift fur die Kunde des Morgenlandes Wien Orientalisches Institut, 1887ff Reprint Graz Akad Druck und Verlags Anstalt

WZKS = Wiener Zeitschrift fur die Kunde Sudasiens und Archiv fur indische Philosophie / Österreichische Akademie der Wissen schaften Kommission fur Sprachen und Kulturen Sudasiens fur das Indologische Institut der Universitat Wien hrsg Leiden Koln E. J Brill Wien Gerold & Co [on commission], 1970ff [Vol 14ff, continuation of WZKSO]

WZKSO = Wiener Zeitschrift fur die Kunde Sud und Ostasiens und Archiv fur indische Philosophie / fur das Indologische Institut der Universitat Wien hrsg Wien Verlag Bruder Hollinek [later on] Leiden Köln E J Brill Wien Gerold & Co [on commission], 1957-1968/69 - Reprint Wurzburg Jal Verlag [continued as WZKS Vol 14ff]

Yoga der Pfad zur Vollendung die Zeitschrift fur Yoga-Synthese und Vedanta vereinigt mit der dt indischen Monatsschrift »Friede« offizielles Organ der Yoga Vedanta Akademie Gelnhausen Schwab [in the beginning Budingen Lebensweiser Verlag], 1954ff [title also given as Yoga offizielles Organ der Yoga Vedanta Akademie Schopfheim Schwab]

YogaM = Yoga Monthly

YogaVFUW = Yoga Vedanta Forest University Weekly Rishikesh Dehra Dun 1949ff

Zapiski Vostochnogo Otd Imp Russk Arkheologicheskogo Obshchestva

ZBuddh = Zeitschrift fur Buddhismus / Bund fur Buddhistisches Leben Munchen Neubiberg Schloß 1913/14-1921, (Neue Folge) 1922-1923/24 (1924) [Vol 1-2 = 4-5] [continued as Zeitschrift für Buddhismus und verwandte Gebiete Munchen Neubiberg Benares Verlag (Neue Folge) 1924/25-1931 [Vol 3-5 = 6-8 Vol 9]

ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft Wiesbaden Steiner [on commission], 1847-1921 (Neue Folge)

1922–1962 [Vol. 1–37 = 76–112]; 1963/64ff [Vol. 113ff].– Reprint: Nendeln: Kraus [with supplement: Vorträge / Deutscher Orientalistentag, 17ff. Vol. 1, 1969ff]

Zeitung für die elegante Welt. Erfurt: Bartholomaeus, 1801–1859.– Reprint (with title: Die Zeitschriften des Jungen Deutschland): Frankfurt, M.: Athenäum [title partly: Die Mode]

ZEPh = Zeitschrift für exakte Philosophie im Sinne des neueren philosophischen Realismus. Langensalza: Beyer, 1861–1893/96 [title 1861–1883: ... für exacte Philosophie ...]

ZII = Zeitschrift für Indologie und Iranistik / hrsg im Auftrag der Deutschen Morgenländischen Gesellschaft. Leipzig: Brockhaus [on commission], 1922–1935/36 – Reprint: Nendeln: Kraus

ZKathTh = Zeitschrift für katholische Theologie / hrsg. von der Theologischen Fakultät der Universität Innsbruck. Wien: Herder, 1877–1943; 1947ff [1943–1944 fused with: Zeitschrift für Aszese und Mystik: Zeitschrift für Katholische Theologie. Würzburg: Wegner; Vol. 67,3–4 and 68 appeared as Vol 18–19 of this journal]

ZKM = Zeitschrift für die Kunde des Morgenlandes. Bonn: König, 1837–1846/50 (1850) – Reprint: Amsterdam: Associated Publishers Amsterdam

ZMkRw = Zeitschrift für Missionskunde und Religionswissenschaft: Organ des Allgemeinen Evangelisch-Protestantischen Missionsvereins. Berlin: Ostasienmission, Allg. Ev.-Protestant. Missionsverein, 1886–1939 [continued as: Evangelische Missionszeitschrift, fused with: Neue allgemeine Missionszeitschrift]

ZMR = Zeitschrift für Missionswissenschaft und Religionswissenschaft Munster: Aschendorff, 1911–1937 [Vol. 1–27]; 1950ff [Vol. 34ff] [title 1911–1927 and 1936–1937: Zeitschrift fur Missionswissenschaft; title 1938–1949: Missionswissenschaft und Religionswissenschaft: Viermonatsschrift des Instituts fur Missionswissenschaftliche Forschungen. 1938–1941; 1947/48–1949]

Zs. f. Ethnologie = Zeitschrift für Ethnologie: Organ der Deutschen Gesellschaft fur Völkerkunde / [till 1944] Berliner Gesellschaft fur Anthropologie, Ethnologie und Urgeschichte. Braunschweig: Limbach, 1869–1944; 1950ff – Reprint: Amsterdam: Swets & Zeitlinger

Zs f. vgl. Rechtswiss. = Zeitschrift für vergleichende Rechtswissenschaft einschließlich des Rechts der Entwicklungsländer und der ethnologischen Rechtsforschung. Stuttgart 1878ff [title changes slightly, 1953–1976: ... einschließlich der ethnologischen Rechtsforschung]

The bibliography: A - R

1 A D Pusalker commemoration volume [Engl , Skt] Satya Vrat Shastri [ed] In IndS (Delhi) 3,1-2, December 1974 Delhi Published for the Department of Sanskrit, University of Delhi by Prof Satya Vrat Shastri, 1974 - 24, 217 pp , 1 portrait [on cover]

Includes biographical notes on A D Pusalker and a bibliography of his works The following contributions are of Epic/Purānic interest Bapat, P V Buddhist dhyānas in the Mahābhārata, Bharadwaj Krishna Datta The cult of bhakti, Gupta, Kanta The Bhiksātana, a study, Sheth, Surabhi Art of warfare as reflected in the Brahma Purāna, Shukla, N S Persian translations of Sanskrit works, [Chaterjee, Asoke] Śāstrī, Aśoka Dharmapurānam For commentaries see separate entries (AK)

2 A S Altekar memorial volume [Engl] Sinha, B[indeshwari] P[rasad] [ed] In JBiharRS 45,1-4, 1959 Patna The Bihar Research Society, 1959 - 526 pp

The following contributions are of Purānic and/or Epic interest Mookerjee, S Political wisdom of ancient India, Wayman, Alex The twenty-one praises of Tārā, a syncretism of Śaivism and Buddhism, Chakravarti, Chintaharan Antiquity, author ship and extent of Mahimnah stotram, Agrawala, R C A rare image of Gaja Laksmī from Rajasthan, Mishra Yogendra The Janakas of Videha and the burning of Mithilā, Bhattacharyya Tarapada Further notes on the Brahmā cult, Sen Gupta, Anima The philosophy of Rāmānuja a synthetic view, Thapar, Romila The later Mauryas, Prasad, H K Śaivism in Bihar 185 B C - 319 A D For commentaries see separate entries (F)

3 Aalto, Pentti On the absolute instrumental in Sanskrit [Engl] In IT 7, 1979 Dr Ludwik Sternbach felicitation volume 1980 - pp 47-55

Deals with the instances of absolute use of the instrumental case in Skt that are comparable to Lat constructions with ablative absolute Quotes material from RV, TaiSa, AitBr, KausBr, PVBr, TaiBr, MBh BhG, Rm BhāgP, MkP, Kathāsaritsāgara, Pañcatantra and Pali texts (RS)

[quoted passages] BhG 11 27, BhāgP 4,11 15, MBh (C) 3 12758 MBh (cr ed) 3,56 8, 3, App I,8 12, MkP 49 9, 84 17, 108 2, Rm 2,12 100, 2,64 18

4 Abbott, Justin E The »Arte de lingoa Canari«, the »Doutrina Christam«, and the »Adi« and »Deva Puran« of Thomas Stevens [Engl] In BSOS 3, 1923-1925, pp 159-164

On the language of the »Christian Purāna« of Thomas Stevens » he employed the pure Marāthi and not the dialect of the Konkani He must have known Sanskrit more or less His Purāna shows intimate acquaintance with Marāthi literature, on which he has modelled it He was a contemporary of Eknāth (1548-1609) and the Dnyāneswari of Dyānadeva (1290) and the works of other poet saints past and contemporary, were available A critical study of the Devanāgarī text of his Purāna would perhaps yield some evidence of familiarity with special Marāthi poets « (F)

5 Abbott, Justin E The Bhikshugitā or mendicant's song, the parable of the repentant miser [Engl] In JAOS 46, 1926, pp 289-296

On BhāgP 11,23 and especially Eknāth s commentary (JLB)

[quoted passages] BhāgP 11,23

6 ABBOTT, JUSTIN E.: The discovery of the original Devanāgari text of the Christian Purāna of Thomas Stevens [Engl.]. In: BSOS 2, 1921–1923, pp. 679–683.

Abbott discovered a Marathi ms of Stevens' Christian Purāṇa (in Devanagari script) in the Marsden collection at the School of Oriental Studies. »The ms is in two volumes, with different handwriting.« Contrary to the misleading title of the contribution, the ms was not written by Thomas Stevens himself, but is a later copy (provided that Stevens is really the author of the Christian Purāṇa, which supposition *seems not to be proved beyond doubt): »... roughly guessing the age of the ms,* each of the volumes must be well over 200 years«. – »From a comparison of what for convenience I shall call the Mangalore text, that published by J. L. Saldanha in 1907, with the Devanāgarī text of this ms, it is evident that the Mangalore edition is printed from a ms whose text is a transliteration in Roman character of this *Devanāgarī text. The original author of the Mangalore text took great liberties,* however. He used in spelling and idiom the Konkani form of Marathi then current among Christians.« Adds some remarks on the authorship of the Christian Purāṇa which he leaves open to question, in the whole, although he personally seems to favour Stevens – Cf. also entries under »Stevens, Thomas«. (F)

7* ABBOTT, J[USTIN] E.: Identification of Nagapura in the Konkan [Engl.]. In: IA 24, 1895, p. 83.

Refers to the Sahyādrikhaṇḍa which belongs to the SanatkumāraSa of the SkP. [source·] Rocher, p. 235. (SD).

8 ABBOTT, J[USTIN] E.: Similar passages in the Bhagavata-Purana and the Bhagavadgita [Engl.]. In: IA 21, March 1892, p. 94.

Short note giving the text of 5 verses from BhāgP and parallels in BhG which »proof that the author of the Bhâgavata-Purâṇa was familiar with the Bhagavadgîtâ, and used it freely in the composition of his work«. (KPG)

[quoted passages] BhG 3.5; 3.21; 4.7–8; 9.26; BhāgP 6,1.53; 6,2.4; 9,24.56; 10,33.27; 10,81.4.

9 ABBOTT, J[USTIN] E.: The topographical list of the Bhagavata Purana [Engl.]. In: IA 28, 1899, pp. 1–6.

An alphabetical list of geographical terms (including place names, rivers, mountains, peoples and countries). (vSt)

10* ABEGG, EMIL: Die Berner Tafeln zur Krishna-Legende [Ger.]. Bern 1935. – Printed (separately) from: *Jahrbuch des Bernischen Historischen Museums* in Bern 15, [1935].

»The author refers to principal European studies of the Kṛṣṇite [sic] material in the introduction « [source·] White, Ch : In: HR 10, 1970–1971, p. 165. (PS)

11 ABEGG, EMIL: Der Messiasglaube in Indien und Iran: auf Grund der Quellen dargestellt [Ger.] Berlin, Leipzig: Walter de Gruyter, 1928. – 7, 286 pp., 7 pl.

Deals with the concept of *avatāra* in Hinduism. Contains a presentation of the *yuga-theory, a description of the texts which deal with the manifestation of Kalki,* and a summary of the contents of the KalkiP. (PS)

12 ABHEDANANDA, SWAMI. Bhagavad Gita: the divine message [Vol 1-2, i e. 8-9] [Engl] Prajnanananda, Swami [ed] In Abhedananda, Swami: Complete works of Swami Abhedananda Vol 8-9 Prajnanananda, Swami [ed] Calcutta· Ramakrishna Vedanta Math, 1969. - Vol 8· Chapters 1-32 and appendix. - 521 pp , Vol 9 Chapters 33-65 - pp 523-1012 - (Birth Centenary Edition)

The work is a compendium of all aspects of the philosophical concepts of »Neo-Hinduism« and »Neo-Vedānta« rather than a specialized Gītā commentary, accordingly, the discussions in the 65 chapters do not proceed from Gītā passages but rather are illustrated by them In his preface, the editor writes »The Swami [Abhedananda] has not explained the Gita *śloka* by *śloka* of all the chapters (*adhyayas*), but has selected the main and important *ślokas* of every chapter of the Gita and has given their religion, ethics and philosophy The Swami has also given the psychology of the Bhagavad Gita and has compared it with the psychological movements of the mind of every man and has given their solution In fact, Swami Abhedananda's chief aim and object of the lectures on the Gita are to represent the real import and central religio-philosophical thoughts and ideas contained in the Gita« (p 17) - The first volume contains in its appendix pp 495-521 the text of chapters 1 and 2 of BhG and Abhedānanda's Engl translation (F)

[quoted passages not included]

13 ABHEDANANDA, SWAMI The great saviours of the world [Engl] Prajnanananda, Swami [ed] In Abhedananda, Swami Complete works of Swami Abhedananda Vol 5 Prajnanananda, Swami [ed] Calcutta Ramakrishna Vedanta Math, 1967 - 602 pp (Birth Centenary Edition) - pp 1-189

In his preface (p 3-14), the editor writes »The principal aim and object of these recordful and illuminative lectures are to show that the fundamental teachings or sayings of the founders of all great religions of the world have had the same religious and spiritual keynotes and that the stories and annals, connected with the eventful divine lives and miraculous deeds are analogous« (p 3) In this way, »Krishna and his teachings« are dealt with pp 30-50 »The life of Krishna, to the Hindu mind, is as historical as the life of Jesus the Christ to the Christian« (p 31) After a short discussion of Greek sources and pre-MBh mentions of Krsna (especially in Patañjali s Mahābhāsya) the main body of the chapter is devoted to a rendering of the life story of Krsna, obviously according to HV (p 36-45) After that, translations of some BhG passages (from chapters 10 and 12) are given in order to give an impression of Krsna s teachings The last three pages (p 48-50) stress the ethical and spiritual supremacy of Krsna »No other Incarnation, neither Buddha, nor Christ, can take the place of Krishna, because neither of them could harmonize God and the world, and neither of them could set as high an example in social, political, ethical and spiritual ideals as was done by this world redeemer (Krishna)« (p 48) - The other founders dealt with are Zoroaster Lao-tze Buddha, Christ, Mohammad and Ramakrishna (F)

[quoted passages] BhG 10 2-8, 10 15-16, 10 18-20, 12.13-20

14 ABHEDANANDA, SWAMI Thoughts on Yoga, Upanishad and Gita (Tirtha-renu), (the class-lectures of Swami Abhedananda) [Engl] Prajnanananda, Swami [ed] In Abhedananda, Swami Complete works of Swami Abhe-

dananda. Vol. 10. Prajnanananda, Swami [ed.]. Calcutta: Ramakrishna Vedanta Math, 1970. - 774 pp. (Birth Centenary Edition). - pp. 315-594.

Contains pp. 317-330 a preface by the editor from which it can be gathered that the work has not been written by Abhedananda himself but consists of an English translation of various Beng. disciples' records of oral lectures. - The chapters 4-6 (p. 405-519, and not »465-519«, as the index misleadingly states) are devoted to the Gītā. The single chapters have a very comprehensive character, starting in general from special questions concerning the BhG and widening then into discussions of fundamental philosophical questions which are illustrated by BhG quotations rather than vice versa. - A few of the topics dealt with are: *ātman* and its supremacy, the nature of matter, *jñāna* and *ajñāna*, the relations of Sāṃkhya philosophy and BhG (in general, Abhedānanda seems to be inclined to stress the differences), *māyā* and *avidyā*, *karmaphala*, the relation of the concepts of »god« and »*brahman*« (they are to be considered as identical), *śakti*, death, creation and destruction, and so on; the sixth chapter is mainly concerned with the ethics of the Gītā, based on the reflection that »the nature of the human society should intimately be understood or realized, as we are part and parcel of the society« (p. 497). - The author's discussions cover most of traditional Skt. literature, including the Upaniṣads, Epics and Purāṇas, Tantra, philosophical literature and so on. - As a whole, the work may well serve as an introduction into Neo-Vedāntic thought which strives for a revaluation of the traditional »Hindu« view of life. (F)

[quoted passages not included]

15 ABHYANKAR, KASHINATH VASUDEV: The date and time of the Bhārata war: a new approach on astronomical considerations [Engl.] In: ABORI 25, 1944-1945, pp. 116-136.

16 ABIDI, S. A. H.: The story of Rámáyana in Indo-Persian literature [Engl.] In: Indo-Iranica 17,3, September 1964, pp. 17-29.

Lists and comments on the Persian translations of Rm made under the Mughals. (JLB)

17 ABS, JOS.: Beiträge zur Kritik heterodoxer Philosophie-Systeme in der Purāṇa-Literatur [Ger.]. In: Beiträge zur Literaturwissenschaft und Geistesgeschichte Indiens: Festgabe Hermann Jacobi ... 1926. - pp. 386-396.

Examines the most important Purāṇic texts in which heterodox doctrines or heretics are mentioned. Draws on AgP (BibInd); BḍP (B 1912-1913); BhāgP (B 1899); BrP (P 1895); MtP (C 1876); PdP (VePr 1895); SauP (P 1905); VāP (P 1905); ViP (C 1882). (AP)

18 ACHARYA, KALA D.: Pañcalāṅgala vrata [Engl.] In: Purāṇa 28,2, July 1986, pp. 217-220.

Description of and historical remarks on the *pañcalāṅgala vrata* (MtP) or *halapaṅktidāna* (BhvP), actually an extremely sumptuous *mahādāna*. Concludes that »a) the *mahādānas* were actually practised in the period after Gupta dynasty too. b) the kings in India had the major part in practising the *mahādānas*«. (F)

[quoted passages:] BhvP 4,166.3-6; 4,166.16-19; 4,166.21-22; 4,166.24; 4,181.9-12.

19 ACHARYA, KALA D Pañcalāṅgalam vratam [Skt] In Purāna 28,2, July 1986, *samskrta khandah*, p 13

Sanskrit summary of the authoress »Pañcalāṅgala vrata« (same volume pp 217-220) For commentary see separate entry (F)

20 ACHARYA P K The measures of god [Engl] In Jhā commemoration volume Part 2 1937 - pp 1-8

Short survey of the measurements given to idols of deities in *śilpaśāstra* literature Muses on whether »the modern Indian artist [will] take into consideration the fact that the greater majority of Indians are practical idol worshippers? If not for the sake of mere art at least for the sake of the faithful the artists should cast the images of gods and goddesses which are meant for worship strictly after the directions of the *śilpaśastra* « Refers to Epics and Purānas unfortunately not always with exact references (F)

[quoted passages] BdP 1 7 97, MBh 12 47 20 MtP 258 19

21 Acharya Dr Vishva Bandhu commemoration volume [Part I] [Engl, Skt, Hi] Sharma B R [ed] In VishvIJ 12,1-2 March & September 1974 Hoshiarpur Vishveshvaranand Vishva Bandhu Institute of Sanskrit and Indological Studies Panjab University [1974] - 52 502 pp pl 1 portrait

Includes a life sketch of Dr Vishva Bandhu (by Jagannath Agrawal) and a bibliography of his writings The following contributions are devoted to the Purānas Kantawala S G The flaming pillar in the Purānas Pai G K Puṁsavana in the Bhāgavata Purāna and Maṅgaladeva Śāstrī Bhāratīya samskrti ke vikāsa mem paurānikadhārā aura vaidikadhārā kā parasparikā sambandha For commentaries see separate entries (AK)

22 Acharya Dr Vishva Bandhu commemoration volume Part II [Engl Skt] Sarma K V [ed] In VishvIJ 13 1-2 March & September 1975 Hoshiarpur Vishveshvaranand Vishva Bandhu Institute of Sanskrit and Indological Studies Panjab University [1975] - 16 431 pp 1 pl 1 portrait

The following contributions are directly related to the Epics or to the Purānas Agrawal Jagannath The authenticity of the Uttarakānda of Vālmīki s Rāmāyana Bhardwaj Shiv Prasad Poetic imagery in the Bhāgavata Purāna Rath Banamali The first imitation of Gītagovinda (p 267-271) Srivastava Narsingh The ideas of the Bhagavad Gītā in Four quartets of T S Eliot the problem of synthesis Bala Adarsh A re interpretation of Paradise lost in the light of Mahābhārata and Gītā (p 422 431) (AK)

23* ACHYUTA MENON CHELNAT Ezuttaccan and his age [Engl] Madras University of Madras 1940 - (Madras University Malayālam Department Series No 6)

24 Activities of the All India Kashiraj Trust / Sarvabhāratīyakāsirājanyāsasya kāryavivaranam [Engl Skt] In Purāna 4 2 July 1962 pp 418-423, and 5,1, January 1963 pp 186-193, and 6,1, January 1964 pp 230-243, and 6 2, July 1964, pp 462-475 and 7,1, January 1965 pp 202-211, and 7,2 July 1965, pp 390-401, and 8 1, January 1966 pp 170-187 and 8 2, July 1966

pp. 432–441; and 9,1, January 1967, pp. 202–213; and 9,2, July 1967, pp. 308–317; and 10,1, January 1968, pp. 96–107; and 10,2, July 1968, pp. 192–205; and 11,1, January 1969, pp. 172–197; and 11,2, July 1969, pp. 326–341; and 12,1, January 1970, pp. 182–201; and 12,2, July 1970, pp. 322–331; and 13,1, January 1971, pp. 86–97; and 13,2, July 1971, pp. 176–187; and 14,1, January 1972, p. 78–89; and 14,2, July 1972, pp. 160–169; and 15,1, January 1973, pp. 146–163; and 15,2, July 1973, pp. 248–257; and 16,1, January 1974, pp. 116–133; and 16,2, July 1974, pp. 262–273; and 17,1, January 1975, pp. 84–97; and 17,2, July 1975, pp. 192–203; and 18,1, January 1976, pp. 108–123; and 18,2, July 1976, pp. 212–219; and 19,1, January 1977, pp. 238–249; and 19,2, July 1977, pp. 362–371; and 20,1, January 1978, pp. 141–159; and 20,2, July 1978, pp. 282–289; and 21,1, January 1979, pp. 80–93; and 21,2, July 1979, pp. 198–209; and 22,1, January 1980, pp. 104–117; and 22,2, July 1980, pp. 246–259; and 23,1, January 1981, pp. 84–97; and 23,2, July 1981, pp. 204–213; and 24,1, January 1982, pp. 226–245; and 24,2, July 1982, pp. 413–417; and 25,1, January 1983, pp. 161–168; and 25,2, July 1983, pp. 297–304; and 26,1, January 1984, pp. 71–78; and 26,2, July 1984, pp. 213–219; and 27,1, January 1985, pp. 333–340; and 27,2, July 1985, pp. 435–440; and 28,1, January 1986, pp. 83–90; and 28,2, July 1986, p. 247–253.

With slightly changing titles. Covers the activities of the Trust being mainly the publication of editions and translations of Purāṇas. – See also »Literary and cultural activities of the ...« (KPG)

25 Adaval, Niti: *The story of king Udayana as gleaned from Sanskrit, Pali* and Prakrit sources [Engl.]. Varanasi: The Chowkhamba Sanskrit Series Office, 1970. – 40, 292 pp. (Chowkhamba Sanskrit Studies, Vol. 74)

»The story of *Vatsarāja Udayana of Kauśāmbī has come down to us in various* streams of legends Udayana was a young contemporary of Lord Buddha and Lord Mahāvīra, around whose romantic figure grew a cycle of very interesting legends « Starts from an examination of the primary (p. XIX–XXXVII) and secondary sources (p XXXVII–XXXIX). P. XXIX–XXXI deal especially with Purāṇic sources: »The exact name Udayana is found only in three of the Purāṇas, the MtP, the ViP, and the SkP ... the BhāgP calls him ›Durdamana‹.« As to the date of the Purāṇas, the author draws upon Dikshitar (»The Purāṇa index«) and Winternitz. – The eight chapters of the work deal with· 1. age and genealogy; 2. birth, early life and personality; 3 Udayana and Vāsavadattā; 4. Udayana and his other romances; 5. the political career of Udayana; 6 Udayana and the contemporary religions; 7. Udayana: his end and thereafter; 8. Kauśāmbī: the capital of king Udayana. In these chapters, the Purāṇic material is worked in. – The author's conclusion states *that two traditions can be distinguished , »the Kashmirian Bṛhatkathā version on* the one side and the Bṛhatkathāślokasaṅgraha of Budhasvāmin and Bhāsa's version on the other. ... *It has already been seen that during the long course that the* Udayana legend has traversed in coming down to us from Udayana's times from where it started, it has been divided into more than one stream. ... That is why we

are frequently confronted with controversies about many points of the story between the different streams of the legend This makes it impossible for us to give a final shape to the story« – A bibliography and a »general index« are added – The sources evaluated for this work are (besides those already mentioned) Kathāsaritsāgara of Somadeva, Bṛhatkathāmañjarī of Ksemendra, the plays of Bhāsa the plays of Śrīharsa, Abhisārikāvañcitaka of Viśākhadeva, Manoramāvatsarāja of Bhīmata, Kosalikā of Bhattaśrībhavanutacūda, Udayanacarita, Vatsarājacarita of Śūdraka, Unmādavāsavadatta of Śaktibhadra, Lalitaratnamālā of Ksemendra, Vāsavadatta of Subandhu and a series of Pali and Prakrit sources (F)

[quoted passages] BhāgP (GiPr) 9,22, 9,22 33-44, HV (NSPr) 29 80-83, MBh (M 1931) 1,63, MtP (P 1874) 50, 50 56-88, Rm (Ramnarayan Lal) 1,32 1-8, SkP (VePr) 3/1,5 34-164, VāP (ASS) 37, 99 249-277, ViP (VePr) 4 20

26* [ADBHUTARĀMĀYANA, 1868] Adbhutarāmāyana, or Adbhuta Uttarakhanda of the Rāmāyana professing to be an essence of the Epic as revealed to Bharadvāja by Vālmīki [Skt] Bombay 1868

27* [ADBHUTARĀMĀYANA, 1888] [Skt , Beng] Durgācarana Bandyopādhyāya [ed , tr] 3rd ed Calcutta 1888

28* [ADBHUTARĀMĀYANA, 1923] [Skt , Beng] Pañcānana Tarkaratna [ed , tr] 2nd ed Calcutta 1923

29 ADHIKARI, N S Lanka of Ravana [Engl] In JBombayBRAS 25,3 1920-1921, pp 498-503

On the location of Laṅkā Concludes that it is present Sumatra (AM)

30* ADHIKARY, R C Personalism in the Bhagavadgītā [Engl] In Personalist (Los Angeles) 10, 1929, pp 16-20

31 ADICEAM, MARGUERITE E Les images de Śiva dans l Inde du Sud II Bhairava [Fr] In ArAs 11,2, 1965, pp 23-44, 14 fig

The author presents a summary of the myth of Bhairava (Kālabhairava) according to the ŚiP and KūP The close association of this myth with Śiva s manifestation as *lingodbhavamurti* is pointed out In Āgamic literature and in the *śilpaśāstras*, Bhairava and Ksetrapāla appear as identical This is confirmed by a survey of the pertinent iconographic passages (cf the table on pp 28-29) Bhairava images from Tamilnadu, held in the IFI collection, are compared with the iconographic descriptions Correspondences and deviations are pointed out followed by an attempted typology of the IFI images The South Indian Bhairava representations as »guardians of Śiva s (transcendental) domain« contain the same conception that underlies the Purānic myth (KG)

[quoted passages] KūP 2 31 78 2,31 105 ŚiP VidyesvaraSa 8 1-8

32 ADICEAM, MARGUERITE E. Les images de Śiva dans l'Inde du Sud III et IV Bhiksātanamurti et Kaṅkālamūrti [Fr] In ArAs 12, 1965, pp 83-112, 20 fig

The underlying unity of Bhairava, *bhiksātana* and *kankalamurtis* is manifest in myth (cf particularly KūP) and plastic art These manifestations of Śiva are based on the concept of Śiva's role as supreme lord and liberator from the fear of death, he

himself being the ultimate goal of those on the path to liberation The author evaluates and compares (as in her other articles) mythical sources, Purāṇic and others, technical texts and sculptural representations (mainly from South India), in order to elucidate them mutually and, whenever possible, to trace the evolution of the basic ideas. (KG)

[quoted passages:] BdP 1,2-27; Kāñcīpurāṇa 34; 40.5; KūP 2,31.72-108; LiP 1,28.26-33; Tiruvilaiyāṭarpurāṇa 32.1.

33 Adiceam, Marguerite E.: Les images de Śiva dans l'Inde du Sud V: Harihara [Fr.]. In: ArAs 13, 1966, pp. 83-98.

34 Adiceam, Marguerite E.: Les images de Śiva dans l'Inde du Sud VI: Ardhanārīśvara [Fr.]. In: ArAs 17, 1968, pp. 143-172, 32 fig.

The author traces the concept of an androgynous divinity in literature, compiles textual descriptions and examines images of Śiva Ardhanārīśvara. »It appears«, she concludes, »that this double *mūrti*, contemporary with Harihara (of which it is a doublet), has profited more from the Śivaite revival of the 7th cent. because, as it seems, one rediscovered in it an ancient and widely spread piety. This image in which the Lord and his Śakti were fused ... responded, in its more complex unity, better than Harihara to the conviction of divine uniqueness, to the ecumenical tendency of the period, and at the same time to a devotion in which Śakti took a great, if not the greatest, place; also, this *mūrti* satisfied both the aspirations of mind and heart«. (KG)

[quoted passages:] BhāgP 3,12.51-53; KūP 1,8.1-10; LiP 1,41.38-43; MkP 50.9-11; MtP 3.29b-31; ŚiP (b) 2/1,15.51-55; 2/1,16.10-12; 3,3.1-28; 7/1,15.1-35; 7/1,17.1-3; SkP 1/3,21.9-24; VDhottP 3,55.4b; ViP 1,7.12-17.

35 Adiceam, Marguerite E.: Les images de Śiva dans l'Inde du Sud VII: Vṛṣavāhanamūrti [Fr.]. In: ArAs 19, 1969, pp. 87-106.

36 Adiceam, Marguerite E.: Les images de Śiva dans l'Inde du Sud VIII, IX, X: Kevala-, umāsahita- et āliṅgana-candraśekharamūrti [Fr.] In: ArAs 21, 1970, pp. 41-70, 49 fig.

The *candraśekharamūrti* represents Śiva conceived as the transcendental lord encompassing all his diversified aspects (Maheśvara), and thus does not correspond to any particular myth. Various mythical episodes in Epic and Purāṇic texts, explaining the presence of *candra* in Śiva's attire, are referred to by the author. *Kevala-* and *umāsahita-candraśekharamūrtis* seem to be peculiar to Tamilnadu since Cola times. They are represented conventionally, corresponding quite closely to the descriptions given in the pertinent Āgama and *śilpaśāstra* texts. By contrast, the diversity of the Āliṅganamūrtis raises the problem of an unambiguous identification as Candraśekhara in many cases. (KG)

[quoted passages:] MBh (K) 13,207.28-33; ŚiP (b) 3,16.2-13; SkP 4,14; VDhottP 3,48.17.

37 Adiceam, M[arguerite] E.: Les images de Śiva dans l'Inde du Sud XI: Pāśupatamūrti [Fr.] In: ArAs 24, 1971, pp. 23-50, 37 fig.

After discussing the textual evidence and the few images of this *mūrti* in South India, the author concludes that, in fact, Candraśekhara appears as the specific

Tamil form of Śiva-Pāśupata-Mahesvara, and that the rare *pāśupatamūrti* images seem to testify »a more ancient and pan-Indian type whose place has been taken by Candraśekhara« in Tamilnadu (KG)

[quoted passages] LiP 2,9 11, MBh 6,6 219b-222a, 8,25 18-30, MkP 88 15

38 ADICEAM, M[ARGUERITE] E · Les images de Śiva dans l'Inde du Sud XII, XIII, XIV· Sukhāsana-, umāsahitasukhāsana-, umāmaheśvaramūrti [Fr.] In ArAs 28, 1973, p 63-101, 50 fig

The three *mūrtis* represent the sitting counterparts to *kevala-*, *umāsahita-* and *ālinganacandraśekharamūrtis* which were examined by the author in an earlier article (ArAs 21, 1970, pp 41-70) Like these, they represent Siva as supreme godhead (Maheśvara) having his residence on Mt Kailāsa and being accompanied by his consort or Śakti (as described in MBh, BhāgP, KūP, ŚiP, SkP and Rm) The author compares and classifies canonical texts from Northern and Southern India relevant to the three *murtis* This is followed by a study of the images in the light of literary evidence The images described belong to the IFI- collection (KG)

[quoted passages] BhāgP 12,10 3-17, KūP 1,25 48-49, MBh (C) 6,6 219b-222a, MtP 260 11-21a, SkP (Anantarāma Tiksitar) AgastyaSa 2/2,3 1-9, 2/6,2 1-2, 2/7,78 32, [selective]

42* [ĀDIPURĀṆA, 1891]: [Skt., Beng.]. Calcutta: Nabīnakṛṣṇa Lāhā, 1891.
Text edition with Bengali translation. [source:] Rocher, p. 133. (AK)

43* [ĀDIPURĀṆA, 1907]: [Skt.]. Kṣemarāja Śrīkṛṣṇadāsa [ed.]. Bombay: VePr, *śaka* 1829 [A.D. 1907].

44 [ĀDIPURĀṆA, 1907]: [Skt., Hi.]. Tripathi, Shyamasundarlal [ed., comm.]. Bombay: VePr, *saṃvat 1964 [A.D. 1907]*.
Loose leaf ed.; with Hindi commentary. [source:] BhVBh. (PS)

45 [ĀDIPURĀṆA, 1929]: Atha ādipurāṇam bhāṣāṭīkopetaṃ prārabhyate [Skt.]. Bombay: VePr, *saṃvat* 1986, *śake* 1851 [A.D. 1929]. – 2, 162 folios.

46* [ĀDIPURĀṆA, 1946]: [Kan.]. Candraśekhara Śāstrī [tr.]. Mysore 1946. – (Śrī Jayacāmarājendra Grantharatnamālā 41).

47 AGARWAL, URMILA: Worship of Visnu – his incarnations in India in the *medieval period* [Engl.]. In: Oriental Art (N.S.) 16,3, 1970, pp. 252–258.
»*The detailed description of the incarnations of Viṣṇu help us to conclude that* during the medieval period Viṣṇu worship was prevalent all over Northern India. But out of the nine incarnations only three – Varāha, Vāmana and Buddha – have been enshrined in temples and all the rest are depicted on walls or pillar bases only as a decorative motif. Dedication of temples to Rāma and Krishṇa started later.« (AM)

48 [AGASTYAPARVAN, 1933]: Agastyaparwa: een Oud-Javaansch proza-geschrift [Old Javanese, Dt.]. Gonda, J[an] [ed., introd.]. In: BKI 90, 1933, pp. 329–419.
An edition of the Old Javanese text (in Roman transliteration) In the introduction (p. 329–342) G. describes the eight manuscripts on which the edition is based, and discusses the relations between them (common source, copies) The edition is supplemented by a glossary and an index of proper names (p. 400–419). (SD)

49 [AGASTYAPARVAN, 1936]: Agastyaparwa [Dt.]. Gonda, J[an] [tr.] In: *BKI 94*, 1936, pp. 223–285.
Dutch translation of the Old Javanese Agastyaparwa. Includes a few addenda et corrigenda (p. 285) to the text edition, the author's two articles (Beschouwingen ...; *Aanteekeningen ...) and the present translation of the work. (SD)*.

50* AGEHANANDA BHARATI: Gandhi's interpretation of the Gita [Engl.]. In: Gandhi and *Gandhism: an international symposium. Ray, S. N. [ed.]*. Melbourne: The University Press, 1970.

51 AGEHANANDA BHARATI: Pilgrimage in the Indian tradition [Engl.] In: HR 3,1, 1963, pp. 135–167.

52* AGEHANANDA BHARATI: Pilgrimage sites and Indian civilization [Engl.] In: Chapters in Indian civilization. Vol. 1. Elder, J. W. [ed.] Dubuque (Iowa) 1970. – pp. 85–126.

53 AGEHANANDA BHARATI: Ritualistic tolerance and ideological rigour: the paradigm of the expatriate Hindus in East Africa [Engl.]. In: CIS (N.S.) 10,2, July-December 1976, p. 317–339.

54* AGNIHOTRI, B S Aspects of realization according to Śankara's bhāshya on the Brahmasutras and the Bhagavadgītā [Engl] In PTAIOC 21, Srinagar October 1961, summaries, p 179-180

55 AGNIHOTRI, B S »Bhagavadgita mainly aims at the exposition of buddhi yoga« [Engl] In JUBombay (N S) 20,2, 1951, pp 35-39

The author sees the BhG as centring on *buddhiyoga*, interpreted as equivalent to the renunciation of the fruit of action, he supports his view by extensive paraphrasing of BhG passages (JLB)

56 AGNIHOTRI, B S The concepts of Yoga in the Bhāgavata Purāna [Engl] In JBiharRS 49, 1963, pp 178-185

States that the philosophical basis of the Yoga doctrines in BhāgP »is a concordant blending of the oneness of *atman* in the Upanisads discourse on the topic that ›nothing is born‹, of Gaudapāda, the illusoriness of the world of Śankarāchārya division of the world into *purusa* and *prakrti* of *samkhya* and the world forming the body of Nārāyana of Ramanujāchārya « The god of Yoga in BhāgP is Nārāyana (AM)

57 AGNIHOTRI, B S The implication of the word »yukta« in connection with the word »mukta« in Bhagavad Gītā [Engl] In JUBombay (N S) 19,2 1950 pp 43-48

An examination of the employment of the term *yukta* in the BhG noting its frequent association with *buddhi* and thus inferring its nature as a reasoned discipline leading to release (JLB)

58 AGNIHOTRI, B S Is reality one or many? [Engl] In JOI 10, 1960-1961, pp 308-316

Interprets the message of the BhG from the point of view of Advaita Vedānta (»Lord has said that reality is one«) which is traced in the Upanisads and RV (Purusasūkta) and compared to the *syad vāda* in Jaina philosphy to philosophical statements by Śankara Rāmānuja etc as well as by Western philosophers (such as Spinoza s »monism and pantheism« Descartes scepticism Plato s »ideas« and »Idea of God«) (RS)

[quoted passages] [Quotations from the BhG and other sources are without references]

59 AGNIHOTRI B S The Jain and the Bhagavad Gitā theories of karman - a comparative study [Engl] In BhV 18,3-4, 1958, pp 44-53

After a survey of Jain *karman* theories the author criticises them using quotations from Brahmasūtra and BhG as arguments (KPG)

60* AGNIHOTRI, VAIDYANĀTHA Gitā tattva-darsana srīmadbhagavadgitā kā sai ddhāntika vislesana [Hi] Lucknow Devata Press, 1968 - 268 pp

61* AGNIHOTRĪ, VAMANA ŚRIDHARA Śrimadbhagavadgītā māhātmyam [Mar] Śangamer 1934

62 [AGNIPURANA, 1870-1879] Agni Purana a collection of Hindu mythology and traditions Vol 1-3 [Skt] Rajendralāla Mitra [ed] Calcutta The

Asiatic Society of Bengal, Ganeśa Press, 1873–1879. – Vol. 1: Chap. 1 to 114, 1873. – 3, 384 pp. – Vol. 2: Chap. 115 to 268, 1876. – 3, 481 pp. – Vol. 3: Chap. 269 to 382, 1879. – 3, 39, 385 pp. – (BibInd work 65). – Also issued separately as: ibid., Fasc. 1–3: 1870. – Fasc. 4: 1873. – Fasc. 5–6: 1874. – [Fasc. 7–8]. – Fasc. 9–11: 1877. – Fasc. 12–13: 1878. – Fasc. 14: 1879. – (BibInd, N.S., 189, 197, 201, 291; 189 [i.e. 306], 197, 201, 291 [sic], 357, 373, 390, 399, 404, 421).

In the preface to vol. 1 the editor describes the nine mss used for the preparation of the text. Originally the edition was undertaken by Paṇḍit Harachandra Vidyābhushaṇa, who was »averse to note down variae lectiones of the text and preferred to rely on his own discretion in reconciling differences and discrepancies ...«. This approach was not followed by the present editor who gives references to various readings in the footnotes to the text but without reference to the respective ms. The introduction to the third vol. contains a description of the contents of AgP. (AM)

63* [AGNIPURĀṆA, 1880]: [Skt.]. Madras: Vartamānataraṅgiṇī Press, 1880.

64* [AGNIPURĀṆA, 1882]: [Skt.]. Jīvānanda Vidyāsāgara [Bhaṭṭācārya] [ed.]. Calcutta: Sarasvati Press, 1882.

65* [AGNIPURĀṆA, 1884]: [Skt., Beng.]. Caṭṭopādhyāya, Rasika Mohana [ed., tr.]. Calcutta: Jyotiṣa Prakāśa Press, 1292 [A.D. 1884].

66 [AGNIPURĀṆA, 1890]: *Agnipurāṇam: kṛṣṇadvaipāyanamaharṣi-śrīvedavyāsapraṇītam.* Pañcānanatarkaratnena sampāditam. Vīrasiṃhaśāstriṇā śrīyuktadhīrānandakāvyanidhinā ca pariśodhitam [Skt.] Pañcānana Tarkaratna; Vīrasiṃha Śāstrī; Dhīrānanda Kāvyanidhi [ed.] Kalikātā: Vaṅgavāsī-Ṣṭīma-Mesīna-Yantre, *śakābdaḥ* 1812 [A.D. 1890]. – 6, 4, 358 pp.

67 [AGNIPURĀṆA, 1900]: Srīmaddvaipāyanamunipraṇītam agnipurāṇam tattadadhyāyagataviṣayānukramasanāthīkṛtam – etat pustakam ānandāśramasthapaṇḍitaiḥ saṃśodhitam – tac ca hari nārāyaṇa āpte ity anena puṇyākhyapattena ānandāśramamudrāṇālaye āyasākṣarair mudrayitvā prakāśitam [Skt.]. Poona: Āpte, Hari Nārāyaṇa, Anandaśram Press, *śaka* 1822 [A.D. 1900] – 19, 484 pp. (Anandaśrama-Sanskṛta-Granthavali 41). – 2nd ed.: *Poona 1957. – (Anandaśram Sanskrit Series 41).*

Contains a detailed table of contents and lists the mss on which the edition is based The text is provided with various readings. (AM)

introduction gives only some very general remarks on the text and character of the work, the table of contents is fairly comprehensive, thus providing a good survey Unfortunately, no allusion is given as to the textual base of the translation - The translation itself contains a great number of explanatory footnotes, every now and then the Skt text of difficult passages is added - Vol 1 contains chapters 1-158, vol 2 chapters 159-364 (F)

69* [AGNIPURANA, 1907] [Skt, Beng] Pañcanana Tarkaratna [ed, tr] Calcutta Bangabāsī Press, B S 1314 [A D 1907]

70 [AGNIPURANA, 1920-1921] Agneya mahapuranam [Skt] Bombay VePr, *sam vat* 1977 [A D 1920/1921]

Loose leaf ed [source] BhVBh (PS)

71* [AGNIPURĀNA, 1957] [Skt] Mor, Mansukh Rai, Trivedī, Brahmadatta, Misra, Kajorilala, Dādhica, Rāmanātha [ed] Calcutta Manasukharāya Mora, 1957 - (GMS 17)

72* [AGNIPURĀNA 1959] Agnipurana ka kāvyasastriya bhāga hindī anuvāda sahita [Skt, Hi] Varmā Sāstri, Rāmalāla [ed, tr] Dillī 1959

73 [AGNIPURANA, 1966] Agnipuranam *srimanmaharsikrsnadvaipāyanavyāsa* pranitam / Agnipurāna of Maharsi Vedavyāsa [Skt, Hi] Upādhyāya, Baladeva [ed, introd] Vāranasi Caukhambā samskrta Sirija Āphisa, 1966 - 42, 563 pp (KSS 174)

The editor s Hi introduction consists of a monograph like survey of the AgP Deals with general character antiquity AgP and *puranapancalaksana* the 18 *mahapu ranas* (with a list of their *sloka* numbers according to the Purānic accounts themselves as well as to their actual extent) classification of Purānas chapter by chapter survey of the contents of AgP (headings only) relation of the AgP and the so-called VahniP contents of AgP according to AgP 383 52-64 and NāP 1,99 1-25 contents of AgP according to the various subject matters dealt with date of AgP (arrives at 700/800-1000/1100 A D) - The *slokas* of the text are printed in lines (one *śloka* per line) the footnotes contain variant readings (F)

[quoted passages] AgP (KSS) 383 52-64 NāP 1 99 1-25

74* [AGNIPURANA 1968] Agni purāna Vol 1-2 [Skt, Hi] Srirāma Śarmā [Ācārya] [ed tr] Barelī samskrti samsthāna 1968

Edition of Skt text with translation and introduction in Hindi [source] NUC 1973-1977 (AK)

75 [AGNIPURANA 1971] Rāmoktā nitih [Skt] In Purana 13 1, January 1971, p 85

Short passage from the AgP on political morals (F)

[quoted passages] AgP 237 2-8

76 [AGNIPURANA, 1976] The alamkāra section of the Agni Purana critically edited for the first time with an introduction English translation and notes [Skt, Engl] Bhattacharyya, Suresh Mohan [ed, tr, comm] Calcutta Firma K L. Mukhopadhyaya 1976 - 4, 240 pp, genealogical table bibliography,

footnotes, index, errata. - Revised version of author's thesis: Dacca: University of Dacca, 1947.

Critical edition and translation of chapters 337-347 of AgP. The introduction deals with the contents and their relation to other works on *alaṃkāraśāstra*, trying to determine the sources used for the sections on *kāvya*, *nāṭya*, *rasa*-theory, *abhinaya* and *doṣas*. It also discusses the relation to the *dhvani* school and to Bhoja. The result is that this section of AgP was compiled later than the middle of the ninth century, but earlier than Rājaśekhara and Bhoja. (vSt)

77 [AGNIPURĀṆA, 1982]: Agnipurāṇam: maharṣi-śrīkṛṣṇadvaipāyana-bedabyāsa-biracitam (baṅgānubādasametam) [Skt., Beng.]. Pañcānana Tarkaratna; Śrījīva Nyāyatīrtha [ed., tr.]. Kalikātā: Nababhārata Pābaliśārsa, B.S. 1389 [A.D. 1982]. - 11, 728 pp.

Sanskrit text (383 *adhyāyas*) in Bengalı characters, with Bengali translation printed below the text; reprint of the older ed. by P. Tarkaratna, revised («*pariśodhitam*«) by his son (PS)

78 [AGNIPURĀṆA, 1984-1987]: The Agni-Purāṇa: translated and annotated. Vol. 1-4 [Engl.]. Gangadharan, N[ates] [tr., comm.]. Delhi: Motilal Banarsidass, Paris: UNESCO, 1984-1987. - Vol. 1: 1984. - 23, 305 pp. - Vol. 2: 1985. - 16 pp., pp. 307-649. - Vol. 3: 1986. - 14 pp., pp. 651-861. - Vol. 4: 1987. - 35 pp., pp. 863-1183, index. - (Ancient Indian Tradition and Mythology Series 27-30).

79 [AGNIPURĀṆA, 1985]: Śrī agnimahāpurāṇam / The Agnimahāpurāṇam; dillīviśvavidyālayāntargatahindūmahāvidyālaye ḍā. rājendranāthaśarmaṇā bhūmikā pāṭhaśodhanābhyāṃ pariṣkṛtam nāgaśaraṇasiṃha sampāditaślokānukramaṇyā ca sahitam [Skt., Engl.]. Rājendranātha Śarmā; Siṃha, Nāgaśaraṇa [ed.] Delhi: Nag Publishers, 1985. - 15 pp., 263 leaves, 107 pp., oblong.

Reprint of a Veṅkaṭeśvara edition with ıntroduction and index of verses (lısting the fırst *pāda* of each verse) (PS)

80 AGRAVĀLA, HAṂSARĀJA / AGGARWAL, H. R.: saṃskṛta sāhitya kā itihāsa: vaidika sāhitya kī rūparekhā sahita / A short history of Sanskrit literature: incorporating an outline of Vedic literature [Hi.]. 4th, revised and enlarged ed.: Vārāṇasī: Caukhambā Vidyābhavana, 1965. - 31, 384 pp. (Vidyābhavana Rāṣṭrabhāṣā Granthamālā 86).

Contents and composition correspond to that of the Engl ed For commentary see separate entry. (F)

81 [AGRAVĀLA, HAṂSARĀJA:] AGGARWAL, H. R.: A short history of Sanskrit literature [Engl.]. 2nd, revised and enlarged ed.: Delhi: Munshi Ram Manohar Lal, 1963. - 27, 323 pp. - 1st ed.: 1939.

Chapter II deals with »The popular Epics: Rm and MBh« (p 17-36), chapter III with »The Purāṇas« (p. 37-44). Textual history, contents, general ımportance, style, relations to each other and to other Skt. texts are dealt wıth in a concise manner.

The book is meant expressly to serve the needs of undergraduate students so it is very helpful for first information (F)

82 AGRAWAL, JAGAN NATH The authenticity of the Uttarakānda of Vālmīki s Rāmāyana [Engl] In VishvIJ 13 1-2 March & September 1975 Acharya Dr Vishva Bandhu commemoration volume Part II [1975] - pp 1-5

Considers the Uttarakānda not a later addition but an important part of the Rm basing his arguments on the Raghuvamśa of Kālidāsa (RS)

83 AGRAWAL, JAGAN NATH Prasthalas in the Epics and Purānas [Engl] In Purāna 8 2 July 1966 pp 310-314

Searches for the location of the Purānic *prasthalas* Makes some use of inscriptional material References to Rājataraṅgiṇī and Varāhamihira s BrSa (F)

[quoted passages] MBh 2 27 18 6 75 20 7 17 19 7 19 16 8 44 47 Rm 5 43 11

84* AGRAWAL PRASAD L A Gita and Hindu solidarity [Engl] In KK 2 1935 pp 169-173

85 AGRAWALA BHANU Deux miniatures interessantes d un Rāmāyana du Mālwā et leur arriere plan litteraire [Fr] In ArAs 36 1981 pp 59-61 2 fig

To what degree have the artists of the Mālwā school of Rm miniature painting followed the literary model and succeeded in transmitting the poetic and metaphorical dimensions of the Rm text? Two miniatures from the Bharat Kala Bhavan collection Benares are analysed and compared with passages from Vālmīki s Rm The one represents the rape of Sītā the other shows how justice is being done to a dog at Rāma s court Both paintings belong to an incomplete series of 60 Mālwā Rm miniatures, which the author proves to be based on Vālmīki s Rm (KG)

[quoted passages] Rm 3 46 2 3 3 46 9 3 49 8 3 49 30 3 49 32 3 52 15 3 52 28 3 52 31 3 52 34 3 54 2-3 7 11 1 7 11 14-15 7 12 2 3 7 12 5 7 12 15-16 7 12 27-29

86 AGRAWALA P[RITHIVI] K[UMAR] Goddess Vināyakī the female Ganeśa [Engl] Varanasi Prithivi Prakashan 1978 - 8 44 pp 17 pl (Indian Civilisation Series No 20)

Discusses the name (and other names like *Ganesānī Ganesvarī Gajānanā*) and the antiquity of this goddess Ganeśa derived from an elephant headed *yakṣa* begins to occur in art from the 4th century A D Vināyakī is derived from the elephant headed Jyesthā of 1st century A D Earliest literary source for an elephant headed god is MaiSa 2 9 1 The author then scans the literature for references to the goddess Vināyakī (or Jyesthā/Alaksmī Hastimukhā etc) from Baudhāyana Grhyapariśista through Epic and Purānic texts to the *śilpaśastras* A chapter on representations of the goddess (including *yoginis*) in art is followed by an appendix with lists of names of multiple forms of Ganesa and his *śaktis* and with a word index (vSt)

87* AGRAWALA P[RITHIVI] K[UMAR] New Skanda Purana evidence on king Ama of Kanauj [Engl] In QRHSCalcutta 15 1975 1976 pp 109-114

Deals with chapters 36 40 of the DharmāranyaMā (SkP 3 2) which contain › the story of king Ama s son Kumārapāla, who converted to Jainism and was punished for denying brahmans their earlier privileges ‹ [source] Rocher p 232 (AK)

[quoted passages] SkP 3/2 36-40

88 AGRAWALA, PRITHIVI KUMAR: Skanda in the Purāṇas and classical literature [Engl.]. In: Purāṇa 8,1, January 1966, pp. 135–158.

Account of the history and position of the warrior god Skanda. Deals with: the legend of his birth according to the various (sometimes differing) accounts; the forms of worship; his vehicle; etymology of his names; Revatī as Great Mother or Devī; places of worship, sculpture, and attributes; Skanda as Sūrya's attendant; Skanda as the deity of thieves and rogues. Refers to Kālidāsa's Kumārasambhava, ŚBr, Tolkappiyam, Tirumurugārruppaḍai, Paripāḍal, Śilappadikaram, Paṭṭupaddu, Mayūrapriṣṭhāśrayiṇā, Bhūtavidyā or Grahavidyā, CarakaSa, SuśrutaSa, Aṣṭāṅgasaṃgraha, KāśyapaSa, Śrīgiri's Pradakṣinā, Meghadūta, Rājataraṅgiṇī, ChāU, Kathāsaritsāgara, Caturbhāṇī's Padmaprābhṛtakam. (F)

[quoted passages:] AgP 39.12; 50.27; 52 8; 181.2; BdP (VePr) 2,10; 2,12; 3,7.380; 3,10.40–51; 3,11; 3,41.17; 3,41.52; 3,59 14; BhāgP 6,6.14; 6,14; 11,4.17; BhvP 1,39–44; 1,124 13; 1,124.21–23; 1,124.34; DBhāgP 9,46; GaP 1,4.18; LiP 1,82.16; 1,104–105; 1,170.120–123; 2,13.7–8; 2,18.18; MBh 3,218; 3,218 49; 3,220.16; 3,231.1; MtP 5 26; 51; 93.13; 135.79; 146–160; 154.52–53; 159.2–3; 185.2–4; 191.50–51; PdP 6,28; SkP 1/2,20–32; 1/1,7.43; 1/2,31.80ff; VāP 6.65; 27.1–53; 66 24; 72; 72.24; VDhottP 1,95.25–26; 1,156.7–9; 1,233.4–12; 2,22.88; 2,94.2; 2,96; 2,109.63; 2,231–234; 3,22.7; 3,33.19–20; 3,71.3–4; 3,218.30–32; 3,221.54; 3,223.18; ViP 1,5.25; 1,8.1–12; 1,15.115–116; VmP 57–58; 57.3; 57.43–45; 58.1–121; VarP 25.1–43.

89 AGRAWALA, PRITHIVI KUMAR: Tetrad of Skanda deities at a relief of Bhubaneshwar [Engl.]. In: EW (N.S.) 29, 1979, pp. 157–161.

Regards a sculpture of Skanda-Kārttikeya of the Mukteśvara temple (10th cent. A.D.) as an illustration of the family of Skanda and as a plastic rendering of Purāṇic tradition on *caturmūrti*-Kārttikeya (refers to VDhottP 3,71.3, 3,221.50 and VāP 101.279). Gives a list of references to four aspects of Skanda from MBh and several Purāṇas. At a later stage, with the fusion of other religious traditions in the god Skanda, a tetradic iconography of Skanda deities was achieved Refers also to numismatic data. (AM)

[quoted passages:] VDhottP 3,71.3; 3,221.50; VāP 101.279.

90 AGRAWALA, R[ATNA] C[HANDRA]: Brahmanical sculptures from Bharat Kala Bhavan [Engl.]. In: Chhavi golden jubilee volume ... 1971. – pp. 173–177.

Includes a short description of a Rm panel from Vārāṇasī, 6th century A.D, representing »the bridging of mighty ocean by the monkeys carved in the lower half of the panel In the upper half can be seen, on a high seat, Rāma and Lakṣmaṇa to right; Rāma carries a bow on his left shoulder whereas both the brothers put on the *channavīra* in the typical Gupta style In front of them are sitting the monkey chief, Sugrīva and the ardent devotee Hanumat nearby. The discovery of this particular relief from Varanasi further proves the existence of some Gupta temple which was studded, on exteriors, with such ornament reliefs « (F)

91 AGRAWALA, R[ATNA] C[HANDRA]: Early history and archaeology of Kurukṣetra and Ambala division [Engl.] In: IHQ 31, 1955, pp. 293–322; and 32, 1956, pp. 15–35.

A study in political and cultural history (including religion) based on coins, inscriptions, sculpture and archaeological data as well as many literary sources, using inter alia the MBh, MtP, VmP and Harṣacarita (vSt)

92 AGRAWALA RATNA CHANDRA Goddess worship in ancient Rājasthāna (up to the 10th century A D) [Engl] In JBiharRS 41 1 March 1955 pp 1-12

Explores mainly archaeological and epigraphic material to trace the history of Goddess worship from Kūsāna period up to the 10th cent A D (AM)

93 AGRAWALA RATNA CHANDRA Krsna and Balarāma in Rājasthāna sculp tures and epigraphs [Engl] In IHQ 30 1954 pp 339-353 [Reprint ed 1985]

Gives a survey of the available data (AM)

94* AGRAWALA R[ATNA] C[HANDRA] Kuruksetra as known to foreign writers and travellers [Engl] In JIH 36 1958 pp 111-122

95 AGRAWALA RATNA CHANDRA Kuruksetra in early Sanskrit literature [Engl] In JIH 33 1955 pp 85-90

Lists the references in Vedic literature (AM)

96 AGRAWALA RATNA CHANDRA Kuruksetra in later Sanskrit literature [Engl] In IHQ 31 1 March 1955 pp 1-31

Collection of references to Kuruksetra quoting mainly from MBh and VmP Lists the quotations under the following headings boundaries and areas names rivers *asramas* cults persons associated with Kuruksetra pilgrimage eclipses of sun and moon (AM)

97 AGRAWALA R[ATNA] C[HANDRA] Rāmāyana plaque in National Museum New Delhi and connected problems [Engl] In JOI 18 1-2 September December 1968 pp 29-31 5 fig

Describes a terracotta plaque datable to the 5th century A D from the site of Barehat in district Bhind of Madhya Pradesh which depicts Sitā in sorrowful mood under a tree in Rāvana s captivity besides that three other plaques from Rajasthan probably belonging to the Gupta period are discussed (RS)

98 AGRAWALA RATNA CHANDRA Rāmāyana scenes in Rajasthāna sculptures [Engl] In IHQ 30 2 1954 pp 154-159 [Reprint ed 1985]

The following scenes occurring in Rm are found in Rajasthan sculptures (list not exhaustive) *gangavatarana* Rāvana lifting the Kailāsa eight scenes at Kekinda (Hanumat lifting mountain group of monkeys Hanumat with hands folded Rāma and Jatāyus Rāma with bow and arrow fight between Sugriva and Bālin the golden deer Hanumat handing over the mountain) three scenes on Somesvara temple at Kirādu (fight of Bālin and Sugriva monkeys building bridge Hanumat finds Sitā in Rāvana s palace) four scenes on another Śiva shrine at Kirādu (figure over monkey bridge building Laksmana hit by the *sakti* of Meghanada lying senseless in the lap of Rāma) Rāma as *avatara* (in several places) (vSt)

99 AGRAWALA R[ATNA] C[HANDRA] A rare image of Gaja Laksmī from Rajasthan [Engl] In JBiharRS 45 1-4 1959 A S Altekar memorial volume 1959 pp 184 187

Description of a sculpture found at Āmjhara Dist Dungarpur The author compares this image with the iconographical statements concerning Gaja Laksmi

[quoted passages:] AgP 1.10; 1.13; 2.4; 5.1; 202.16; BrP 27.1; 28.64; 72.29; 88.15; 113.1; 136.41; 163.1; MBh 12,321.25; MkP 95.

110 AGRAWALA, V[ASUDEVA] S[HARANA]: Bhuvanakośa janapadas of bhāratavarṣa [Engl.]. In: Purāṇa 5,1, January 1963, pp. 160–181.

Examines some geographical names occurring in the *bhuvanakośa* passages of the Purāṇas. Discusses the number of names in the various lists and the date of compilation. Seeks to identify some of the geographical names. Refers extensively to Pāṇini, and also to AV, ṚV, Yogasūtra of Patañjali. (F)

[quoted passages] AgP 118.1–8; BdP 1,16.40–69; BrP 27.41–70; KūP 1,47.20–42; MkP 57.3–58; MtP 114.34–57; ŚiP (B 1906) 5,18.1–15; VaP 45.109–137; ViP 2,3.1–19; VmP 13.36–58.

111 AGRAWALA, V[ASUDEVA] S[HARANA]: Coin data in the Mahābhārata [Engl.] In: ABORI 38, 1957, pp. 161–174.

»It is proposed to record here the references to coin-names that I have come across in the course of my studies of the Epic, viz. *niṣka, suvarṇa, śatamāna, śāṇa, prati*. These references all relate to the well-known coins of the punch-marked series. There is not a single name of any coin of foreign denomination or of what are generally associated with the post-Maurya period« (p. 161) The author includes evidence from other literature (Pāṇini, ṚV, Brāhmaṇas, etc.) and also elucidates the monetary system of ancient India. (SD)

[quoted passages] MBh 1,213.46; 1,218.6–7; 2,3.6; 2,5.68; 2,32.10; 2,45.27; 2,46.5; 2,47.26–27; 2,49.14–15; 2,54 4; 2,54.8; 3,13.23; 3,64 6; 3,134.14; 4,21.10; 4,36 39; 7,67.6–10; 12,45.5; 13,13 43.

112 AGRAWALA, V[ASUDEVA] S[HARANA]: A commentary on the Rudra-stotra [Engl.]. In: Purāṇa 2,1–2, July 1960, pp. 2–11.

Commentary on HV Viṣṇuparvan 74 22–34, with special regard to the Vedic literature. Sanskrit quotations from ŚBr, ṚV, JaiU, MuU, KaṭhU, AitĀ, AV, YV. (F)

[quoted passages] BhG 8.21; 12.3; 15.16; HV 2,74.22–34; 3,14.39; LiP 1,22.23–25; 1,33.34; 1,82.41; 2,9.11–12; 2,9.21–22; 2,13.19–30; 2,54.18–20; MtP 248 39; ŚiP VāyavīyaSa 2,4 9

113 AGRAWALA, V[ASUDEVA] S[HARANA]: A cultural commentary on the Sarasvatī stotra [Engl.]. In: Purāṇa 1,2, February 1960, pp. 139–145.

Commentary on MkP 23.30–47. Explains the philosophical context of the terminology used in this hymn to Sarasvatī. Refers to Kālidāsa, ṚV, JaiU, MaiU, ŚBr, BĀU. (F)

[quoted passages:] AgP 219.61; MBh (cr.ed) 12,336 76; 12,337.1–2; MkP 23.30–47; ŚiP VāyavīyaSa [1,29] 1–24; VDhottP 2,22.133–134; VmP 32.

114 AGRAWALA, V[ASUDEVA] S[HARANA]: The Devi-Mahatmya [Engl.]. In: JIH 42,3, December 1964, pp. 823–832.

Is mainly concerned with the textual history and the date of the DevīMā. Based on the evidence of iconography and of the religious and cultural background reflected in the work, the author assigns the time of its composition to the Gupta period In analysing the religious concepts found in the work, he also traces the history of Devī worship in India. (AK)

[quoted passages not included]

115 [AGRAWALA, VASUDEVA SHARANA] AGRAVALA, VĀSUDEVASARANA Devīmāhatmyam upoddhātah [Skt] Gupta, Ānandasvarūpa [tr] In Purāna 5,2, July 1963, pp 267-279

Free Skt translation of the author s preface to his edition of the DevīMā of 1963 »The Devimāhātmya had been an altogether independent work, but later on it was incorporated and adjusted in the present text of the MkP There are several cultural and iconographical considerations emerging from a close study of the Devimāhātmya which prove it to be a work of the Gupta age [The author] has explained the symbolism and the esoteric meanings underlying the picturesque description of the exploits of the Great Goddess in the Devīmāhātmya « (Quotations from the translator s summary) (F)

[quoted passages] MkP 81-93

116* [AGRAWALA, VASUDEVA SHARANA] AGRAVĀLA, VĀSUDEVASARANA The dynamic philosophy of the Bhagavadgita [Engl] In KK 4, 1937, pp 200-207

117 AGRAWALA, V[ASUDEVA] S[HARANA] The general president's address [Engl] In PTAIOC 22,1, 1965, pp 109-150

In his address the author first deals with the economic life culture and literature of Assam and Kāmarupa He especially refers to the KāP which he characterizes as the »*sthalamahatmya*« or »*sthalapurana*« of this country He then deals with India and Sanskrit literature in general giving a survey of the research done and to be done in the most important branches of indology He especially deals with the MBh pointing to three larger portions as being of cultural interest and not yet »properly elucidated« viz (1) the »Viduranīti« portion or »Prajāgasa Parva« (chapters 30-40 of the Udyogaparvan) (2) the »Madraka Kutsana« chapter in the Epic colophons and (3) chapters 321-339 of the »Nārāyanīyaparvan« of the Moksadharmaparvan which contain Iranian elements In the section on Purānic research the author pleads for a concordance of Purānic symbolism (AK)

[quoted passages not included]

118 [AGRAWALA, VASUDEVA SHARANA] AGRAVĀLA VĀSUDEVASARANA Gitā jñāna [Hi] In Prajñā 8,2 1963, pp 15-22

119 AGRAWALA V[ASUDEVA] S[HARANA] The glorification of the great goddess [Engl] In Purāna 5,1 January 1963 pp 64-89

Gives a detailed analysis of the DevīMā or Durgāsaptasatī of the MkP Along with an account of the story the author examines these topics the goddess in the Veda, cosmogonic views of the ancient *rsis*, the *devāsura* conflict *devas* and *asuras* in relation to *yajna* Kālikā and Kausikī DevīMā and Sāvarni Manu Refers to RV, AV TaiĀ (F)

[quoted passages] DBhāgP 1 8 37 1,8 47, MkP 81-93

120 AGRAWALA V[ASUDEVA] S[HARANA] Hiranyagarbha [Engl] In Purāna 2,1-2, July 1960, pp 285-306

Describes nature and manifestations of the primeval golden egg comparing Vedic and Purānic teachings Refers to RV (extensively) AV MaiU Manusmrti ŚBr, KausBr YV (F)

[quoted passages:] BhāgP 2,5.34–35; 2,6.2; 2,6.16; 2,6.34; 3,6 6–9; 3,8.23; BṛNāP 3.31–32; BrP 53.12; 60.25; HV 3,9.1–4; 3,10.9; 3,10.12–69; 3,11.1–7; LiP 1,3.28–30; 1,3.33; 1,3.39; 1,70.72–78; MkP 46.12–18; ŚiP VāyavīyaSa 2,4.18–19; VāP 5.38; ViP 1,2.10; 1,2.22–23; 1,3.3; 1,3.24; 1,4.1; 1,4.4–5; 3,6.3–5.

121 AGRAWALA, V[ASUDEVA] S[HARANA]: Identification of Kamboja [Engl.]. In: Purāṇa 5,2, July 1963, pp. 355–359.

On the location of the Purāṇic Kamboja. Discusses the literature on the theme in question and searches for new information in Aśokan inscriptions, Kālidāsa's Kumārasambhava, Pāṇini, and the Petavatthu commentary. (F)

[quoted passages:] BḍP 2,1.16; 2,1.18; MtP 154.406.

122 AGRAWALA, V[ASUDEVA] S[HARANA]: Important words from the Purāṇas [Engl.]. Agrawala, V[asudeva] S[harana] [ed.] In: Purāṇa 2,1–2, July 1960, pp. 307–312.

Examines the words *arani* and *maṇḍalikā* as to their contextual meanings. With numerous Purāṇic quotations (Skt. only). Refers to Divyāvadāna, Bhartṛhari (F)

[quoted passages:] BrP 60.45; BVP 1,26 65; HV 1,40.24–25; 1,55.24; 2,11.44; LiP 1,5.12; 1,5.24; 1,10.2; 1,106.10; MtP 154 96; 154 484–485; VāP 2.44

123 AGRAWALA, V[ASUDEVA] S[HARANA]: India as known to Pāṇini: a study of the cultural material in the Ashṭādhyāyī [Engl.]. 2nd revised and enlarged ed.: Varanasi: Prithvi Prakashan, 1963. – 24, 612 pp., 2 maps. – 1st ed.: 1953.

Also deals, briefly, with the MBh which is mentioned in Pāṇini's grammar twice. (AK)

124 AGRAWALA, V[ASUDEVA] S[HARANA]: Interpretation of some difficult Mahābhārata passages [Engl.]. In: Felicitation volume presented to Professor Sripad Krishna Belvalkar ... 1957. – pp. 105–112.

Discussion of six difficult *ślokas* and one longer passage from the MBh (most probably Bombay ed.) Deals, in a wholly traditional manner, with the explanation of difficult or obscure words and the analysis of compounds; thus the contribution may also serve as an example of the vitality of the classical techniques derived from Skt. commentary literature. – The main difficulties dealt with are: meaning of the word *panya*, of *krsi*, of the root *bad*, of *sasya*, of *rājā* (in a special context), of *avadhya*, of the riddle of MBh 5,94 38–39, of *makara*, of *lava* and *musti*, of the compound *vedakāpāśrita*, and finally of the three classes of scholars mentioned in MBh 5,43.29–32: *bahupāthī* or *chandovid*, *vedavedasya veditā*, and *veditā*. (F)

[quoted passages:] MBh 2,5.54; 3,18.7; 5,43.29–31; 5,43 32; 5,92.25; 5,94 38–39; 12,171.52; 12,186 20; 2,5.19; 2,14.2–7; 2,49.14–15; 2,54.28; 3,3.50; 3,58.20–22; 3,64 6; 5,94–122; 6,10.37–60; 6,10 63; 7,57.10; 12,171.52; 1,69.45–47; 1,105.10–12; 1,105.14; 1,144.3; 1,213.46; 1,218 6–7; 2,5.37; 2,5.54; 2,13.24; 2,13.31; 2,13.54–55; 2,14.11; 2,14.13; 2,14.16; 2,17.41; 2,18 3–5; 2,24.25; 2,29.10; 2,32 9–10; 2,46 27; 2,54 4; 2,54.12; 3,58 20–22; 3,80.100; 3,83.10; 3,134 14; 3,229.3; 3,297.20–21; 4,5 29; 4,11.5; 4,11.8; 5,2.110; 5,2.119; 5,97.15; 5,101.10; 5,101.11; 6,12.9; 6,12.24; 6,12.30; 7,67.6; 12,69.19; 12,102.5; 12,218 6; 12,322.17; 12,322.25; 12,323.10; 12,336 36; 12,337.14; 13,13 43.

125 AGRAWALA, V[ASUDEVA] S[HARANA]· The Kamboja janapada [Engl] In. Purāṇa 6,1, January 1964, pp 221-229

Gives a further discussion of the theme in question, referring to some comments on his article in Purāna 5,2, July 1963, pp 355-359 (F)

126 AGRAWALA, V[ASUDEVA] S[HARANA] The Mahābhārata. a cultural commentary [Engl] In ABORI 37, 1956, pp 1-26

The author stresses the importance of the cr ed of the MBh as a solid base for solving »innumerable Epic problems and questions including those of its chronology, its expansion in time and space and the understanding of its various strata with the help of a time scale determined by the numerous cultural references in it« Two interrelated approaches are envisaged linguistic and cultural The first consists of assessing the precise meaning of a word by the historical method It is illustrated with a study of the words *amra* and *sahakāra* which leads to the hypothesis that MBh 3,155 36-82 must be an addition to the original text during the Gupta-period The same result is obtained by examining words and concepts in MBh 5 94-122 It appears that »there are numerous superimposed strata in the Epic, but all of them are pre-Gupta, finally stopping with the cultural complex of the Gupta age« Cultural evidence is examined with regard to geographic material (mountains, rivers, geography of Central Asia, South India), coins, government and administration (titles, tribal republics and oligarchies) and religious and philosophical ideas (goddesses, *yaksa* worship) The author concludes by stating »the future creed of MBh interpretations« »a cultural commentary based on all the comparative sources of ancient Indian history, archaeology, philosophy, religion and literature« which »would alone illumine the numerous obscurities and bring into full relief the diverse institutions to which references are scattered throughout the vast Epic« (SD)

[quoted passages] MBh 1,29 22, 1,152 182 3,155 36-82 Rm 5,30 2

127* AGRAWAL[A], V[ASUDEVA] S[HARANA] Mahabhārata ki nāmanukramanikā [Hi] Gorakhpur Gita Press, n d

Index of names in MBh [source] Handa, Devendra In Purāna 13 1 January 1971, p 42 (F)

128 AGRAWALA, V[ASUDEVA] S[HARANA] Mahābhārata notes 1 [Engl] In ABORI 21,3-4, April-July 1940, pp 280-284

Lexical and general comments on (1) *varanau sasthāyanau*, (2) *dvaipa* and *vaiyaghra*, (3) *upasrtah*, (4) *harana* and (5) the story of Yavakrita (JLB)

[quoted passages] MBh (B) 3 133-138, 3,240 4-5, MBh (cr ed) 1,2 38, 1,2.93, 2,47 29, 4,12 20, 4 38 30, 4,38 55-58

129 AGRAWALA, V[ASUDEVA] S[HARANA] Mahābhārata notes 2 [Engl] In ABORI 23,1-4, 1942 Annals of the Bhandarkar Oriental Research Institute silver jubilee volume [1943] - pp 19-22

On the phrase *prakaravapre kundale*, identified with a certain style of earring (having a prominent square plaque in front, supposedly the rampart) occurring in Śunga relief sculptures (JLB)

[quoted passages] MBh (cr ed) 4,10 1

130 AGRAWALA, V[ASUDEVA] S[HARANA]: Mahābhārata notes 3 [Engl.]. In: ABORI 26, 1945, [publ. 1946], pp. 283–297.

Lexical and general notes on (1) *śiṃśumāraśirah*, seen as a carving of an alligator's head on the architrave of a *toraṇa*, (2) *vaiyāghra*, (3) the Pūrvayāyāta and Uttarayāyāta legends, (4) *praverità*, (5) *mahāparāhna*, and (6) *prati* as the name of a coin. (JLB)

[quoted passages:] MBh (B) 1,185.16; 2,51.34; 2,54.4; 13,93.43; MBh (CiPr) 6,108.31; 6,119.30; 8,81.13; 9,57.68; 18,2.21; MBh (cr.ed.) 1,68.73; 1,71–88; 1,181.40; 2,5.68; Rm (B) 2,16.28.

131 AGRAWALA, V[ASUDEVA] S[HARANA]: Matsya Purāṇa: a study. Matsyapurāṇānuśīlanam: an exposition of the ancient Purāṇa-vidyā [Engl.]. Ramnagar, Varanasi: All-India Kashiraj Trust, 1963. – 12, 12, 426 pp., 22 pl.

Thematic presentation of the contents of the MtP, divided into 385 chapters, each dealing with a particular topic, by roughly following the original arrangement of the MtP chapters. »The point of view which has inspired the present study of the MtP is an investigation not of chronology or of canons of authorship but of the real secrets of what once was known as *purāṇavidyā*. Like other *vidyās* as *vyākarana, jyotisa, nirukta*, etc., Purāṇa also was a subject of intensive purposive study in which serious teachers and pupils were engaged. ... The objective was to present, amplify and preserve the meaning of the Vedic *sṛṣṭividyā* or the science of cosmogony.« In his conclusion (chapter 386) the author states: »The MtP is like a mirror to the kaleidoscopic religious and spiritual movements that had flooded the country during the first five or six centuries of the *vikrama* era specially under the patronage of the Gupta emperors amongst whom Mahābhāgavata Mahārājādhirāja Chandragupta Vikramāditya held the most pre-eminent position. No doubt is left that when that emperor had completed his reign of 32 years, the MtP was given a second revision of its original contents which also by judicious scrutiny can be separated.« (F)

[quoted passages not included]

[reviews.] Sternbach, Ludwik: In: JAOS 87, 1967, pp 204–205.

132 AGRAWALA, V[ASUDEVA] S[HARANA]: The meaning of Mahādeva [Engl.]. In: Purāṇa 7,2, July 1965, pp. 291–299.

Discusses Śiva in his aspect of Mahādeva. Deals with: the identification of Rudra-Śiva with Agni; the esoteric and spiritual meaning of Mahādeva; creation (i.e. *sarga*); Śakti; *linga*; *prāṇa*. Refers to ṚV, ŚBr, TāBr, TaiBr, LiP. (F)

[quoted passages.] LiP 1,106.25–28.

133 AGRAWALA, V[ASUDEVA] S[HARANA]: Nārāyaṇamahārṇavaḥ [Engl.] In: Purāṇa 2,1–2, July 1960, pp. 313–315.

Gives an interpretation of the passage MtP 248.22–26, which describes the Nārāyaṇa as the great ocean. Points out that the text contains allusions to naval enterprises during the Gupta age. Refers to Kālidāsa, AhirbudhnyaSa, Mañjuśrīmūlakalpa, Bṛhatkathā, Harṣacarita, Kādambarī, Kathāsaritsāgara, Daṇḍin. (F)

[quoted passages.] LiP 1,20.22; MBh (cr.ed.) 1,134.19; 3,70.17; MkP 57.67; MtP (ASS) 172.30–37; 248.22–26; MtP 114.7–9; Rm 4,40.31; 4,40.44; 4,40.54; SkP 3/1,36.189; VaP 2.15; 45.78–80.

134 AGRAWALA, V[ASUDEVA] S[HARANA] A note on Pūtanā and Yasodā [Engl] In· Purāna 2,1-2, July 1960, pp 279-281

Gives an etymological explanation of the names of the two female characters Refers to ŚBr, RV, YV (F)

135 AGRAWALA, V[ASUDEVA] S[HARANA] The one Rudra and the many [Engl] In Purāna 2,1-2, July 1960, pp 211-224

By a series of quotations from Vedas, Upanisads and Purānas A arrives at terminological equations which are presented as symbols (esp Rudra as *yati*, *sālavrka/salāvrka*) to express the basic relations and facts of creation and life (PS)

[quoted passages] LiP 1,3 1, 1,34 7, MBh 12,328 5, 12,329 1, 12,329 14-16, ŚiP VāyavīyaSa 1,28 3, VāP 101 291-295, 101 315-321

136 AGRAWALA, V[ASUDEVA] S[HARANA] Original Purāna samhitā [Engl] In Purāna 8,2, July 1966, pp 232-245

Seeks to show how Vyāsa and his pupils elaborated the original PurānaSa, i e the MulaSa of the VāP, according to the traditional sources Deals with the topics MulaSa, ParaSa, the theory of *pathantara*, the *puranapancalaksana*, analysis of the present VāP Refers to YV, Pānini, TāBr (F)

[quoted passages] BdP 2,35 63-69, BhagP 2 10 1-6, LiP 1 64 122, MtP 53, 53 64 290, NāP 1,92-109, VāP 4 10-11, 4 13, 21 61-62, 21 85-89, 32 67, 58 126 61 55-61, 64 31, 103 58-66, 104 20, ViP 3,6 17-19

137 AGRAWALA, V[ASUDEVA] S[HARANA] Padminī vidya of the Mārkandeya Purāna [Engl] In Purāna 1,2, February 1960, pp 188-195

Interprets MkP 68 as a picture of the ideal Gupta-city and presents the theory of the eight sorts of wealth with which man can be endowed Refers to Kālidāsa, Jatānandi, Divyāvadāna, Harsacarita, Īśvaradatta (F)

[quoted passages] MBh (cr ed) 12,29 22-25, MkP 65 66 7, 66 33-55, 68

138 AGRAWALA, V[ASUDEVA] S[HARANA] The pañcavaktra or kīrtimukha motif [Engl] In Purāna 2,1-2, July 1960, pp 97-106

Examines the history of the architectural motif of a lion s face carved as a decoration above doorways, as mentioned in the Purānic and *śilpasāstra*-literature Refers to Harsacarita Amarakosa inscriptional evidence Mānasāra, Kālidāsa, YV, Kāsyapaśilpa, ŚBr, ChāU With illustrations (F)

[quoted passages] LiP 1,34 7, PdP UttaraKh 11 36-43, PdP PātālaKh 112 208-210, 112 233, ŚiP VāyavīyaSa 1,17 37, 1,28 3, VāP 101 210-211, 101 292-296

139 AGRAWALA, V[ASUDEVA] S[HARANA] The Pāśupata Yoga [Engl] In Purāna 1,2, February 1960, pp 233-245

Gives an account of the ideas and terminology of the Pāsupata Śaivas, as found in the LiP Refers to ŚBr, RV, AitBr, TaiBr, TāBr, Kālidāsa, ŚvetU, YV (F)

[quoted passages] LiP (C 1885) 1,1 1, 1,1 18, 1,2 22, 1,3 1-2, 1,3 4-7, 1,3 13-14, 1,3 28-38, 1,4 2, 1,4 49-55, 1,6 1-3, 1,6 11-16, 1,7 51-55, 1,24 129-135, 1,34 7, 1 62.169, 1,65 162, 1,72 39-43 1,75 9, 1,80 49-51, 2,1 34-35, 2,28-44, 2,36 55, 2,42 43

140 AGRAWALA, V[ASUDEVA] S[HARANA]: Purāṇa vidyā [Engl.]. In: Purāṇa 1,1, July 1959, pp. 89–100.

Seeks to show that the Purānic tradition is compatible with the various branches of Vedic teachings. Refers to ṚV, ŚBr, AV, YV, Kālidāsa, Manusmṛti, KaṭhU, ChāU. (F)

[quoted passages:] BhG 15.1; BhāgP 8,3.31; MkP 81,53–70; MtP 157.2–3; 159 1; 248.73.

141 AGRAWALA, V[ASUDEVA] S[HARANA]: The Purāṇas and the Hindu religion [Engl.]. In: Purāṇa 6,2, July 1964, pp. 333–346.

Short account of the major *devas* as occurring in the Purāṇas. Points out the great importance of the latter for the »Hinduistic religious system«. (F)

142 AGRAWALA, V[ASUDEVA] S[HARANA]: Purāṇa-vidyā [Engl.]. In: Purāṇa 6,1, January 1964, pp. 187–199.

Examines some Purānic motifs and subjects in order to show their Vedic background. Deals with the following items: the *trimūrti*-concept; the idea of a primeval ocean called *ekārṇava*; the golden egg i e the *hiranyagarbha*; the *trivikrama*-legend Refers to ṚV, AV, ŚBr, Manusmṛti, MaiU, Bṛhaddevatā, BĀU. (F)

[quoted passages] BdP 1,4 9–11; BhāgP 3,8 23; BrP 56 12; 60.25; DBhāgP 1,7.18; 1,7.48–50; 1,8 2–4; HV 3,10 31; 3,10 34; LiP 1,3.33; 1,70.72–78; MBh 12,328 35; MkP 46.18; VāP 5.38; ViP 1,2 19; 1,2 22–23; 1,2.31; 1,3.4; 1,3.24; 1,4.2–5.

143 AGRAWALA, VASUDEVA SHARAN[A]: Puruṣa-sūkta [Engl.]. In: Felicitation volume presented to Mahamahopadhyaya Dr. V. V. Mirashi ... 1965. – pp. 7–23.

Contains a few allusions to the Purānic interpretation of the *hiranyagarbha* motif (BhāgP and BrP) (F)

[quoted passages] BhāgP 2,6 30; BrP 1 24; 161; 161.15; 161.38.

144 AGRAWALA, V[ASUDEVA] S[HARANA]: Ṣaṭkulīyāḥ [Engl.] In: Purāṇa 2,1–2, July 1960, pp. 23–42.

Detailed exposition of the various religious and philosophical schools and sects as mentioned in the Purāṇas Refers to Divyāvadāna (ed Cowell), Mahāvyutpatti, Manusmṛti, Harṣacarita, Kālidāsa, ChāU, Kādambarī, AhirbudhnyaSa (F)

[quoted passages·] AgP 219 61; BhāgP 11,22.1–25; BrP 88 3; 88.10–15; DBhāgP 1,14.53; 1,15.55; 1,15.58–59; 1,15.61; 1,15 64; KūP 2,12; 2,38; LiP 1,7; 1,7.34; 1,7.41–43; 1,24.35; 1,24 43; 1,24.55; 1,24.59; 1,28.7; 2,16 26–27; MBh 3,4.17; 3,205.7–8; 12,211.44; 12,215.1; 12,215 6; 12,215.34; 12,306 62; 12,306 70–71; 12,321.25; 12,337.1; 12,337.59; 12,341.6; 12,342; 12,342.6; 12,342.9; 12,343.16; 12,351.1; 12,353.8–9; MkP 95.4; MtP 180.72; ŚiP VāyavīyaSa 1,2.1–4; 1,2.17; 1,2.23–25; 1,2.26–28; 1,29.15–17; ŚiP VidyeśvaraSa 3.6–10; VāP 23.98–224; 57.50; 57.97–100; 58.10; 58.16; 59.24; 59.33–51; 103.58–66; 104.14–16; 104.16; VDhottP 2,22.133–134.

145 AGRAWALA, V[ASUDEVA] S[HARANA]: The seven-sea gift in the Matsya-Purāṇa (saptasāgara-mahādāna): Matsya Purāṇa, Ch. 287 [Engl.]. In: Purāṇa 1,2, February 1960, pp. 206–210.

that the VmP as at present available in 95 chapters is constituted of the most important and diverse material relating to the geography, religion, cults, and beliefs of ancient India as developed in the great period of Gupta civilisation from about the fourth to the seventh century A.D. There is visible in its contents a process of growth by which the Vaiṣṇava and the Śaiva materials were grafted one upon the other. By the quality and range of its contents, it is no doubt a Mahā-Purāṇa in the Indian tradition«. - Following these thematic and methodological outlines, the author presents a comprehensive and systematic study of the VmP, concentrating upon the actual contents of the work; textual history and philosophical interpretations are stressed less. The main idea of the author seems to have been to render contents and ideas of the VmP »as they can be found in the work itself«. (F)

[quoted passages not included]

150 [AGRAWALA, VASUDEVA SHARANA.] AGRAVĀLA, VĀSUDEVAŚARAṆA: Vāmanapurāṇa ke anusāra śaiva sampradāya [Hi.]. In: Kavirāja-abhinandana-grantha ... 1967. - pp. 69-71.

Śaiva schools according to VmP. Presents in short. Śaivas in general, Pāśupatas, Kālāmukhas, Kāpālikas. (F)

[quoted passages] VmP 6.88; 6.91-102.

151 AGRAWALA, VASUDEVA S[HARANA]: Viśvakarmā [Engl.]. In: Lalit Kalā 6, October 1959, pp. 33-36.

Refers to the later identification of Viśvakarman with Viṣṇu Quotes ViP for his distinction between the appearance of Viṣṇu as manifold and his highest form which is formless. Deals also with meditation as a form of image-worship (AM)

[quoted passages] ViP 6,7 54, 6,7.86-91

152 AGRAWALA, V[ASUDEVA] S[HARANA]: Yajña-Varāha. an interpretation [Engl., Skt.]. In. Purāṇa 5,2, July 1963, pp. 199-236.

Detailed examination of the myth of Viṣṇu in his incarnation as Varāha. Gives the text version as found in the MtP with several readings and a thorough account of the parallel passages in the VāP, BrP, HV, BḍP, PdP, ViP, Viṣṇusmṛti, VDhottP, Viṣṇusahasranāmastotra. Gives part of Nandapaṇḍita's commentary on the HV Discusses the various versions as to their different meanings Gives an extensive interpretation of the meaning of the story as regards the Vedic sacrifice, i.e its significance as a symbol of Vedic cosmogony and the correspondence between the various elements of the sacrifice or *yajña* on the one hand and the different limbs of the body of the Varāha as an animal on the other hand. Deals finally with these themes: Varāha in Indian art, Varāha as Prajāpati, Varāha in his connection with several other parts of the Vedic mythology. (F)

[quoted passages] BḍP 1,5.9-23, BhāgP 3,13.33-38; HV 1,41.29-35, 3,34 34-41; MtP 248.67-74; PdP SṛṣṭiKh 16.55-61, VāP 6 16-23; VDhottP 1,2.3-8, ViP 1,4.32-35.

153 AGRAWAL[A], V[ASUDEVA] S[HARANA]; KRISHNADASA, RAI: [Review of: Bhatt, The Vālmīki-Rāmāyaṇa] [Engl.]. In: JAOS 82, 1962, pp. 577-579.

Pleads for the priority of the Northern recension of the Rm, on account of its smaller extent, its more variegated versions, and for geographical reasons. Doubts

that the Southern recension preserved, contrary to the more »polished« text of the Northern recension, the more »original« *form of the Rm text* (RS)

[quoted passages] Rm (cr ed) 1,2 3, 1,3 1

154 AGRAWALA, V[ASUDEVA] S[HARANA], MOTICHANDRA Yaksha worship in Varanasi Matsyapurāna (ch 180) [Engl] In Purāna 1,2, February 1960, pp 198–201

Traces *yaksa* worship in Benares by using literary, numismatic and architectural evidence (F)

[quoted passages] MtP (ASS) 32, 180, 183

155 AHMAD, AZIZ Epic and counter-epic in medieval India [Engl] In JAOS 83, September 1963, pp 470–476

Deals with the Muslim »epics of conquest« and the medieval anti muslim Hindu »epics of resistance« and their historical relations (KPG)

156* AITHAL, [K] PARAMESWARA Descriptive catalogue of Sanskrit manuscripts [in the Adyar Library] Vol 4,1–2 Stotras [Engl] Madras Adyar Library and Research Center, 1968 - 15, 623, 404 pp (Adyar Library Series 96)

[reviews] Janert *Klaus Ludwig In ZDMG 121, 1971* pp *199–201*

157* AIYANGAR, B N *Sraddha (Brahman ancestor worship) [Engl] In QJMS* (N S) 3 1911–1912, pp 79–98

158* AIYAR, A D The Ramayana as an illustration of Yoga Sastra [Engl] Kumbakonam 1937

159 AIYAR, R KALYANASUNDARAM South Indian serpent lore [Engl] In QJMS (N S) 22,4, 1932 pp 424–427

Cursory *treatment of serpent worship as a (present day) mass cult with local* legends serpent idols worship of living serpents the snake jewel and other items of folklore Detects the unification of Aryan and Dravidian cults in the marriage of the *asvattha* tree (sacred to Visnu) with the *nim* tree (sacred to Māriamma) (vSt)

160 AIYASWAMI SASTRI, N References to ancient stories in the Rāmayana [Engl] In JOR 5, 1931, pp 101–108

Illustrates the fact »that in many places Vālmiki compares his characters *to the* heroes of old known to him« by noting references to Yayāti, Śibi Alarka Kandu Parasurāma Māndhātr, Visvāmitra Purūravas and Urvaśī, and Sāvitrī as well as *myths connected* with Indra Visnu Śiva and Guha (Skanda) in rebuttal of the claim made by K. A. Subrahmanya Iyer (JOR 4) (JLB)

[quoted passages] Rm 2 5 10, 2,13 1 2 14 4–5, 2 21 33, 2 21 47, 2 21 62, 2 30 6, 2 58 12, 2,77 10 3 30 27, 3 48 18, 3 56 10, 3 61 24, 3 66 7, 4 17 9, 4,18 33, 4 35 6 4 35 71, 4 67 3, 4 67 25, 5 1 198, 5 24 11–12, 5 54 30, 6 65 31 6,71 74, 6,73 7, 6 75 36

161* [AKHANDANANDA SARASVATI] AKHANDANANDA, SVAMI SARASVATI MAHARAJA *Brahmajñāna* aura usakI *sādhanā* shrimad bhagavad gita kā teravān

adhyāya kṣatṛ-kṣatriya-vibhāga-yoga [Hi.]. Bombay: Satsahitya Prakasan Trust, 1968. - 4, 272 pp.
[quoted passages:] BhG 13.

162* [AKHAṆḌĀNANDA SARASVATĪ:] AKHANDĀNANDA, SVĀMĪ SARASVATĪ MAHĀRĀJA: Gītā-darśana. Vol. 1-4 [Hi.]. Bombay: Satsahitya Press, 1964.

163* AKHAṆḌĀNANDA SARASVATĪ: Śrīmadbhāgavata mahāpurāṇa meṃ veṇugītā. saṃkalanakartrī: satīśabālā jeṭhī [Skt., Hi.]. Jeṭhī, Satīśabālā [ed.]. Bambaī: Satsāhitya-Prakāśana Trasṭa, 1974. - 156 pp.

164* AḶAKAI CAMPANTA MUṈIVAR: [Tiruvārūrppurāṇam] [Tam.]. Madras: Kalāratnākaram Press, 1894.
Contains 13.1-53 a South Indian version of the Vṛtra myth: ».. Indra kills Vṛtra from an ambush, as Rāma slays Vālin; the evil of Brahmanicide then pursues Indra to his hiding place in a cave in the middle of the sea. When Indra complains to Brahmā that he has killed many demons but never before been afflicted by evil, Brahmā explains that Vṛtra was a learned, pious demon devoted to Śiva, and that Indra slew him unfairly, while hiding - hence Indra could not escape the consequences of evil « [source:] Shulman, David: In: JAsianS 38, 1979, p. 663. (F)

165* ALBERSON, HAZEL: Dilemma and resolution in BhG [Engl.]. In: English College 18, 1957, pp. 406-413.

166 ALBERUNI: Alberuni's India: an account of the religion, philosophy, literature, geography, chronology, astronomy, customs, laws and astrology of India, about A.D. 1030. An English edition with notes and indices. Vol. 1-2 [Engl.]. Sachau, Edward C. [ed., tr.]. London, Edinburgh: Trubner & Co., 1888. - Vol. 1: 1, 408 pp. - Vol. 2: 431 pp. - (Trubner's Oriental Series 2). - Reprint: Delhi: S. Chand & Co., 1964. - (Trubner's Oriental Series 2).
[reviews:] Bühler, G[eorg]: In: IA 19, November 1890, pp. 381-410.

167 Album-Kern: opstellen geschreven ter eere van Dr. H. Kern, hem aangeboden door vrienden en leerlingen op zijn zeventigsten verjaardag [Dt., Engl., Fr., Ger.]. Leiden: E. J. Brill, 1903. - 17, 420 pp.
Festschrift for H. Kern. Contributions relevant for Epic studies: Gunning, J. G. H.: De dood van Abhimanyu ..; Pavolini, P. E.: Bhagavadgītā 2,46; Hopkins, E. Washburn: Two notes on the Mahābhārata; Jacobi, Hermann: Ueber ein verlorenes Heldengedicht ..; Lévy, Sylvain: La légende de Râma .. For commentaries see separate entries. (SD).

168 ALEXANDER, HORACE: Consider India: an essay in values [Engl.]. Bombay: Asia Publishing House, 1961. - 12, 155 pp.
- Studies what one could call »India's contribution to world culture«; the first chapter (»The rebirth of ancient India«) contains pp. 11-20 some considerations concerning the Gītā's rôle in modern India and its ethical and social impact. (F)

169 ALI, S. M.: The geography of the Purāṇas [Engl.]. New Delhi: People's Publishing House, 1966. - 7, 234 pp., 17 maps. - 2nd ed.: ibid., 1973. - 7, 234 pp.

Based on the VāP, for »the VāP includes essentially the geographical matter contained in all other Purānas and in addition gives more details in some cases Other Purānas, the ViP, the MtP, the GaP, the MkP, the BhāgP and the PdP were consulted where the VāP text appeared to be doubtful or needed scrutiny Attempt has been made to present facts in simple language without disturbing the geographical sequence and the sense of the original texts Interpretations and explanations, wherever they occur, are based on suitable topographical maps and corresponding accounts in standard geographical works« - The 13 chapters deal with introductory matter (giving an account of the Purānic sources), 1 sources of Purānic geography (Veda, Epics, astronomical works, travellers' accounts), 2 Purānic continents and oceans, 3 the mountain system of the Purānas, 4 the river system of the Purānas, 5 regions of the *jambudvipa* northern regions (*ramanaka, hiranmaya* and *uttara kuru*), 6 regions of the *jambudvipa ketumala* (or the basin of the Oxus), 7 regions of *jambudvipa bhadravarsa*, 8 *bharatavarsa* physical, 9 *bharatavarsa* regional classification, 10 *bharatavarsa janapadas* or communities, 11 *bharatavarsa janapadas*, towns and routes (geographical analysis) 12 *bharatavarsa* adjacent islands and peninsulas, 13 cosmogony, cosmology and cosmography (this latter chapter being a concise survey of the topic) - In conformity with the author s statement quoted above, the work contains a lot of plain and matter of fact information which is made accessible by a twenty page index The material is frequently presented in the form of lists or comparative tables, which also include concordance material concerning the various Purānic accounts - The appendix gives a select bibliography - The 2nd ed is a photomechanical reprint slightly scaled down (F)

[quoted passages not included]

170* ĀLIM PHĀZIL MAHESAPRASĀDA, MAULAVI Arabi phārasi mem gitā [Hi] In Kalyāna, 1929

171* ĀLIM PHAZIL MAHESAPRASĀDA, MAULAVI Gītā mem pāthabheda [Hi] In Sarasvatī, January 1939, pp 64-66

172 ALLCHIN, F R The reconciliation of jñāna and bhakti in Rāmacaritamānasa [Engl] In Religious Studies 12, 1976, pp 81-91

173 ALLEN, ALBERT HENRY The Vata sāvitrī vrata, according to Hemādri and the Vratārka [Engl] In JAOS 21,2, 1901, pp 53-66

Text-critical study presenting the significant features of the rite in the two versions of the Sāvitryupakhyāna in MBh 3 292-299, found in Hemādri s Caturvargacintāmani and the Vratārka The Vratārka draws mostly from the SkP, while Hemādri quotes for the most part from the BhottP Thus A calls them the Purānic versions. They are both about 120 *ślokas* long MBh 297 *ślokas* As to the language, the Purānic versions are loosely constructed In the Vratārka s *kathā*, A finds »obvious corruptions« and in the »account of the rite itself, a great deal is found that is obscure most of the blame must fall upon a careless transmission of the text « Similarly for Hemādri A's devastating conclusion »What we have found there on this subject, one might almost be justified in calling utter nonsense (Could the Vratārka and Hemādri s work possibly be called literature?) One finds in the jargon of these superstitious rites the burden of human ignorance we are shown here by the faulty phrases of the Vratārka the humble village, with its spreading banyan

tree near by, and we are able to touch at one small and to us insignificant point the life of the people whose millions still populate India.« (AP)

[quoted passages:] MBh 3,292-299.

174 ALLEN, M. R.: Kumari or ›virgin‹ worship in Kathmandu valley [Engl.]. In: CIS (N.S.) 10,2, July-December 1976, pp. 293-316, ill. [betw. p. 298 and 299].

A socio-anthropological study of »the Hindu conception of the female role« as it is expressed in the »ambiguous nature« of the goddess Kumārī. In Indian texts such as TaiĀ, MBh, and Tantras, Kumārī, though literally by name a »chaste young girl«, makes her appearance as Rudra's spouse Ambikā, as a form of Durgā, or as one of the seven or eight »mothers« (*mātṛkās*). Based on research carried out in the Kathmandu valley, the author shows that in the *kumārīpūjā* or »cult of living goddess« among the Newars this ambiguity is more apparent. The young goddess, a pre-menstrual girl, appears to be closely associated with blood and animal sacrifice. Regarded as a living form of the goddess Taleju Bhavānī or Buddhist Vajradevī, she is, as a »tutelary divinity« of the king, installed on the day of the feast of Durgā Mahiṣāsuramardinī, plays a role in Tāntric rituals, wears red clothes, etc. By comparing this dual nature of Kumārī with beliefs and associated rituals concerning menstruation, the author arrives at the conclusion that in the Hindu world the virgin girl is conceived of as both being extremely pure and as being powerful and dangerous to male sexuality due to her association with polluting hymenal blood. »That such a danger should take a highly developed form in a caste-structured society is... a logical consequence of hierarchy based on notions of relative purity.« (AK)

175 ALSDORF, L[UDWIG]: The ākhyāna theory reconsidered [Engl.]. In: JOI 13,3, March 1964, pp. 195-207.

Reconsiders Hermann Oldenberg's theory about the *ākhyāna*, a literary form preserved in the *jātakas* of the Pali Canon, »also in some of the oldest portions of the MBh and in a few late Vedic texts«. (AK)

176 ALSDORF, LUDWIG: Beiträge zur Geschichte von Vegetarismus und Rinderverehrung in Indien [Ger.]. In: Ak. Wiss. Lit. (Mainz). Abh. d. geistes- u. sozialwiss. Kl., Jahrgang 1961, Nr. 6, pp. 557-625. - Wiesbaden: Franz Steiner Verlag GMBh, 1962. - 69 pp. [second pagination].

»Contributions to the history of vegetarianism and cow worship in India« - Comprehensive survey. Deals with Buddhist (including the Aśokan inscriptions) and Jaina literature, Manu (with an excursus on the relations of Manu and Vasiṣṭha), and the *sūtra* literature. pp. 585-597 contain a discussion of the MBh material: »We are justified to state that, in the didactic parts of the Epics, the conflict between animal sacrifice and *ahiṃsā*, between meat eating and vegetarianism has reached a culmination point which testifies to its actuality« (p. 586). (F)

[quoted passages:] MBh (B) 13,113-116; 13,113.8; 13,115.21; 13,115.28-29; 13,115.45; 13,115.59-60; 13,115.61ff; 13,116.12; 13,116.15ff; 13,116.23-26; 14,28.8; 14,28.12-13; 14,28.19-21; 14,28.23; 14,28.25; 14,91; 14,91.14; 14,91.22-23; 14,92.34. MBh (cr.ed.) 3,199.5; 3,199.10; 3,199.12; 3,199.19; 3,199.23; 3,199.28-29; 12,186.13; 12,246; 12,246.27; 12,254.5; 12,254.8; 12,254.12; 12,254.18; 12,254.24; 12,254.29; 12,254.44; 12,257.5ff; 12,257.9-10; 12,260.24; 12,260.29; 12,265.1-3; 12,324; 12,327.73; 12,338;

[reviews:] Heesterman, J[an] C.: In: IIJ 9, 1965-1966, pp. 147-149. - de Casparis, J.

G In BSOAS 27, 1964, p 231 - Sprockhoff, Joachim Friedrich In ZDMG 113, 1963, pp 385-386 - Losch, Hans In OLZ 60, 1965, pp 186-188

177* ALTEKAR, A[NANT] S[ADASHIV] The asrama system [Engl] In Professor Ghurye felicitation volume Issued under the auspices of Ghurye 60th Birthday Celebration Committee Kapadia, K. M [ed] Bombay The Popular Book Depot, 1954 - 24, 283 pp

178 ALTEKAR, A[NANT] S[ADASHIV] Can we reconstruct pre Bharata war history? [Engl] In IC 6, 1940, pp 163-284

Main part of a presidential address at the third session of the Indian History Congress held at Calcutta 15-12-1939 The author finds Purānic tradition confirmed by Vedic data Gives an affirmative answer to the question in the title (vSt)

179 ALTEKAR, A[NANT] S[ADASHIV] Divinity of king in Hindu polity [Engl] In JGujaratRS 1, 1939, pp 152-157

Referring to some passages in AgP (225 16), MtP (226 3), ViP (1 13) and BhāgP (4 13-23) which subscribe to the theory of the divinity of the king, A. states that »they emphazise upon the functional resemblance between the king and some gods and not upon his direct divine origin, either in the real or in the metaphorical sense « (AM)

[quoted passages] AgP 225 16, MtP 226 3, ViP 1,13, BhāgP 4,13-23

180 ALTEKAR, A[NANT] S[ADASHIV] Education in ancient India [Engl] 5th ed, revised and enlarged Varanasi Nand Kishore, 1957 - 13, 347 pp - 2nd ed 1944

»The line of treatment followed in the book [isolates] the different topics like Primary Education, Female Education, etc. and [traces] their history and development from age to age « Accordingly, the first nine chapters deal with 1 the conception and ideals of education, 2. some educational principles and postulates, 3 the teacher and the student, 4 educational organisation and finance, 5 some educational centres and institutions, 6 higher literary education curriculum, method of teaching and examinations, 7 primary education, 8 professional and useful education, 9 female education The remaining three chapters include more general surveys and discussions 10 contribution of Buddhism and Jainism, 11 achievements and failures, 12 a historical survey (giving a »bird s-eye view of the general educational condition and achievements« of the Vedic period, the Upanisad-*sutra* period, the *dharmaśāstra* period, and finally, the Paurānic period) Five appendices are added 1 educational rituals, 2 significance of the sacred thread, 3 convocation addresses, 4 the classification of the branches of learning, and, finally, 5 technical terms and dates. An (all too) »select bibliography« and an index complete the work - The 11th chapter »achievements and failures« concludes that the »general principles, which underlay the [ancient educational] system - are inherently sound and capable of yielding excellent results even in modern times, if applied with due regard to changed circumstances« (F)

[quoted passages] BhvP 1,51 2-3, MBh 1,3 20, 1,140 54, 3,305 20, 3,313 110, 5 33 33, 5,36.52, 5,40 4, 6 1.30, 12,321 76, 13,36 15, Rm 2,20 15, 4 16.12, 5,15 48, 5 28 6, 7,101 10-16, SauP 10 42.

181* ALTEKAR, A[NANT] S[ADASHIV]: History of Benares [Engl.]. In: JBenaresHU 1, 1937, pp. 47–75.

Utilizes *māhātmya* literature. (SP)

182 ALTEKAR, ANANT SADASHIV: Ideal and position of Indian women in social life [Engl.]. In: Great women of India ... 1982. – pp. 26–48.

Gives a brief historical outline: 1. Early Vedic period; 2. Brāhmaṇa-Upaniṣadic age (1000 B.C.–500 B.C.); 3. *smṛti*-Purāṇa period (a. 500 B.C.–600 A.D.; b. 600 A.D.–1800 A.D.). (PS)

183 ALTEKAR, A[NANT] S[ADASHIV]: The position of women in Hindu civilization: from prehistoric times to present day [Engl.] Reprint: Delhi: Motilal Banarsidass, 1973. – 12, 380, 2 pp., 11 pl. – 1st ed: 1938. – 2nd ed.: 1956. – Reprint: 1962.

Unaltered reprint of the 2nd ed of 1956 – The book is arranged thematically (not chronologically) and incorporates an impressive amount of material gathered (almost without exception) from Skt. literature The original Skt of all important quotations is provided in footnotes – The author pays special attention to a sociologically differentiated consideration of the history of »Hindu woman« In the last chapter, »retrospect and prospect«, the author gives a summary chronological survey of his subject (from Vedic times up to the present), and adds some considerations concerning the rôle of traditional lore in modern Hindu society; in his opinion, some severe changes are unavoidable, but, on the other hand, these changes are not necessarily »against the spirit of our culture That our code of social and socio-religious rules and regulations has never been a fixed and rigid one must have become quite clear to the reader of the preceding pages, which show how our customs and institutions have been changing from age to age under the influence of new ideals and environments« – The 12 chapters deal with. 1. childhood and education, 2. marriage and divorce, 3 married life, 4 and 5 the position of the widow, 6 women and public life, 7 women and religion, 8 proprietary rights during coverture, 9 proprietary rights inheritance and partition, 10 dress and ornaments, 11. general attitude towards women, 12. retrospect and prospect – The appendix contains bibliography and subject-index. (F)

[quoted passages] AgP (ASS) 226.4, BhāgP (K 1926) 4,1 64; BhvP (VePr) 1,93.67; BVP (ASS) 4,35 119, 4,35 127, 4,83 101, 4,83 119, GaP 1,105 42, MBh (B) 1,158 10; 4,22.17, 4,39 78, 12,102.26, 13,11 14, 13,40 4, 13,73 17, MBh (K) 1,2.392, 1,64 22ff; 1,76 28, 1,94 38, 1,94 65, 1,95 65; 1,98 39, 1,114.36, 1,128 5–9; 1,128.12, 1,128.44; 1,128 47, 1,131 10, 1,138.71–72, 1,145 36, 1,169 36, 1,172 12; 1,172.41; 1,173 10, 1,206.2, 1,206.27, 1,210.29, 1,211.16; 1,245 5–6; 1,374 73, 2,32.40, 2,86 40; 2,89.17; 2,89 19; 2,89 44; 2,89 47, 3,3.8, 3,58 29; 3,59, 3,117 18, 3,297 53; 3,304; 4,94 60, 5,38 92, 5,86 8, 5,90 69; 5,175 31; 9,31 45, 12,4 4, 12,10 20, 12,32 33, 12,58.13, 12,144 6, 12,144 20, 12,272 36–37, 12,325.103; 13,12.19, 13,55.7; 13,58.5; 13,58 13; 13,74.8; 13,78 23; 13,79.14–15, 13,80.11, 13,81.15; 13,82.25, 13,88.22, 13,268 30; 15,16.13, 15,27.16, 16,7 18; 16,7.73–74; PdP (ASS) 3,24.26, 4,102 67ff; 5,49.20; 5,49 72–73, 5,52 97, 6,223 36–37; Rm (K 1929) 1,27 3; 1,32.20, 1,77.14; 2,20 15; 2,27.6, 2,33 8, 2,37 30; 2,37.38; 2,40.3; 2,67 13; 2,119.34–36; 3,45.17–18; 3,45.31; 4,1.103ff; 4,23 4ff, 5,3 39; 5,14 48; 5,15 48; 6,5.7ff; 6,114.65; 6,114 65; 6,116.28; 6,118 15ff; 6,119 6–8, 6,131.38; 6,131 61; 7,45 43; SkP 3,7 51; SkP 4,4.74ff; 4,2,111.19.

184 ALTEKAR, A[NANT] S[ADASHIV] State and government in ancient India [Engl] 4th ed Delhi Motilal Banarsidass, 1962 - 9, 407 pp - 1st ed 1949 - 2nd ed, revised and enlarged Banaras Motilal Banarsidass, 1955 - 7, 386 pp - 3rd ed Delhi Motilal Banarsidass, 1958

Deals with 1 name history and sources of the science of polity, 2 origin and types of the state, 3 nature, aims and functions of the state, 4 state and citizen 5 kingship, 6 republics, 7 central assembly, 8 ministry, 9 secretariat and departments, 10 provincial divisional, district and town administration, 11 village administration, 12 judicial administration, 13 income and expenditure, 14 interstate relations, 15 and 16 historical survey of administrations, 17 estimate of ancient Indian polity The appendices contain bibliography, chronological table of authors, kings and periods referred to in the present work, and a subject index - The author generally does not treat his topics in an abstract manner (as »*rajaniti*« pure and simple) but with strong regard to their historical aspects, like development historical context of sources, and so on The main sources, as presented in the first chapter, are RV, AV, Epics Arthasastra of Kautilya, Manusmrti, Yājñavalkyasmrti, Parāśarasmrti, Śukranīti, Nitisāra of Kāmandaki, Nitivākyamrta of Somadevasuri, Arthasāstra of Brhaspati, »the Purānas of the Gupta and post Gupta period also deal with state and government, but disclose no originality of thought or treatment«, besides these, a considerable number of minor sources is worked in, and also works like Pañcatantra Dasakumāracarita, etc, are consulted, as well as epigraphic and numismatic material (F)

[quoted passages] AgP 220 2-3, 222 8, BhagP 4,13 23, MBh 1,72 9-10, 1,85 22, 5,118 13, 10,85 26, 12,32 23, 12 58 12-16, 12 58 115-116 12,59 41, 12 59 116, 12,63 26, 12,67 18, 12,67 23, 12 67 41ff, 12 67 54, 12,69 23, 12,76 4-7, 12,81 5, 12,81 8-9, 12,81 10, 12,81 17, 12,81 29, 12 87 19 12 87 24, 12,88 7-8, 12 94 1, 12,95 13-14, 12,96.1-3, 12,107 19-21, 12,107 24, 12,107 27-32, 12 119 16, 13,86 35-36, 13,96 35, MkP 130 33, Rm 2,1 46-48, 2,14 40, 2 104 16, 2,110 36, 2,111 19, 2,112 17, 3,43 9-10 3,43 25, ViP 1,13-14, 1 2 6, 1,3 38

185 ALTEKAR, A[NANT] S[ADASHIV] When did the Sātavāhana dynasty begin to rule? [Engl] In PIHC 15, 1952, pp 40-45

Discusses also the evidence from the Purānic king lists and concludes that they came into power in the last quarter of the 3rd cent B C (AM)

186* ALUR, VENKATARAVA BHĪMARAVA Gītā sandesa [Kan] Dharwar Gitakusumanjari Granthamala, 1935 - 4, 142, 4 pp

187* ALUR, VENKATARAVA BHIMARĀVA Gītā-bhāva pradipa Vol 1-2 [Kan] Dharwar Gitakusumanjari Granthamala, 1937-1938 - Vol 1 1937 - 8, 142 pp - Vol 2 1938 - 8, 189 pp

188* ALUR, VENKATARĀVA BHĪMARAVA / ALUR, VENKATARAU BHIMARAU Gītā bhāva prakāśa [Kan.] Dharwar Gītākusuma-Manjarī Granthamālā, 1934 - 32, 528 pp

Comparative study of great commentators *ācārya-traya* and Tilak, Ghosh, Gandhi [source] Callewaert/Hemraj, Kapoor, Nr 1887 (PS)

189* AMALNERKAR, T. R.: Priority of the Vedānta-sūtras over the Bhagavadgītā [Engl.]. Bombay 1895. - 16 pp.

190* AMARACANDRA: Balabaráta ē syntomē tēs Machabarátas poiētheisa hypó tou Amára ē Amarasándra mathētou tou sophou Zēmadatta, kai metaglōttistheisa pará D. Galanou ekdotheisa epi meletē G. K. Typaldou [Greek]. Galanos, Demetrios [tr.]; Typaldos, [Georgios] K. [ed.]. Athen 1847. - (Indikai Metafraseis 2).

Greek translation of the so-called Bālabhārata of Amaracandra, an »essence« of the MBh in 19 books of 43 chapters. [source] Fleischer, ...: In: ZDMG 4, 1850, p. 445. (F)

191* AMARACANDRA: [Bālabhārata] [Skt.] Vecanarāmaśāstrī [ed.]. In: Paṇḍit 4, No. 40, 1869; and 5, No. 60, 1870.

Kāvya adaptation of the MBh The Jaina author is also named Amarasiṃha Our source reproduces the complete table of contents. [source] Weber, A : [Review] (F)

[reviews] Weber, Albrecht [Friedrich]. In: ZDMG 27, 1873, pp 164-170 [esp. 170-174]

192 [AMARACANDRA.] AMARACANDRASŪRI: Vyāsastotram: amaracandrasūripraṇīta-bālabhāratakāvyagatam [Skt]. In: Purāṇa 26,2, July 1984, pp. 81-85.

Excerpt of passages praising Vyāsa, from the Bālabhārata of Amaracandrasūri (according to Banerji »a close metrical adaptation, in 19 *parvans*, of the MBh«, composed in the 13th century) With variant readings and explanations (F)

193 AMBEDKAR, B. R.: Who were the Shudras? How they came to be the fourth varna in the Indo-Aryan society [Engl.]. Reprint: Bombay: Thackers, 1970. - 22, 268 pp., maps. - 1st ed.: 1946. - Reprint: 1947.

The author's conclusions run »1. the *śūdras* were one of the aryan communities of the solar race 2 there was a time when the aryan society recognized only three *varṇas*, namely, brahmins, kshatriyas, and vaishyas. 3 the *śūdras* did not form a separate *varna* They ranked as part of the *kṣatriya varṇa* in the Indo-Aryan society. 4 there was a continuous feud between the *śūdra* kings and the brahmins in which the brahmins were subjected to many tyrannies and indignities. 5 As a result of the hatred towards the *śūdras* generated by their tyrannies and oppressions, the brahmins refused to perform the *upanayana* of the *śūdras* 6. Owing to the denial of *upanayana*, the *śūdras* who were *kṣatriyas* became socially degraded, fell below the rank of the *vaiśyas* and thus came to form the fourth *varṇa*«. - We may note the author's allegations that he has been subject to »filthy abuse« and even »threats to my life« on the part of Hindu orthodoxy, due to his efforts »to show that what goes by the name of sacred books contains fabrications which are political in their motive, partisan in their composition and fraudulent in their purpose«. - The book is mainly based upon Vedic and *dharmaśāstra* literature, and on MBh and some Purāṇas. The Epic/Purāṇic quotations (in Engl. throughout) seem to be extracted mainly from Roy's MBh translation and Muir's »Original Skt. texts« (of 1860 onwards). (F)

[reviews] Karmarkar, A. P.: In: ABORI 30, 1949, pp. 158-160.

194 Amrtadhārā Professor R N Dandekar felicitation volume [Engl, Fr] Joshi, S D [ed] Delhi Ajanta Publication (India), 1984 - 18, 511 pp, frontispiece

With select bibliography of the writings of Dandekar »subsequent to those included in the list published in ›Professor R N Dandekar felicitation volume (Indian Antiquary, Third Series) 1969‹«, i e writings published between 1967 and 1984 - The following contributions deal with Epic and/or Purānic topics Kalyanov, V I On the military code of honour in the Mahābhārata, Krishnamoorthy, K Interpretation of the Mahābhārata heroes Madhvācārya's perspective, Mehendale, M A Nemesis and some Mahābhārata episodes, Mylius, Klaus Visvasrj, visvasrjah and the problem of continuity in Indian religious history For commentaries see separate entries (F)

195* AMURTALINKATTAMPIRAN [Tirumayilaittalapurānam] [Tam] Madras 1893

196* ANAND, P Bhagavadgita and modern psychology [Engl] In PTAIOC 16, 1951, summaries, p 226

197 ANAND, SUBHASH The Bhāgavata Purāna a guide for the sadhaka [Engl] In Purana 20,1, January 1978, pp 71-86

Survey from a Bhāgavata point of view Conludes that the BhāgP »presents itself to the *sadhaka* as a sure guide to perfection« With numerous quotations (F)

[quoted passages not included]

198 ANAND, SUBHASH Bhakti the Bhāgavata way to god [Engl] In Purāna 22,2, July 1980, pp 187-211

Slightly modified »chapter from a thesis ›The nature of spiritual life in the BhāgP‹, approved for the degree of Doctor of Philosophy by the Banaras Hindu University« Careful account from an inside (*bhakta*) point of view, mainly based on the BhāgP Closely follows the text passages, which he renders in Engl translation and furnishes with what one could call a »spiritual« interpretation Contains *bhakti* in the *śruti* texts, in the BhG, in the BhāgP, emotional *bhakti*, *bhakti* as service of the lord, the grades of *bhakti*, *nirguna bhakti*, *bhakti* as the highest *artha*, *bhakti* as the highest *dharma*, *bhakti* and *ātmatusti*, *bhakti* as the essence of *sruti*, idea of *bhakti* in the RV, *bhakti* in ŚvetU Refers incidentally to AV, AitBr, ŚBr, MaiU (F)

[quoted passages] BhG 3 33, 4 3, 9 14, 9 26, 9 29, 9 34, 10 8, 10 10, 11 55, 12 17, 14 5-17, 17 1-22, 18 7-39, 18 55, BhāgP 1,1 1-3, 1,1 9, 1,2.3, 1,2 5-6 1,2 8, 1 2.13-14, 1,2.24, 1,2 28-29, 1,3 30, 1 3 38, 1,3 40-45, 1,3 41, 1,4 1, 1,4 4, 1 4 14, 1,5 6, 1,5 22, 1 5 27, 1,6 17-18, 1,6 34, 1,7 25, 1,8 13, 1,8 38-39, 1,8 42, 1,9 22, 1,9 32-42, 1,11 7, 1,13 2, 1,15 6, 1,15 20, 1,15 51, 1,19 37, 2,1 5, 2,2 34, 2 2 36, 2 3 11, 2,4 5, 2 4 7, 2,4 24-25, 2,9 17, 2 9 22-23, 2,15 14, 2,23 1, 3,2 1, 3,2 5-6, 3,5 3, 3,5 10, 3,5 46, 3 9 41-42, 3,13 49, 3,14 46-48, 3,16 18, 3 24 45, 3 25 22, 3 25 32-33, 3,25 37, 3,25 40, 3,29 7-12, 3 29 14, 3,32 22, 3 32 37, 3,53 2, 4 1 20, 4 4 5, 4 8 41, 4 11 30 4,12 8, 4,22 20-21, 4,30 40, 4 31 13, 4 31 20, 4,31 22, 6 2 24, 6,3 22, 6,12 21, 6,17 1, 6 18 34-35, 7,4 36, 7,5 14, 7,5 23-24, 7,7 28, 7,7 52, 7,7 55, 7,9 50, 7,10 4, 7 10 6, 7,11 4, 7,11 7, 7,15 44, 7,86 2, 7,88 5, 8,3 12, 8 20 4, 8 45 1, 8 84 1, 9 4 17-20 9 4 63, 9,4 66, 9,4 68, 9 21 17, 10 30 3, 10,30 14, 11,2 45, 11,2 50 11 11 33, 11,14 15, 11,14 20-21, 11,14 23-24, 11,19 6, 11,19 11, 11,19 22-24, 11,19 27, 11,19 37, 11,20 35, 11,25 1-8, 11 25 20-30, 11 26.30, 11 29 33, 12,13 12

199 ANAND, SUBHASH: A controversial verse in the Gītā [Engl.]. In: ALB 42, 1978, pp. 115-126.

»In this paper we shall first present the various translations and text-adjustments proposed by different scholars - past and present, examine their value, and then offer our own solution.« The author suggests that *aparyāptam* and *paryāptam* do mean respectively »inadequate« and »adequate«, but that their initial position signals a rhetorical question. (JLB)

[quoted passages.] BhG 1.10; MBh 6,47.1-6.

200 ANAND, SUBHASH: Saguṇa or nirguṇa [Engl.]. In: Purāṇa 21,1, January 1979, pp. 40-63.

»The purpose of this paper is to discuss whether the BhāgP, following Śaṅkara, maintains the distinction between the *saguṇa-*, *apara-* and the *nirguṇa-*, *para-brahman*.« Discusses the relevant passages in great detail. Concludes that »when the BhāgP speaks of the *nirguṇa-brahman* it does not mean an impersonal being, but the personal god, a god who is above the *guṇas* of *prakṛti* and all limited qualities. The *nirguṇa-brahman* of the BhāgP is the same as the *nirguṇa-deva* of the ŚvetU « (F)

[quoted passages.] BhāgP 1,1.2, 1,1.12-23, 1,2 11, 1,2 14, 1,2.30; 1,3 28; 1,3.40; 1,11 4; 1,18 19-20; 2,1.5; 2,1 7-9; 2,2 36; 2,3 42, 2,5.12; 2,5 18, 2,6 30, 2,6.37-40; 2,7 51; 2,8 1; 3,7.2, 3,24.18, 3,24.43; 3,24 45, 3,25-33, 3,25 30, 3,26.3, 3,29 12, 3,32 26, 3,32 36, 3,33 1; 3,33.8; 3,33.12-31, 4,11 17-18, 4,21 34, 4,22 1-2, 4,22 21-25; 4,22 29, 5,1 27, 5,7.6, 5,11 8; 5,12.11-13; 5,16.3, 5,19 13; 5,25 13, 6,5 28, 6,16 51; 7,1 6, 7,7.23, 7,9 48, 7,9 51-52, 7,10.10, 8,5.20; 8,5 26-50; 8,5 32, 8,5 45, 8,5.49-50, 8,6.11, 8,12.7, 8,12 9, 8,17 25, 8,24 6, 9,9.49, 9,23.20, 10,3 24, 10,29 11, 10,46 40; 10,49.13; 10,51 57; 10,85 39, 10,88.5; 11,11 28; 11,11.49; 11,12 1-2, 11,25.12, 11,25 27, 12,12 3-4, 12,13.12

201 ANAND, SUBHASH: The universality and supremacy of bhakti-yoga [Engl.]. In: Purāṇa 24,1, January 1982, pp 101-127.

Examination closely related to the text of the passages concerning *bhaktiyoga* in the BhāgP Interprets the text from an inside (*bhakta*) point of view, stressing especially that the practice of *bhaktiyoga* is not restricted in relation to the *bhakta*'s situation within the caste system (*varṇāśramadharma*) and that the BhāgP teaches »*bhakti* as the best means to attain God« »vis-a-vis the other traditionally accepted ways of attaining realization« Reproduces in full (with Engl translations) the Skt. passages discussed (F)

[quoted passages.] BhāgP 1,1.2; 1,1 6; 1,2.2-3; 1,2.7, 1,2.12-13; 1,2.19; 1,3 8; 1,3 10; 1,3 13; 1,3 37-38, 1,4 13, 1,4.31; 1,5.4, 1,5.12-13; 1,5 17, 1,5.23, 1,5.28; 1,5.30; 1,5.34; 1,6.16-17, 1,6.36, 1,8.29, 1,8.43, 1,9 21, 1,12.14; 1,13 10, 1,18.12, 1,18.15; 1,18 18; 2,1.21; 2,2 33, 2,3.10-11, 2,3.16; 2,3.25, 2,4.4, 2,9.28-31, 2,9.41; 3,5.4, 3,5 20; 3,5.46; 3,6 33, 3,9 10; 3,9 42; 3,13.12-13; 3,13.23, 3,13 34; 3,14 2, 3,25 19; 3,25.37; 3,27.6; 3,27 28, 3,27 30; 3,28 1; 3,29 35; 3,33 7; 4,8.40, 4,9.24; 4,11 30; 4,12.8; 4,12.14; 4,14 41; 4,18.13, 4,22.49-50; 4,29 46; 4,31.7-25, 4,33 49; 5,1.23; 5,5.23; 5,12.11-12; 6,1.15, 6,3 25; 6,7.35-36, 7,5.22-24; 7,7.40; 7,7.51-52; 7,7.54, 7,9.10; 7,15.72; 8,1.15; 8,15-23; 8,16 61, 8,23.15-16; 9,15.39; 10,23 42-43; 10,24.28, 10,51.61; 10,80.6; 10,80.29-30; 10,86.53; 11,2 52, 11,3.44; 11,3.46; 11,11 49; 11,12.2-9; 11,12.14-15; 11,14.1; 11,14 15; 11,14.18-19; 11,14.21; 11,16.42-44; 11,19.3-5; 11,19 33-35; 11,20 6; 11,20.9; 11,20.32-33; 11,23.46; 11,29.3; 11,29.31-32; 12,12 64; 12,13.12.

202* ĀNANDA BHATTA Vallāla carıtam Vol 1-2 [Skt] [Calcutta] 1904ff - (BıbInd work 164)

A records (vol 2 ch 8) that kıng Vallālasena s teacher Bhatta Sımhagırı recited to the former the VyāsaP From ch 8 to ch 20 the colophons read *ıtı vallālacarıte vyāsapurāne adhyāyah* Ch 21 starts *Sımhagırır uvāca etat tu kathıtam vyasapuranam manujeśvara* [source] Rocher p 253 (AP)

203 ANANTAR Uttara rāmāyana nātakam [Tam] Chandrasekharan T [ed] Madras Government of Madras, 1960 - 18, 337 pp (Madras Government Orıental Manuscrıpt Serıes, No 69)

Tamıl play of considerable extent based on the Rm (F)

204* ANANYANANDA, SWAMI The paths of Yoga ın the Gītā jnāna yoga [Engl] In BRamakrıshnaMIC 20, 1969, pp 151-159

205* Ancıent Indıan lıterature ıllustratıve of the researches of the Asıatıck Socıety [Engl] London Black, Perrey, and Kıngsbury, 1809

Contaıns (p 109-177 of No 3) an Englısh translatıon of the Purānārthaprakāsa of Rādhākānta Śarmā [source] Rocher p 215 For commentary see separate entry (AK)

206 ANDERSEN, DINES Noch eınmal Aıx taen machaıran [Ger] In ZDMG 66 1912, pp 144-145

Some further contentıon on the MBh story of a goat swallowıng a knıfe Refers to the dıscussıon ın vol 43 44 46 and 47 of ZDMG (F)

[quoted passages] MBh (B) 2 66 8

207* ANDERSON J D The legend of Satı [Engl] In AsQR 1 1913 pp 277-292

208 ANEY M S The Ramayana tradıtıon ın the present-day Ceylon [Engl] In PTAIOC 14 Darbhanga 1948 publ 1949 pp 206-218

209 ANGAL, RAMCHANDRA G The Gırnar Mahatmya [Engl] In IA 4 1875 pp 238-244

The *mahatmya* belongs to the Prabhāsakhanda of SkP It praıses the Prabhāsaksetra (also called Vastrapātha) as the holıest of all places of pılgrımage Gıves translatıons of ›extracts‹ of the text to convey an ıdea of the character of ıts contents (AM)

210 Anjalı papers on ındology and Buddhısm A felıcıtatıon volume presented to Olıver Hector de Alwıs Wıjesekera on hıs sıxtıeth bırthday [Engl Ger Skt] Tılakasırı J [ed] Peradenıya The Felıcıtatıon Volume Edıtorıal Commıtee Unıversıty of Ceylon 1970 - 24 192 pp frontıspıece

Contaıns the followıng contrıbutıon of Epıc/Purānıc ınterest Kurukkal K. K. The Vedıc yajna and the Purānıc tapas For commentary see separate entry (AK)

211 Annals of the Bhandarkar Orıental Research Instıtute dıamond jubılee volume [Engl Fr] Dandekar R[amachandra] N[arayan] [ed] In ABORI 58-59, 1977-1978 Poona Bhandarkar Orıental Research Instıtute 1978 19 1053 pp pl

Contains the following contributions of Epic/Purāṇic interest: Birwé, Robert: Some remarks on the lexicographical chapter of the Garuḍapurāṇa; Hara, Minoru: Tapasvinī; Kalyanov, V. I.: The image of the Indian woman in the Mahābhārata; Oguibenine, Boris: Les Sṛñjaya du Mahābhārata et leurs ancêtres védiques: essai de reconstruction d'une histoire mythique; Pisani, Vittore: Kāma Pañcabāṇa; Ruben, Walter: Kṛṣṇa, Paris, and seven similar heroes; Wezler, A.: The true vighasāśins: remarks on Mahābhārata XII 214 and XII 11; Bedekar, V. M.: The Sanatsujātīyam: a fresh study; Bharadwaj, O. P.: Plakṣa prāsravaṇa; Bhargava, P. L.: The origin and development of Purāṇas and their relation with Vedic literature; Mainkar, T. G.: Some thoughts on the Brahmasūtras and the Bhagavadgītā; Mishra, V. B.: The practice of niyoga in ancient literature of India: a sociological study; Nath, R.: Bhū-Varāha sculptures: Indian art vis-a-vis the iconographic prescriptions; Sankalia, H. D.: Ayodhyā of the Rāmāyaṇa in a historical perspective; Satya Vrat Shastri: A note on ka (kan)-ending words in the Yogavāsiṣṭha; Thapar, Romila: Some aspects of the economic data in the Mahābhārata; Yardi, M. R.: Theories of multiple authorship of the Bhagavadgītā. For commentaries see separate entries. (AK)

212 Annals of the Bhandarkar Oriental Research Institute: silver jubilee volume: Bhandarkar Oriental Research Institute 1917-1942 [Engl.] Dandekar, R[amachandra] N[arayan] [ed.]. In: ABORI 23,1-4, 1942. Poona: Published by Dr. R. N. Dandekar at the Bhandarkar Oriental Research Institute, [1943]. - 7, 686 pp., pl.

Contains the following contributions of Epic/Purāṇic interest: Agrawala, V. S.: Mahābhārata notes 2, Rangaswami Aiyangar, K. V.: Govindarāja, Divanji, P. C.: Origin of the Bhāgavata and Jaina religions, Gode, P. K.: Nīlakaṇṭha Caturdhara, the commentator of the Mahābhārata: his genealogy and descendants; Keny, Liladhara B.: The origin of Nārāyaṇa; Mankad, D. R.: Manvantara-caturyuga method (as employed in Purāṇas for chronological computations), Sastri, P. P. S.: Commentators of the Rāmāyaṇa in the fifteenth, sixteenth and seventeenth centuries; Sastry, R. Shama: Indra and Ahalyā, Sukthankar, V. S.: Epic questions 2: The parvasaṃgraha figures, Tadpatrikar, S. N.: Devī-Bhāgavata-Purāṇa or Bhagavatī Purāṇa? For commentaries see separate entries. (AK)

213 [Anonymous]: Bhavishya Purana on manures [Engl.]. In: CalcuttaR 95:189, 1892, pp. 180-183.

214 [Anonymous]: Sri Vyasa and Sri Sankara in the Varadaraja and other temples at Kanchipuram [Engl.]. In: Purāṇa 7,2, July 1965, pp. 352-361.

Narrates the encounter of Vyāsa and Śaṅkarācārya and gives a detailed description of the sculptures mentioned in the title. With plates. Reproduces a part of the KāñcīMā. (F)

215* Antarkar, W. R.: Śrī Śaṅkarācārya's authorship of the Gītābhāṣya [Engl.]. In: Oriental Thought 6, 1962, pp. 1-26.

216 Anthologia sanscritica glossario instructa: in usum scholarum edidit Christianus Lassen [Skt., Lat.]. Lassen, Christian [ed., comm.]. Bonn: H. B. König, 1838. - 14, 358 pp. - 2nd ed.: Bonn: Marcus, 1868.

Contains inter alia the text of Jambukanīti of Ādiparvan of MBh (Calcutta ed.) and the Kāṇḍūpākhyāna from BrP (text acc. to Schlegel's edition who used two mss

from London and one from Paris) Includes notes and an exhaustive glossary to the vocabulary of the texts (AM)

217 Anthologie sanscrite textes de l'Inde ancienne traduits du Sanscrit [Fr] Renou, Louis [ed, tr] Paris Payot, 1947 - 406 pp (Bibliotheque Historique)

Comprises also texts from MBh Rm, and Purānas The extracts from MBh and Rm are relatively few and short. Almost half of the volume is devoted to the didactic and scientific literature Each group of texts is preceded by a short introduction and difficult passages are accompanied by explanatory notes [source] Dumont, P É [Review] (AP)

[reviews] Dumont, P É In JAOS 70, 1950, p 122 - Gray, J E B In JRAS 1949, pp 111-112

218 An anthology of Indian literature [Engl] Santhanam, K [ed] New Delhi Gandhi Peace Foundation, Bombay Bharatiya Vidya Bhavan, 1969 - 16, 724 pp

Historical presentation of the development and the opera maiora (with selections in Engl translation) of the main Indian languages The first part (p 1-114) is devoted to Skt literature Raghavan, V Sanskrit For commentary see separate entry (F)

219 Antoine, Robert Calliope and Rāma s initiation [Engl] In JadavpurJCL 12, 1974, pp 1-29

In continuation of his article »Calliope and the Epic of Rāvana«, Antoine begins by using the redaction of the Iliad and Odyssey as examples of how the Rm passed from oral to written transmission He regards this as having been done by compilers who »lived at a time when a new literary conception that of the *kavya*, as opposed to popular literature had begun to captivate the mind of a literate elite«, and to whom is due both the literary emphasis (along with the selection of Vālmīki as *adikavi*, as author of their compilation) and »the first attempt at secularizing the Epic« These views are illustrated by analysis of various elements of the Bālakānda the *anukramanis*, Rāma s miraculous birth, his initiation (up to his marriage) and Visvāmitra s career (JLB)

220 Antoine, Robert Calliope and the Epic of Ravana [Engl] In JadavpurJCL 11, 1973, pp 45-92

Quoting Homer s invocation of Calliope the muse of epic poetry and citing with approval Dumezil s view of the MBh as the epic transposition of an eschatological crisis Antoine declares that »the language of Calliope is the language of myth« since she represents symbolically a society s quest (by inference for its own identity in religious terms), he therefore dismisses as misguided »the nineteenth century secular postulate« which starts with a secular epic He next summarises the first part of the Uttarakānda (Rm 7) »the Epic of Rāvana«, and examines Agastya s statement that Rāma s defeat of Indrajit is greater than that of Rāvana »The answer is that Meghanāda is Śiva s devotee while Rāvana rests satisfied with the boons of Brahmā« for the cosmic struggle which Antoine sees as the heart of epic poetry, »is mythologically represented by the antagonism between Visnu and Śiva, and their epic counterparts are Rāma and Indrajit« He then narrates and analyses various episodes in this passage to illustrate »the Power of the Word« (especially

»the Word of Brahmā« as sustaining the whole cosmic structure) and the epics as showing »the victory of Good over Evil«. The article closes with further polemic against »nineteenth century scholarship« and its attitudes, still lingering in C. M. Bowra's views according to Antoine, and against the way that »Sanskrit drama, while borrowing most of its themes from the Epic has watered down its message«. (JLB)

221• ANTOINE, ROBERT: Rama and the bards: Epic memory in the Ramayana [Engl.]. Calcutta: Writers Workshop, 1975.

[reviews:] Goldman, Robert P[hilip]: In: JAsianS 37,2, February 1978, pp. 387–388.

222 ANTOINE, R[OBERT]: The technique of oral poetry in the Rāmāyaṇa [Engl.]. In: Indica 16, 1979, pp. 5–16.

After summarily rejecting the cr.ed. text on the grounds that oral composition is incompatible with a single text and that the priority of the S recension is unfounded, Antoine briefly analyses some of the formulaic features of the Ayodhyākāṇḍa. (JLB)

223• Antologia epica [It.]. Pizzi, I. [ed.]. Torino 1878.

224 APPALACHARYULU, S.: Lectures on Valmiki Ramayana [Engl.]. Sita Ramamurti, C. [tr.]. Kakinada: Sita Ramamurti, 1980.

Discourses translated from Tel (JLB)

225• APPASAMY, A. J.: The Bhagavadgītā [Engl.] In: Gītāsamīkshā ... 1971. – pp. 121–130.

226 APPASAMY, A. J.: The theology of Hindu bhakti [Engl.]. Madras: Christian Literature Society, 1970. – 130 pp. (Indian Theological Library, No. 5)

Well-meant study from a Christian point of view (the author was bishop of the »Church of South India«), for a mainly pastoral purpose Chapter 3 is devoted to the BhG, chapter 10 to the BhāgP. (F)

227 APTE, A[RAVIND] V.: The Bhagavadgītā and the man in the street or the popular and practical and ethical problems in the Bhagavadgītā [Engl.]. In: QJMS (N.S.) 47, 1956–1957, pp. 203–213 and 252–259.

228• APTE, ARAVIND V.: Critical studies in the Bhagavadgītā [Engl.]. Bombay: Bombay University, 1954–1960.

229 APTE, A[RAVIND] V.: The dramatic elements in the Bhagavadgita [Engl.]. In: QJMS (N.S.) 47, 1956–1957, pp. 97–106.

Applies categories of *alaṃkāraśāstra* (poetics) to the BhG and gives instances how the various *rasas* (sentiments) are portrayed in the BhG *vīrarasa* (heroic sentiment; eg. 1 1–23; 2.31–38); *adbhutarasa* (wonder; in the *viśvarūpadarśana* in ch 11; 18 74; 18.76–77); *raudrarasa* (terror) and *bhayānakarasa* (fear, in 11 23–24; 11.26–27; 11 30–31; 11.20–21; 11.41–42; 11.49–51); *karuṇarasa* (compassion; 1 28–30; 1.33–34, etc.), *śāntarasa* (tranquillity; 1.31–32; 1.35; 1.56; 2.55–72, 6 7–32, 12.13–19; 13.7–11; 14.22–26; 16.1–3). Adds a few remarks on the *guṇas* as reflected in the behaviour of the characters, on the element of conflict which creates dramatic effects, and on the ability to please and attract people of diverse tastes which is essential for a successful dramatic composition. (vSt)

[quoted passages] BhG 1 1-23, 1 28-30, 1 31-35, 1 56, 2 31-38, 2 55-72, 6 7-32, 11 20-21, 11 23-24, 11 26-27, 11 30-31, 11 41-42, 11 49 51, 12 13-19, 13 7-11, 14 22-26, 16 1-3, 18 74, 18 76-77

230* APTE, H[ARI] N[ĀRAYANA] The teachings of the Bhagavadgīta, an address [Engl] Majavaram Orienta, 1901

231* APTE, K V Bhagavadgita triguna-vicara [Mar] In JShivajiU 5,9-10, 1972, pp 61-68

232 APTE, K V *Contradictions in the Bhagavadgita* [Engl] In *JASBombay* (N S) 39-40, 1964-1965 Dr Jose Gerson da Cunha memorial volume 1967 - pp 105-124

» it is rather surprising that a small compass of seven hundred verses of BhG should have so many discrepancies « The author lists seven methods of resolving contradictions, all of them having recourse to philosophical argument regarding the special views of the BhG Accordingly, 44 BhG passages are briefly discussed »A perusal of the contradictions discussed in the above paragraphs shows that the *contradictions touch upon nearly every important topic discussed in the BhG, such* as philosophical theory, ethical practice, the goal of philosophical endeavour or liberation and the persons who have obtained perfection Nevertheless it is clear that with a few exceptions these contradictions are removable with the considera tions mentioned already « (F)

[quoted passages] BhG 2 45, 2 69, 4 1-2 4 6, 4 8 4 11, 4 14, 4 20 22, 6 1 6 5 6 21 6 31, 6 46, 7 8-11, 7 12, 7 30, 8 5, 9 4, 9 9, 9 20-21, 9 24, 10 12-14, 10 32, 11 8, 11 26-27, 12 16, 12 19, 13 1, 13 15, 13 17, 13 26, 14 6, 14 15, 14 17, 15 1, 15 6 15 16, 16 6, 18 15, 18 40, 18 60-63, [selective]

233 APTE, K. V Inconsistencies in the Bhagavadgitā [Engl] In Principal V S Apte commemoration volume Dhadphale, M G [ed] Poona Deccan Education Society, 1978 - 68 pp - pp 41-47

234 APTE, PRABHAKAR Claim of Pañcarātra on Bhagavadgitā [Engl] In ABORI 53, 1972, pp 200-203

It is observed that *sanatadharma* and the *vyuha* theory as distinguishing characteristics of Pāñcarātra philosophy may have been known to the BhG, and that belief in Vāsudeva as the supreme deity and renunciation in action were inherited by the BhG the Moksadharmaparvan and the Pāncarātra from a common source (SD)

[quoted passages] BhG 4 1-7, BhG 11 18, MBh 12 336 58

235 APTE, V M Rgveda citations in the Mahābhārata [Engl] In A volume of *studies in indology*, presented to Prof P V Kane 1941 - pp 26-38

Stresses the importance of identifying citations from pre Epic literature in the MBh for text-critical purposes and discusses Rg Vedic citations by quoting the passages of RV and MBh translating them, and mentioning Vedic parallels their contexts in RV and MBh, and variant readings (PS)

[quoted passages] HV (C) 1398, MBh (B) 3 207 47, 3 208 11, 8,32.43, 8 32 43, 12,72 2-4, 12,95 21, 12,285 78 12,296 5ff, 12,312.5, 12,318 90, 12,343 1-11 13 76 6-7, 13 102.16, 13 313 67-68, 14,51 26, 15,34 11, MBh (cr ed.) 1 56.33 1 223 13, 5 12.20 5 12.28, 5 16 1-8

236* APTE, V. M.: The Ṛgvedic antecedents of the dharmapāśa of Varuṇa in the Mahābhārata [Engl.]. In: BDeccanCRI 5, 1943-1944: Dr. V. S. Sukthankar memorial volume. Poona 1944. – pp. 163-196.

237 APTE, V. M.; GARGE, D. V.: Mahābhārata citations in the Śabara Bhāṣya [Engl.]. In: BDeccanCRI 5, 1943-1944: Dr. V. S. Sukthankar memorial volume. Poona 1944. – p. 221-229.

A detailed discussion of the three apparent citations drawn from the MBh by Śabara. Śabarabhāṣya ad MS 6,1.6-16 gives a verse which has parallels in Manu 8 416 and MBh 1,77.12 (also 5,33 57); textual comparison suggests that Śabara is here borrowing from Manu rather than the MBh. Śabara ad MS 4,3.38, however, is shown to have borrowed from MBh 1,68 62 rather than Vedic texts. The third instance occurs in Śabara twice (ad MS 1,1.5 and 4,3.10) and paraphrases MBh 2,59.11. »Thus we find two unquestioned quotations from the MBh occurring in the *bhāṣya* The introductory formula in both these cases, is simply *vacanam* (= ›so it is stated‹) and is distinct from that which introduces a quotation from recognized *smṛti*-works.« The authors therefore infer that Śabara did not rate the MBh as *smṛti*, although he did so rate Manu and other *dharmaśāstras*. (JLB)

[quoted passages] MBh 1,68 62; 2,59.11; 5,33 57

238 ARAPURA, J. G.: The problem of jīvan-mukti: a historical note [Engl.]. In: SR 12, 1983, pp. 381–388.

Unlike many scholars who »read this ›ideal‹ of *jīvan-mukti* back into the origins of classical systems (especially Sāṅkhya-yoga and Vedānta, the latter even more so)« the author argues that, »while the material for this ideal can be found in the classical texts« its origin as an articulate ideal lay outside the mainstream of Vedāntic theology in certain texts of popular spirituality. »The text in which it was first consciously developed appears to be the Yoga-vāsiṣṭha . « (SD)

239 ARAPURA, J. G.: The upside down tree of the Bhagavadgītā ch. XV: an exegesis [Engl.]. In: Numen 22, 1975, pp. 131-144

[quoted passages] BhG 15 1-3

Delhi All India Fine Arts and Crafts Society, [1969] - 274, 45, 18 pp, ill - pp 64-72, 6 pl

»The purport of this essay is to pay tribute to [M S Randhawa s] book, ›Kangra paintings of the Bhagavata Purana‹ [q v] and to discuss, in particular, the identity of the master artist who was chiefly responsible for them « (AK)

244 ARMSTRONG, A H, RAVINDRA, R The dimensions of the self buddhi in the Bhagavad Gītā and psyche in Plotinus [Engl] In Religious Studies 15, 1979, pp 327-342

After a general introduction setting the background of both BhG and Plotinus Krsna s teaching on the *buddhi* is presented through paraphrase of relevant verses *and it is affirmed that »the really important function of buddhi in the BhG is to* provide a perceptual link between what is higher and what is lower « Plotinus views of the relationship of *nous* and *psyche* are then examined Finally some general similarities are pointed out, as well as some significant divergences (JLB)

245 ARNOLD, EDWIN How the Mahábharata begins [Engl, Skt] In JRAS (N S) 14, 1882, pp 246-263

Gives an »analysis [i e summary] of the opening portions of the Great Indian Epic, the Mahabharata, with a free version here and there of striking passages and in most of these instances the Sanskrit text « Text according to Calcutta ed Engl *translations in blank verse with male cadence throughout (F)*

246 ARORA, RAJ KUMAR Historical and cultural data from the Bhavisya Purāna [Engl] New Delhi Sterling Publishers, 1972 - 14, 216 pp

The author s approach seeks to combine historical and synthesising methods »The present *thesis seeks to arrange and analyse the social and cultural data of this* Purana and to correlate them with parallel contemporaneous data gleaned from other historical and legendary texts and place this body of synthesised ideas against its proper perspective in India s cultural history « Although the »BhvP in its extant form is a syncretic text« whose historical section »makes the reader at times sceptic to the *veracity and authenticity of the whole text« the BhvP nevertheless »is* a veritable mine of information for social and cultural matters and the portions dealing with them are by and large authentic « » The author of this study has been able to show that the BhvP represents literary evolution of about 2000 years it appears well nigh certain that this Purāna received its characteristic form and underwent a drastic revision in the first half of 1000 A D « - »The author s finding is that the Maga *brahmanas* who were affiliated in value terms to Iran adopted the BhvP as *their main text, consequently the Purana emphasizes the cult of sun* worship in a manner that partakes of Iranian features The Maga *brāhmanas* had their peculiar views on the caste system heaven and hell dreams the position of woman in family and society and the like In the matter of caste the Purāna strikes a peculiarly revolutionary note Hardly does one come across in the Purānas forth right criticism and outspoken denunciation of the rigid and regimented social structure based upon birth heredity or tradition This feature marks out the Purāna as a *sensitive and egalitarian contribution to Indian social history* The Purāna gives some very important information on dreams ideas of heaven and hell and the solar cult The Purāna also confers privileges and assigns duties to woman *in* relation to the rest of the community in special sections the emphasis on marriage

domestic functions and household work, show that the authors did not favour asceticism from domestic life. ... Other topics like iconography, education, fasts and gifts, economic condition and temple architecture dealt with in the Purāṇa have also been studied with reference to other cognate texts«. – Generally, the BhvP material is presented in a very comprehensive manner. – Bibliography and index are rather fragmentary; nevertheless, the arrangement of the work is so clear that single topics can easily be found. (F)

[quoted passages not included].

247 ARORA, R[AJ] K[UMAR]: The Magas, sun-worship and the Bhaviṣya Purāṇa [Engl.]. In: Purāṇa 13,1, January 1971, pp. 47–76.

Deals with: the rise of the Sassanids; early points of contact between India and Iran; *śākadvīpa* as Iran; the Magas, origin and history; the doctrines and qualifications of the Magas; Bhojakas, origin and history; evidence of foreign (esp. Iranian) influences on the Magas; comparative study of the powers and privileges enjoyed by the Magas in Iran and India; literary evidence about the Maga brahmins, history of Maga brahmins in India; causes of popularity of sun-worship. Stresses the special interest the study of the BhvP may demand. Refers to inscriptional evidence, Tārīkh-i-Farishtā, ṚV, Origines, BhvP, MBh, VāP, Kathāsaritsāgara, Harṣacarita, Kādambarī of Bāṇabhaṭṭa, Vāsavadattā of Subandhu. (F)

[quoted passages:] AgP 119.21, BhvP 1,44.35–36, 1,53.1, 1,76.18, 1,117.25–26, 1,124.13, 1,130.52; 1,131.35; 1,139.70–74, 1,140.7–19, 1,141.4–10, 1,142.5–8, 1,144.7, 1,147.33; 1,147.37–38; 1,151.28, 1,160.19; 1,171.5, BrP 117, KūP 1,48.36–37, MBh 6,12.33, 12,65.

248 ARORA, U[DAI] P[RAKASH]: The Gaṅgā-Śāntanu legend [Engl.]. In: JGJKSV 27,3–4, 1971, pp. 9–19.

Compares the marriage of Śāntanu and Gaṅgā (MBh 1,92–93) with that of Peleus and Thetis and other marriages under special conditions (Purūravas and Urvaśī, Jaratkāru). (vSt)

249 ARORA, UDAI PRAKASH. Śūrpaṇakhā legend [Engl.]. In: JGJKSV 31, 1975, pp. 22–24.

Deals briefly with the motif of cutting ear and nose as punishments for Śūrpaṇakhā's (sexual) transgression. (AM)

250 ARTOLA, GEORGE T.: The oldest Sanskrit fables [Engl.]. In: ALB 31–32, 1967–1968: Dr. V. Raghavan felicitation volume. 1967–1968. – pp. 281–312.

The article reproduces in Devanagari and discusses eight didactic fables (*nidarśana*) from the MBh: The case of the hypocritical *haṃsa* (2,38.30–37), The bird called Bhūliṅga (2,41.19–22), Birds with golden dung (2,55.12–13), The goat and the knife (2,59.8), The birds who disagreed (5,62.6–16), Honey on the mountain (5,62.21–26); The man in the well (11,5.2–22; 11,6.4–12); The *haṃsa* and the crow (8,28.9–54). These are considered to represent the oldest available form of the fables which are known from various later sources. (vSt)

[quoted passages:] MBh (cr.ed.) 2,38.30–37; 2,41.19–22; 2,55.12–13; 2,59.8; 5,62.6–16; 5,62.21–26; 11,5.2–22; 11,6.4–12; 8,28.9–54.

251* ARUṆĀCALA KAVUṆṬAR: [Tirumūrttimalaippurāṇavacanam] [Tam.]. Madras 1936.

252* ARUNĀCALAKKAVIRĀYAR [*Cikaḻittalapurānam*] [Tam] Madras 1887

253* ARUNĀCALAKKAVIRĀYAR [*Tiruvarañcarattalapuranam*] [Tam] Tirukkovalūr 1925

254* ARUNDALE, FRANCESCA The Bhagavadgīta and the gospels [Engl] In TheosophicalR 21, 1897–1898

255 ARUNKUMAR The historicity of Rama and Rāmāyaṇa an archaeological approach [Engl] In JOI 31, 1981–1982, pp 162–171

Notes the absence of reference to the characters of the Rm in Vedic literature and makes some remarks on links with the Ochre Coloured Pottery to Painted Gray Ware transition, which »roughly coincides with the period of the MBh war« (JLB)

256 ARYAN, K C, ARYAN, SUBHASHINI Hanumān in art and mythology [Engl] Delhi Rekha Prakashan, ca 1975 - 187 pp, 32 text-fig, 13 ill, 136 pl

The first part deals with Hanumat in art, the second part, Hanumat in mythology and folklore (p 69–88, written by Subhashini Aryan), gives a good survey, derived (mainly) from Rm, MBh, Jaina and Buddhist sources, and the Thai Rāmakien (F)

257* ASANGANANDA, SWAMI Bhagavadgītā, its eternal message [Engl] In KK 27, 1963, pp 271–276

258* ASANGANANDA, SWAMI The Bhagavadgītā on fearlessness and self-assertion [Engl] In KK 32, 1970, pp 173–177

259* ASANGANANDA, SWAMI *Some thoughts on the Gita* [Engl] In KK 2, 1935, pp 34–40

260* ASCOLI, G J Studi orientali e linguistici [It] Mailand 1854–1855

Contains a partial It translation of the Nalopākhyāna [source] Pisani Vittore In ZDMG 91, 1937, p 733 (F)

261* ASHESANANDA, SWAMI Gita as the gospel of strength [Engl] In KK 7, 1940, pp 574–577

262* ASHESANANDA, SWAMI *Sri Krishna as Parthasarathi* [Engl] In KK 4, 1937, pp 152–155

263 Asian variations in Ramayana papers presented at the International Seminar on ›Variations in Ramayana in Asia their cultural, social and anthropological significance‹ New Delhi, January 1981 [Engl] Srinivasa Iyengar, K R. [ed, introd] New Delhi Sahitya Akademi, 1983 - 12, 356 pp

This volume contains the following articles relevant to the bibliography, in the order in which they appear Jani, A. N Different versions of Valmiki's Ramayana in Sanskrit, Shah Umakant P Rāmāyana in Jaina tradition, Bhayane, H C The Prakrit and Apabhraṁsa Rāmāyanas, Tiwari, B D Hindi versions of the Rāmāyana, Misra, Vidya Nivas The Rama story in Indian folk lore some significant innovations, Goswami, Niranjan A folk painted manuscript of the Rāmacaritamānasa, Margabandhu, C. Rāmāyana reliefs in stone in Rajasthan temples,

[Sivaramamurti, Calambus.] Sivaramamurthi, C.: Ramayana in inscriptions. For commentaries see separate entries. (JLB)

264• ASKARI, HASAN: Gita, universalistic message of love [Engl.]. In: [Askari, Hasan:] Inter-Religion. Aligarh: Printwell Publ., 1977. – pp. 88–93.

265 ASOPA, JAI NARAYAN: History of the myth of the fire origin [Engl.]. In: JOI 21, 1971–1972, pp. 336–343.

Criticizes earlier views and puts forward the theory that the *agnivaṃśa kṣatriyas* (or *āgneya*, *agnijya*, *agnikula*) were all originally brahmins who turned *kṣatriyas*. Lists several dynasties for whom this can be shown to be true. (vSt)

266 Aspects of religion in Indian society [Engl.]. Vidyarthi, L[alita] P[rasad] [ed.]. Meerut: Kedar Nath Ram Nath, ca. 1962. – 10, 410 pp.

Memorial volume to D. N. Majumdar. Contains the following contribution of Epic/Purāṇic interest: Sinha, Surajit: Changes in the cycle of festivals in a Bhumij village. For commentary see separate entry. (F)

267 Aspects of religion in South Asia [Engl.]. Harper, Edward B. [ed.]. In: JAsianS supplement issue, 23, June 1964. Harper, Edward B. [ed.]. 1964. – 197 pp.

»The papers which constitute this volume originated from the Conference on Religion in South Asia, held on the University of California campus in Berkeley in August 1961.« Contains the following contributions of Epic/Purāṇic interest: Mahar Kolenda, Pauline: Religious anxiety and Hindu fate; Gumperz, John J.: Religion and social communication in village Northern India. (F)

268• Aṣṭādaśapurāṇadarpaṇa [Hi.]. Miśra, Jvālāprasāda [ed.]. Bombay: VePr, 1922.

A chapter index to the 18 Purāṇas. In Hindi. [source:] Rocher, p. 262 (AP)

269 [AṢṬĀVAKRAGĪTĀ, 1967]: Die Aṣṭāvakra-Gītā: bearbeitet und übersetzt [Skt., Ger.]. Hauschild, Richard [ed., tr., comm., introd.]. Berlin: Akademie-Verlag, 1967. – 128 pp., 4 tables (Abhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, philologisch-historische Klasse, Band 58, Heft 2)

Critical text with German translation. The first chapter (»introduction«) contains remarks on the Gītā-literature in general and on the textual history of the Aṣṭāvakragītā; the second chapter gives a presentation and interpretation of the philosophical contents of the work (which takes strongly Vedāntic views). The third chapter, »philological part«, discusses (1a) in detail the editorial problems of the text and its textual history (with descriptions of manuscripts, printed editions and translations used or collated when preparing the present edition; part (1b) gives a detailed discussion and presentation of the parts of the Aṣṭāvakragītā which the author considers to be »not genuine«; part (1c) contains the critical apparatus. Part 2 of this 3rd chapter studies language and style of the work, part 3 gives a metrical analysis, part 4 deals with the age of the work (arrives at the (approximate) date 15th century). The 5th and 6th part contain the Skt. text (in Roman transliteration) and Ger. translation, and the 7th part gives an extensive glossary, which seems to

include the whole of the Astāvakragītā-vocabulary (but without references, un fortunately) - An appendix gives a Ger translation of the Astāvakra story from the MBh (Bombay 3,132 7-134, Calcutta 3 10603ff) - Finally, a bibliography and 4 tables with reproductions of ms leaves are added (F)

270 [ASTAVAKRAGITĀ, 1971] The song of the self supreme (Astavakragita) the classical text of Ātmādvaita by Astāvakra with an introductory essay, Sanskrit text, English translation, annotation and glossarial index [Skt, Engl] Mukerjee, Radhakamal [ed, tr, comm] Delhi *Motilal Banarsidass*, 1971 - 199 pp

Text with Engl translation in 20 chapters and with explanatory notes (in Engl) The introductory essay deals with the importance and background of the text, the trio Astāvakra, Yajñavalkya and Janaka, the Astāvakra legend in the MBh, the significance of the number thirteen, the Astāvakra Gitā and the BhG possible date of our Gitā (assumes 5th or 4th century B C, this being »the period immediately after the BhG«), the grandeur of the self in the Astavakragitā, Astāvakra s new concepts and epithets relating to *ātman*, the recovery of Upanisadic monism by Astāvakra, *atmanubhava* or mystical experience, anomalous use of terms of theistic import, difference between the Astāvakragitā, the Upanisads and BhG, the ethics of the two Gitās ethics beyond good and evil, the spiritual dialectic of Astāvakra, the great paradoxes of Astavakra, the sovereign unity of self in mystical ontology, self-abidance and worldly experience, the miracle of integral mysticism - Unfortuna tely, there is no indication of the edition(s) or ms(s) of the Astāvakragītā the editor has used in preparing the present edition - The text is followed by a well furnished »glossarial index« of important technical terms, the Skt terms are accompanied by short Engl explanations (translations) (F)

271 ASTHANA, SHASHI PRABHA History and archaeology of India's contacts with other countries from earliest times to 300 B C [Engl] Delhi B R. Publishing Corporation, 1976 - 27, 275 pp, 24 ill, 86 fig

Deals with 1 the period of stone age cultures, 2. the period of pre Harappan village cultures of Baluchistan and Sind, 3 the period of Harappa culture, 4 the period of the neolithic and non Harappan chalcolithic cultures, 5 the period of Indian megaliths, 6 the period of the Vedas, 7 the period of the Epics, 8 the period of the early historical culture, 9 the period of the Mauryan culture - The 7th chapter firstly evaluates Rm, concentrating upon the »places mentioned by Sugrīva in his instructions to his men« (when instructing them after Sītā s abduction, Kiskindhā kānda 40), this part deals with the problems of locating Lankā, the Suvarnadvīpas the Kośakāras Ksīrodasāgara, Jalodasāgara, Devasakhā, Krauncа mountain, Śailoda, Bhadrāśvavarsa, Lohitasāgara, tribal peoples and the Yavanas, Kaikeyi - The second part of this chapter examines the MBh, concentrating upon the Sabhāparvan, and deals with the geographical problems of the Dardas, the Kāmbojas the Lohas, Rsikas and Paramarsikas, Yavanas Hārahūna, Ramatha, Tokharas and Kankas, Cīnas, Hūnas, Romā, Citraka, Lohajanghas, Pāradas, Kitava, Dvyāksas Haimavatas, Śailoda, some tribal peoples, *śakadvipa*, and some further *dvīpas* - The appendices contain a fairly extensive bibliography of books, research articles and texts and an index - The book is a revision of the authoress' thesis, Magadh University, 1976, under the title India and the ancient world, a study in cultural relations from 3000 B C to 300 B C (F)

[quoted passages] MBh 2,24.22; 2,24.24; 2,26.13; 2,28.44; 2,28.49; 2,29.15; 2,42.12; 2,46.21; 2,47.10; 2,47.15; 2,47.19; 2,47.26; 2,48.2; 2,48.3; 2,48.8; 2,48.12; 2,48.14-15; 2,48.30-31; 3,48.21; 3,141.25; 3,186.30; 5,4.15; 6,9.373; 6,12.30; 7,7.41; 12,65.13; 12,102.5; 12,207.43; Rm 1,54.21; 1,55.3; 2,23.19; 4,40.23; 4,40.28-31; 4,40.36; 4,40.38-44; 4,40.47-48; 4,43.12-14; 4,43.16-18; 4,43.25-27; 4,43.37-39; 4,43.49-51; 4,43.53-54; 4,43.56-58.

272* ĀŚUTOṢA TARKATĪRTHA: Kālikāpurāṇīyadurgāpūjāpaddhati [Skt.]. Haraprasad Shastri [ed.]. Calcutta 1923.

This work was composed by Āśutoṣa Tarkatīrtha »with the explicit purpose of bringing the actual [Durgā]*pūjā* performances into harmony with the rules laid down in the Sanskrit text« of the KāP. With *bhūmikā*. [source] Rocher, pp. 182-183 (AK)

273 ATHAVALE, PANDURANG VAIJNATH: Valmiki Ramayana: a study [Engl.]. Bombay 1976. - 209 pp.

274 ATHAVALE, SADASHIV: The date of the Mahabharat war [Engl.]. In: HumanistR 1,2, April-June 1969, pp. 177-196.

A recalculation of the data contained in the Purāṇa king lists, based on Pargiter and various other secondary sources, which rejects the totals given (whether 1015, 1050 or 1500) in favour of the totals for the number of kings, accepted as 30 successive reigns. Calculations of average lengths of reign in various dynasties, non-Indian as well as Indian, are undertaken, as a result of which »we shall have to accept 14 years as the average reigning period per king and consequently arrive at anything between 800 B.C. and 770 B.C., as the date of the Bharat war.« (JLB)

275 ATHAVALE, V. B.: The Bhagavadgītā as a treatise on adhyātma, karma, yoga and dvandva [Engl.]. In: PTAIOC 12,2, 1943, pp. 370-374.

276 ATHAVALE, V. B.: The coordination of Bharata events, from the exile of the Pāṇḍawas, to the death of Bhīṣma, by determining the tithi of each important event [Engl.]. In: JGJRI 4, 1946, pp. 125-158.

Gives instances from Vanaparvan onwards, mainly from Udyogaparvan. Claims that Bhīṣma remained on his bed-of-arrows for 105 days and adds a table of events compiled by M. Raja Rao. (vSt)

277 ATHAVALE, V. B.: Date of Kuru war [Engl.]. In: JGJRI 4,3-4, May-August 1947, pp. 229-234.

Rejoinder to P. R. C. Iyer (»So-called geographical and astronomical evidence to the Mahābhārata problem«) in the same volume. (AM)

278 ATHAVALE, V. B.: The exact date of the Kuru war [Engl.]. In: JGJRI 3,1, November 1945, pp. 11-25.

Settles by astronomical calculation 3016 B.C. as the date of MBh. (AM)

279 [ATHAVALE, V. B.] ATHAVLE, V. B.: In which of the four Dvārakās did Ekānanshā, the daughter of Yaśodā exchanged for Kṛṣṇa, arrive for the Pārijāta plantation ceremony? [Engl.]. In: PoonaO 19, 1954, pp. 17-34.

Deals mainly with the migration of Vrsnis Andhakas Bhojas and other Yādava families from Mathurā territory to Kathiawar Collects all passages from the 18 *mahāpurāṇas* to get a »consistent picture« of the events Concludes that it is possible to decide the sequence of events which occurred in the respective Dvārakās. (AM)

280 ATHAVALE, V B The movements of the Pāndavas [Engl] In ABORI 29, 1949, pp 85-98

281 ATHAVALE, V B Multi pattern mosaic in the 18 facet Gita jewel [Engl] In VK 48, 1961-1962, pp 206-207 and 244-248

On the exposition in various patterns of the *adhyatmajnana* in the 18 chapters of the BhG (vSt)

282 ATHAVALE, V B The relation of the Gītā with the Rgveda [Engl] In JGJRI 3,3-4, May August 1946, pp 369-377

283 ATHAVALE, V B The roles of Vyāsa, Sañjaya, Vaiśampāyana and Sauti in the Kuru war narration [Engl] In JGJRI 3 2, February 1946 pp 121-141

284 ATHAVALE, V B Some decisive geographical and archaeological evidence to prove that the date of the writing of the Gitā belongs to the period of 3000 B C and consequently the date of the Kuru war, by connecting it with the flood *in the Bible, and also with the vanished Saraswatī river* at Kuruksetra [Engl] In JGJRI 1 2 February 1944 p 199-207

Adduces evidence from ancient Egypt (a parallel passage to BhG 15 8) from Ur in Mesopotamia and from the flood legend (flooding of Dvārakā and disappearance of Sarasvatī) to prove his dating (vSt)

285 ATHAVALE, V B A summary of the research work done with regard to the chronology and geography of the events in the life history of Shrī Krsna and the Pāndava brothers [Engl] In PoonaO 12, 1947 pp 34-39

A summary of the author s own research without references (vSt)

286* ATHAVALE, V B Was the Prāgjyotisa of Naraka in Assam or in Kathiawar [Engl] In BhV 8 1947 pp 250-255

287 [ATIVIRARAMA PANDYA] ATIVIRA RAMA PANTIYAR *iyarriya kurma purāna mūlam* Vol 1-2 [Tam] Kōvintacāmi Pillai Irama / Pillai Rāma govindasvāmi [ed] Tañcāvūr Kōpalan / Tanjore Gopālan 1961-1963 - Vol 1 Puruvakāntam *1961 - 24 728 108* pp - Vol 2 *Uttarakantam 1963* - 6 16 768 38 pp - (Tancai carasuvati māl veliyitu / Tanjore Sarasvati Mahal Series 91 and 100)

Tamil adaptation of the KuP (vSt)

288* ATIVIRARAMA PANDYA [Kāsikhanda] [Tam] 1953 (Tiruvavaduturai Math Series 72)

Tamil translation [i e adaptation] of a part of the SkP With an informative introduction [source] Raghavan V In Purāna 2 1 2, July 1960 p 235 (F)

289* ATIVĪRARĀMA PĀṆḌYA: [Kūrmapurāṇa] [Tam.]. Subbaraya Chettiar, T. K. [ed.]. Madras: Adhikalanidhi Press, 1898.

Tamil version of the KūP by Ativīrarāma Pāṇḍya who is said to have been one of the rulers at Tenkāśī and son of Tirunelveli-perumāl; the time of his rule was 1564–1596. [source:] Raghavan, V.: In: Purāṇa 2,1-2, July 1960, p. 228. (F)

290* ĀTMĀ: The Rāmāyaṇa: what can it teach us? [Engl.]. Begampet: Vedic Ashram, 1927.

291* ATMANANDA, SWAMI: The Gita improves on Yoga [Engl.]. In: Kaivalya Sudha 4,9, 1967, pp. 14–17.

292* ATMANANDA, SWAMI: Nishkama karma [Engl.]. In: KK 7, 1940, pp. 506–510.

293* ATREYA, B[HĪKNANA] L[ĀLA]: The central idea of the Bhagavadgītā [Engl.]. In: KK 2, 1935, pp. 181–184.

294 *ĀTREYA, B[HĪKNANA] L[ĀLA]: Deification of man: its methods and stages* according to the Yogavāsiṣṭha [Engl.]. Reprint of 2nd ed.: Boulder: Santarasa Publ., 1981. – 32 pp.

295* ĀTREYA, B[HĪKNANA] L[ĀLA]: The essence of Yogavāsiṣṭha [Engl.]. Moradabad 1962.

296* ĀTREYA, BHĪKNANA LĀLA: The philosophy of the Yoga-vāsiṣṭha [Engl.]. Adyar, Madras: Theosophical Publishing House, 1936

297 [ĀTREYA, BHĪKNANA LĀLA:] ATREYA, BHIKKAN LAL: Philosophy of the Yogavāsiṣṭha [Engl.]. In: The cultural heritage of India. 2nd ed.: Vol. 3. ... 1953. – p. 424–436

298 ĀTREYA, B[HĪKNANA] L[ĀLA]: The philosophy of the Yoga-vāsiṣṭha: a comparative, critical and synthetic survey of the philosophical ideas of Vāsiṣṭha as presented in the Yoga-vāsiṣṭha Mahā-rāmāyaṇa [Engl.] 2nd ed.: Moradabad 1981. – 501 pp.

299 [ĀTREYA, BHĪKNANA LĀLA:] ATREYA, B. L.: A probable date of composition of Yoga-vāsiṣṭha [Engl.]. In: PTAIOC 7, Baroda 1933, publ. Baroda 1935, pp. 55–59

Argues against a late dating of the text as proposed for example by J N Farquhar. States that the Yogavāsiṣṭha was composed after Kālidāsa and during the life-time of Bhartṛhari, who died in 650 A.D (AM)

300 ĀTREYA, BHĪKNANA LĀLA: The Yogavāsiṣṭha and its philosophy. Lectures delivered under the auspices of the Kashi Tattva Sabha, Theosophical Society, Benares [Engl.]. Benares: Hindu University, 1932, 59 pp.

Reprinted from Theosophy in India. (JLB)

301 [ĀTREYA, BHĪKNANA LĀLA:] ATREYA, B. L.: Yogavāsiṣṭha and some of the minor Upaniṣads [Engl.]. In: PrWalesSBS 9,2, 1934, pp. 1–17.

Considers the Yogavāsiṣtha to be the source of a number of late »minor« Upaniṣads Verbatim quotations, often en bloc, occur in MahāU, AnnapūrṇāU, AkṣiU, MuktikaU, VarāhaU, SannyāsaU, ŚāṇḍilyaU, YājñavalkyaU, Yogakundali U, and PaiṅgalaU Concordances of these Upaniṣads and the Yogavāsiṣtha are included (vSt)

302 ATTAGARA, KINGKEO The Ramayana Epic in Thailand and Southeast Asia [Engl] In JAssamRS 15, 1961 Kaliram Medhi commemoration volume 1963 - pp 3-21

Gives a comparison of the contents of Ramakerti and Vālmiki's Rm The author then deals with the probable sources of the Thai Rm by giving a list of the types of Rm to be found in Java Cambodia and Indonesia and discussing their interrelation (AM)

303 AUBOYER, JEANNINE Archery a royal sport and sacred game in ancient India [Engl] In AL 30, 1956, pp 3-12, 4 fig

A study of the technique af archery as well as of the heroic and sacred symbolism involved Refers inter alia to AgP, Rm and MBh (vSt)

304 AUFRECHT, THEODOR Saramâ's Botschaft [Skt, Ger] In ZDMG 13, 1859, pp 493-499

Summarizes the »corrupt« VarP version (VarP 16) of the Saramā story (with short extracts), and contrasts it with the »true« and »ingenious« (»sinnreich«) version of RV 10,108, quoted in full with Ger translation, but little comment (F)

[quoted passages] VarP 16

305 AUFRECHT, THEODOR Über das Bhavisyapurana ein literarischer Betrug [Ger] In ZDMG 57, 1903, pp 276-284

Cites a few passages from the BhvP (Bombay ed) which obviously quote the Christian bible and Śivadāsa s Vetālapancavimsati, in order to prove the BhvP s being partly a falsification (F)

[quoted passages] BhvP (VePr) 3/1 4 30-39 3/1,4 45-57, 3/2

306 AUFRECHT, THEODOR Über einen eigentumlichen Gebrauch von ca [Ger] In ZDMG 52, 1898, pp 273-274

Rendering and translation of six passages from two manuscripts of the Nandīpurāna, where *ca* occurs in the sense of *iva* or *yatha* (F)

307 Aufsätze zur Kultur- und Sprachgeschichte vornehmlich des Orients Ernst Kuhn zum 70 Geburtstage am 7 Februar 1916 gewidmet von Freunden und Schulern, Munchen 1916 [Ger] Scherman, L[ucian], Bezold, C [ed] Breslau M und H Marcus, 1916 - 523 pp, pl

Contains the following contributions of Epic/Purānic interest Jahn, Wilhelm Aufgaben der Purānaforschung, Windisch, Ernst Brahmanischer Einfluß im Buddhismus, Winternitz, M Mahābhārata II 68 41ff und Bhāsa s Dūtavākya - For commentaries see separate entries (F)

308• AUROBINDO, SRI Avatarhood in the Gita [Engl] In KK 4, 1937, pp 18-26

309* AUROBINDO, SRI: The core of the Gita's meaning [Engl.]. In: KK 2, 1935, pp. 10-15.

310* AUROBINDO, SRI: The dharma of the Gita [Engl.]. Niranjan [tr.]. In: Mother India 12, 1960, pp. 30-32.

311 [AUROBINDO, SRI:] GHOSE, AUROBINDO: Essays on the Gita [Engl.]. Calcutta: Arya Publishing House, 1926. - 3, 379 pp. (First Series). - 1928. - 3, 501 pp. (Second Series).

312 *AUROBINDO, SRI: The genius of Vyāsa [Engl.]. Gupta, Anand Swarup* [adapt.]. In: Purāṇa 3,2, July 1961, pp. 192-194.

Adaptation of a paper by Aurobindo on »Vyasa and Valmiki«, published originally by Sri Aurobindo Ashram 1956. Claims Vyāsa to be »the most masculine of writers«. (F)

313* AUROBINDO, SRI: The ideal of the karmayogin [Engl.]. 3rd ed.: Calcutta: Arya Publ. House, 1921.

314 [AUROBINDO, SRI:] GHOSE, AUROBINDO: The message of the Gita, as interpreted by Sri Aurobindo [Engl.]. Roy, Anilbaran [ed.]. London: George Allen & Unwin, 1938. - 14, 281 pp.

»Compiled from the Essays on the Gita and arranged under the *ślokas* in the manner of the Sanskrit commentators.« (JLB)

315* AUROBINDO, SRI: Vyasa and Valmiki [Engl.]. Pondichery: Sri Aurobindo Ashram, 1956.

»Sri Aurobindo's paper on Vyāsa gives a vivid description of the genius, style and personality of Vyāsa « [source] Gupta, Anand Swarup In Purāṇa 3,2, July 1961, p. 192 (F)

316 Aus Indiens Kultur: Festgabe Richard von Garbe, dem Forscher und Lehrer zu seinem 70. Geburtstag dargebracht von seinen Freunden, Verehrern und Schülern [Ger., Engl.]. Negelein, Julius von; Hillebrandt, Alfred; Jacobi, Hermann [ed.]. Erlangen: Palm und Enke, 1927. - 3, 183 pp., 4 ill. (Veroffentlichungen des Indogermanischen Seminars der Universität Erlangen, Band 3).

The following contributions deal with Epics/Purāṇas. Kirfel, Willibald. Das Nidānasthāna im Garuḍapurāṇa, Glasenapp, Helmuth von· Über vier puranische Nachbildungen der Bhagavadgītā, Schrader, F. Otto. Neues über die Bhagavadgītā. For commentaries see separate entries. (F)

317 AUTRAN, CHARLES: L'épopée Indoue: étude de l'arrière-fonds ethnographique et religieux [Fr.]. Paris: Éditions Denoel, 1946, 408 pp.

Though disclaiming any particular theory, the author uses a comparative approach (especially with the Greek world). Successive chapters deal with »le point d'eau« (seen as a centre of Asian culture), *tīrthas*, *nāgas*, *yakṣas*, Indian history (in large part a survey of the different languages or language groups), the mythical landscape (paysage), the concept of the hero, *purohitas*, *māhātmyas*, linguistic and metrical

aspects, a comparison of Vedic and Epic backgrounds, and iconography (mainly on tribal image worship) (JLB)

318 [AVADHŪTAGITĀ, 1920] The Avadhuta Gîtâ of Dattâtreya translated with an exhaustive introduction [Engl] Kannoo Mal, [Lala] [tr, comm, introd] Triplicane, Madras S R Murthy, 1920 - 20, 97 pp

The translator s introduction consists of a preliminary general description of the Avadhūtagītā and a short systematic presentation of its principal teachings, starting from the idea that the Avadhūtagītā is a work of pure Advaita Vedānta (»throughout the Avadhūtagītā its golden voice is heard in trumpet tones«, to give an impression of the translator s style) and thus of »positive universality which admits and includes and transcends [all »other aspects of truth«] and reveals a synthetic completeness« - *Additionally contains a survey of the »life of Dattātreya«* and Engl translations of the Hastāmalikastotra (ascribed to Śankara) and of the »ideal Vedāntic poem« entitled Śukāstaka (F)

319 [AVADHUTAGITA, 1925] Atha avadhūtagītā prārabhyate [Skt] Mumbaī Nirnayasāgara Presa, *śaka 1846, sana 1925* - 63 double pages, frontispiece - [Previous ed Bombay Nirnayasāgara, 1897]

Text without any further remarks The pages are arranged in the manner of an oblong leaf edition No name of an editor is given, but a certain »Pāmduramga Jāvajī« *is named as »pabliśara« According to Daniel H H Ingalls (in JAsianS* 18 3 May 1959, p 415) there was a previous Nirnayasāgara edition already in 1897, but as he does not give any particulars it can only be assumed that the present *edition is* (perhaps) a reprint (F)

320* [AVADHUTAGITA, 1934] [Engl] Shastri, Hari Prasad [tr] London Women s Printing Society, 1934

321 [AVADHUTAGĪTĀ, 1979] Avadhoota Gita with English *translation* [Skt, Engl] Mokashi Punekar, Shankar [ed, comm, introd], Purohit Swami [tr] *New Delhi Munshiram Manoharlal, 1979 - 8, 199 pp*

According to the editor s introductory »biographical note« Shree Purohit Swami [1882-1941] »stayed in England as a Hindu missionary for about six years and was closely associated *with [W B] Yeats« The editor s »introduction« (p 1-73) gives* a concise and illuminating discussion of the role of Dattātreya in Skt literature of the teachings of the Avadhūtagītā and of its historical position and relation especially *to Vedānta* philosophy - The text is presented in Nagari together with Roman transliteration and Purohit s Engl translation the appendix provided by the editor, gives the »introductory chapter *of certain South Indian redactions of the Avadhūta* gītā (unpublished)« in text Engl translation and short discussion Finally a short bibliography and a general index are added (F)

322* [AVANTIKSETRAMAHĀTMYA, 1909] [Skt] Bombay *samvat 1966 śaka 1831* [A D *1909*]

323 AVERY, JOHN Contributions to the history of verb inflection in Sanskrit [Engl] In JAOS 10, 1880, pp 219-324

»The design of the following pages is to furnish the data - so far as they go - for a *construction of the history of the changes which the inflection of the verb in*

Sanskrit has suffered, during the course of its development.« Under the headings Roots, Tense-stems, Personal Endings, Connecting vowels, Modes, Tenses, Derivative conjugations and Infinitive and Gerund, data are presented from the Ṛgveda, the Aitareya Brāhmaṇa, and the Nala episode and the Bhagavadgītā (p. 297–310), followed by statistical tables of the forms reported in these lists. (JLB)

[quoted passages:] MBh (B) 3,52–79.

324 AVERY, JOHN: Statistics of Sanskrit verbal forms in the Nala and Bhagavad-Gîtâ [Engl.]. In: JAOS 10, 1880, proceedings, pp. 48–49.

»Detailed view of all the persons, numbers, tenses, moods, and voices as found to occur in ... Nala from the MBh (Bopp), and in the BhG (Schlegel and Lassen)«. Here, only a summary of the results is given in tabular form. (AP)

325* AVINASHANANDA, SWAMI: Gita letters [Engl.]. Bombay: Hind Kitab, 1969. – Previous ed.: 1948.

326 AWASTHI, A. B. L.: Garuḍa Purāṇa on the Turkish conquest of India [Engl.]. In: JUPhS (N.S.) 10, 1962, pp. 139–142.

Refers to several chapters in GaP where resistance against the *saindhava mlecchas* (Arabs in Sindh) and *himācalālayā mlecchas* (the author believes this refers to the Ghaznavids and Ghoris) is propagated. (vSt)

[quoted passages:] GaP 1,9.7; 1,55.15, 1,55.17; 1,114.48, 1,114.55, 1,115.2–3, 1,115.12–15; 1,115.33–37; 1,131.11–19; 1,142.7, 1,196.1

327* AWASTHI, A. B. L.: History from the Purāṇas [Engl.]. Lucknow 1976.

328 AWASTHI, A. B. L.: Numismatic gleanings from the Purāṇas [Engl.]. In: Purāṇa 6,2, July 1964, pp. 347–353.

Searches the MtP, VDhottP, and AgP for mentions of historically known coins. (F)

[quoted passages:] AgP 227.1–4; 366.38; MtP 55.19; 56.5, 56.10; 70.23, 70.31; 71.4, 74.12; 77.4; 77.10–11; 101.12; 101.32; 227.7–9; 227.14, 227.22, 227.67, 227.79, 227.81; 227.86, 227.88, 227.91–93, 227.97, 227.107–109; 227.120, 227.122, 227.125, 227.144, 227.151–152; 227.156; 227.175, 227.180, 227.183, 227.188, 227.191–192, 227.196–199, 227.211, 277.146, VDhottP 2,72.2, 2,72.4–5, 2,72.23–26, 2,72.30, 2,72.38; 2,72.46; 2,72.63, 2,72.65, 2,72.71; 2,72.74–75; 2,72.77–78, 2,72.83, 2,72.92, 2,72.105, 2,72.128–129; 2,72.131; 2,72.136–137; 2,72.141, 2,72.160, 2,72.176, 2,72.179, 2,72.181–182.

329 AWASTHI, A. B. L.: Patriotism in the Mahābharata [Engl.]. In: Bhāratī 7, 1963–1964, pp. 53–57.

330 AWASTHI, A. B. L.: Patriotism in the Rāmāyaṇa [Engl.]. In: JOI 13,4, 1964, pp. 387–392.

After stating that the Rm »presents the high ideals of our patriotism«, the author collects instances to show that »the country is held in great esteem«, such as the sacred rite of circumambulation of the earth and other acts of devotion to the oceans, to rivers, etc., the deification of the earth as consort of Vāsudeva, Rāma's protection of the earth against the demons and the rescue of the earth by Varāha (illustrated with two plates), »who was none else than Rāma«. The common adherence to *deśadharma*, the duties of *kṣatriya* kings, the »national struggle

against the *rākṣasas*« are interpreted in the light of »patriotism«, which is thought of as an ideal up to Gāndhi's concept of *rāmarājya*. (RS)

[quoted passages] Rm 1,15 30-31; 1,24 11; 1,25.19; 1,26 5; 1,40 2-3, 2,12 44; 2,23 28; 2,102.11; 2,110.3; 3,10 3; 3,10 27; 3,31.24, 4,11 4; 4,28 15; 4,28 26; 6,84 48; 6,118 11, 6,123 55; 6,128 103-105; 7,8 52; 7,34 6, 7,109 6.

331* AWASTHI, A. B. L.: Skanda Purana on dvipantara trade [Engl] In: QRHSCalcutta 5, 1965-1966, pp. 206-207.

332 AWASTHI, A. B. L.: Skanda Purāṇa on the collapse of Hindu power and its causes [Engl] In: JUPhS (N S) 9,2, 1961, pp 55-66.

333 AWASTHI, A B. L.: Studies in Skanda Purāṇa. Part 1: (Thesis accepted for the PhD. degree of the Lucknow University) [Engl] Lucknow: Kailash Prakashan, 1965. - 3, 8, 356 pp.

The four chapters of the book deal with the following topics regarding the SkP Chapter one deals with »geographical data« and gives information about cartography, *dvīpas*, tribes, etc. Chapter two deals with North Indian and South Indian history as depicted in the Purāṇa. Chapter three is concerned with the »political system of the SkP«, presenting the material about state, kingship, ministry, administration, etc Chapter four, dealing with »society«, informs about social organisation, cultural data, etc. (AK)

[quoted passages not included]

334 AWASTHI, A. B. L.: Studies in Skanda Purāṇa. Part 2: Education, economic life, religion & philosophy [Engl] Lucknow: Kailash Prakashan, 1978 - 3, 5, 4, 235 pp, 2 maps, 2 pl

The four chapters of the book deal with the following topics. education, economic life, religious life and institutions, and philosophy (*dharma darsana*) (AK)

335* AWASTHI, A B L: Studies in Skanda Purāṇa Part 4: Brahmanical art and iconography [Engl] Lucknow 1977

336 AWASTHI, INDUJA: Rāmcharitamānas and the performing tradition of Rāmāyaṇa [Engl] In: The Ramayana tradition in Asia 1980 - pp 505-516.

After presenting various evidence from the Harivamsa onwards for the existence of popular dramatic presentations of the Rāmāyana, the author looks at modern *ramalilas* in various areas, emphasising their common features and the dominant influence of Tulsīdās' Rāmacaritamānasa (JLB)

337 AWASTHI, SURESH: The Rāmāyaṇa tradition and the performing arts [Engl] In. The Ramayana tradition in Asia 1980 - pp. 660-669

After stressing the importance of oral versions of the Rm, the author surveys some of the styles and techniques used in dramatic performances of the Rm story in various countries of Asia (JLB)

338* AWASTHI, V. B Rāmacaritamānasa para paurāṇika prabhāva [Hi] Delhi 1974

339 [AYODHYĀMĀHĀTMYA, 1986]: Ayodhyā. Part II. Ayodhyāmāhātmya, introduction, edition, and annotation [Engl., Skt.]. Bakker, Hans [ed.]. Groningen: Egbert Forsten, 1986. - 43, 471 pp., 18 pl., 1 map, 1 fig. (Groningen Oriental Studies 1) [Part II of: Bakker, Hans: Ayodhyā].

Consists of an edition of the AyodhyāMā, but in addition the introduction to each chapter includes topographical assessments and remarks on the modern situation (based in large part on fieldwork carried out in the town itself), lists parallel texts in appropriate cases (especially the NarSP and the Bhuṣuṇḍi Rm) and reproduces them. The edition is based on 5 manuscripts and 3 printed editions, one of which is that found in SkP 2.8 (VePr, V.S. 1967 [1910 A.D]); the manuscripts however claim to belong to the Rudrāmala. Bakker's chapters are in fact the minimum continuous units of text underlying the reshuffling of the material in the various text-groups and do not correspond to the divisions of any ms. The texts of the three major versions (OA, BP and S) are presented in separate columns, each with its own apparatus criticus. (JLB)

340* AYYAR, A. S. P.: Sri Krishna, the darling of humanity [Engl.] Madras: Madras Law Journal Office, 1952. - 28, 451 pp. - 2nd ed.: ibid., 1957. - 30, 560 pp.

The book deals »with the life, teachings, and stories of the Lord in the hope that our young Hindu boys and girls may get a glimpse of the fundamentals of their religion The book is divided into three parts, (1) life of the lord, (2) teachings of the lord, and (3) stories of the lord .. . For the life and stories of the lord, the author's sources are the BhāgP, MBh, ViP and folklore. . The second part contains the teachings of the lord from the BhG, and in order to facilitate understanding and appreciation, the author has given appropriate quotations from other teachers, works, and authors including the Upaniṣads, Kural, Hitopadeśa, Pañcatantra, Śaṁkarācārya, Bhartṛhari, Tulasīdāsa, Sundaramūrti, Sri Ramakrishna, Shakespeare, Cooper, Emerson, Browning, Fitzgerald, Goldsmith, Longfellow, Bernard Shaw, etc « [source] Pusalker, A. D : [Review] (SD)

[reviews] Pusalker, A D . In: ABORI 34, 1953, pp 191-192 - Pusalker, A D In ABORI 39, 1958, p 184 (2nd ed)

341 B. C. Law volume. Part 1-2 [Engl., Pali] Bhandarkar, D. R ; Nilakanta Sastri, K. A.; Barua, B[eni] M[adhab]; Ghosh, B. K ; Gode, P[arashuram] K[rishna] [ed.]. Part 1: Calcutta: The Indian Research Institute, 1945. - 28, 705 pp., frontispiece, pl. - Part 2: Poona: The Bhandarkar Oriental Research Institute, 1946. - 7, 473 pp., 18, 22, 5 pl. [betw. pp. 224-225, 414-415, and 468-469], tables, maps, index.

Parts 1 and 2 contain inter alia the following contributions of Epic/Purānic interest: (Part 1) Kane, P. V : The Kauṭilīya and the Matsyapurāṇa; Mitra, K. N.: The evolution of Vaiṣṇavism, Pusalker, A. D : Dvārakā. (Part 2) Hazra, R. C : The Bṛhannandikeśvara and the Nandikeśvara Purāṇa. For commentaries see separate entries. (AK)

342 B. M. Barua commemoration volume [Engl., Pali]. Law, Bimala Churn [ed.]. In: IC 15,1-4, July 1948 - June 1949. Calcutta: Satis Chandra Seal, The Indian Research Institute, 1949. - 10, 252 pp., 1 pl., 1 portrait.

Contains the following two contributions of Epic/Purānic interest Bhandarkar, D R. Was there any Vaishnava sect in existence in the Gupta period?, and Law, B C Ancient Indian flora For commentaries see separate entries (AK)

343 BABB, LAWRENCE A The divine hierarchy popular Hinduism in Central India [Engl] New York, London Columbia University Press, 1975 - 18, 266 pp, ill

Field work study made at Chattisgarh region contains frequent and interesting allusions to and discussions of the Rm personages in popular worship (F)

[reviews] *McGilvray, Dennis In JAsianS 36 3, May 1977, pp 567-569*

344 BABINEAU, EDMOUR J Love of god and social duty in the Rāmcaritmānas [Engl] Delhi Motilal Banarsidass, 1979 - 10, 207 pp

Concerned with *bhakti* and *dharma* in the Rāmacaritamānasa, includes comparisons with Rm [source] Buddruss, Georg [Review] (F)

[reviews] Buddruss, Georg In ZDMG 133 1983, pp 223-224

345 Baburam Saksena felicitation volume [Engl, Ger] Sen, Sukumar, Biligiri, H S, Patkar, M M, Ghatage, A M [ed] In ILing 25, 1964 Poona Linguistic Society of India, Deccan College, 1965 - 19, 283 pp

The following contributions are of Epic/Purānic interest Wust, Walter Zu altin doar Lankā- (f n, Pr) und seiner Sippe Sen, Nilmadhav The influence of Middle Indo-Aryan on the language of the Rāmāyana For commentaries see separate entries (F)

346* [Badarīmāhātmya with Kedārimāhātmya, Jagannāthamāhātmya and Dvārikanāthamāhātmya] [Skt, Hi] Garhwal 1929

With Hindi translation (SP)

347 BADEN POWELL, B H Notes on the origin of the ›lunar‹ and ›solar‹ Aryan tribes, and on the ›Rājput‹ clans [Engl] In JRAS 1899, pp 295-328 and 519-563

Includes a survey of Aryan tribes and their migrations in MBh Rm and ViP (without precise references) (F)

348 BADER, CLARISSE Women in ancient India moral and literary studies [Engl] Martin, Mary E R [tr] 2nd ed Varanasi The Chowkhamba Sanskrit Series Office, 1964 - 18, 338 pp (The Chowkhamba Sanskrit Studies, Vol 44) - 1st ed of this translation 1925 - 1st ed of the original Fr version 1867

»In describing woman under the different conditions of daughter, mother, and widow, we shall endeavour to trace the source of each type from the Vedic times, and by following its successive development through the ages and commenting on the various episodes drawn from the hymns and poems, we shall avoid the dullness of merely studying customs and laws taken by themselves Her national character thus established we shall further describe the part woman was permitted to play in the legendary times which have come down to us in the mysterious tales contained in the Purānas, in the heroic periods, reflected in the Epics, and in the court of

Mālava and its customs, revealed to us in drama and in story«. - The three chapters of part one deal with: 1. woman and religion; 2. the young girl and marriage; 3. the wife, the mother, the widow, the wife's death. The four chapters of part two deal with: 1. woman during the legendary times [based on BhāgP and ViP]; 2. woman in the heroic age: the Rm; 3. woman in the heroic age: the MBh; 4. the position of women in the court of Mālava [based on Kālidāsa]. It should be noted that the two chapters on Rm and MBh occupy pp. 89-301, i.e. about three quarters of the whole work. (F)

[quoted passages:] [all quotations taken from contemporary translations]

349* [BAGCHI, BASU KUMAR:] BAGIHI, BASU KUMAR: A re-evaluation of the philosophy of the Bhagavadgītā in the setting of modern India and the world [Engl.]. In: Papers Michigan Academy of Science 34, 1948, pp. 327-343.

Author's last name misprinted? [source:] Callewaert/Hemraj (PS)

350 BAHM, ARCHIE: Introduction to the Bhagavadgītā [Engl.] In: Bhāratī 6,2, 1962-1963, pp. 81-101.

Gives an interpretation of Yoga in BhG and a list of contents (AM)

351* BAIJNATH, LALA: The Bhagavad Gita in modern life. Being a concise exposition of its religion and philosophy as applicable to different aspects of modern society, with illustrations from the life of the teacher - Sri Krishna - and the thoughts of eminent men of India and other countries [Engl.]. Meerut: Vaishya Hitkari 1908. - 3, 110 pp

352 BAILEY, G[REGORY] M.: Brahmā, Pṛthu and the theme of the earth-milker in Hindu mythology [Engl.] In: IIJ 23, 1981, pp 105-116

The myth of how Brahman milked the earth at the beginning of the Tretāyuga and established the *dharma* of castes and stages of life (presented in a summary translation of MkP 49) is compared to the myth of Pṛthu milking the earth (exemplified by the summary translation of MBh 7 App I,8) Variants and additional motifs from other Purāṇas are noted The common element in the milking of the earth by Pṛthu and Brahman is seen in that it is »the first step in re-establishing the normative relationship between her (earth) and humans« (p 114) The differences are interpreted in terms of caste-functions (Pṛthu as archetypal *kṣatriya*; Brahman as brahmin), the myth(s) providing another example »of the recognition that above all it is the *brāhmaṇa* who preserves and upholds *dharma* in the triple world« (p. 115) Refers to AV, ŚBr (PS)

[quoted passages:] BdP 1,7 34ff; 1,26 112; 1,29 11, 1,37 3, BhG 3 10-14; BhāgP 4,16 6, 4,17 10; 4,17.17; 4,17.22-28, 4,18 28, 4,18 30, 4,19 6-7, KūP 1,6 25, 1,13.9-11; 1,22 47, 1,27 16-48, LiP 1,39 19-50; 1,70 232, MBh (cr ed) 3,181 12-20, 3,191 1-13, 7, App. I,8; 12,29.128-136; 12,59.110; 12,191 1, 13,139 1-7, MkP 49, ŚiP 5,30 21; VāP 8.1-180; 8.143; ViP 1,13 29; 1,13.75; 1,13 81-82

353* BAILEY, GREGORY M.: Brahmā's role as a protector [Engl.]. In: Ācārya-vandanā: D. R. Bhandarkar birth centenary volume. Bandopadhyay, S. [ed.]. Calcutta: University of Calcutta Press, 1984. - pp. 127-136.

354 BAILEY, G[REGORY] M For a new study of the Vāmana Purāna [Engl] In IIJ 29, 1986, pp 1-16

After commenting that Wilson's study of the ViP set the pattern for subsequent research by his »fundamental assumption that the Purānas are source books for reconstructing the history of Hinduism«, Bailey questions the tendency to dissection inherent in the approaches of Hacker and Kirfel, suggesting that the complete Purāna should rather be the unit of analysis He is therefore concerned to discover »the scheme available to the individual Paurānika for composing a text« and, after briefly dismissing the *pancalaksana* theory as inadequate, proposes two theoretical schemata, one structural (separated into syntagmatic and paradigmatic axes) and the other ideological (that is, the overall *bhakti* outlook of the VmP) The syntagmatic aspect is essentially the narrative sequence, where Bailey emphasises the function of the narrator audience frame in giving cohesion to the several components, the paradigmatic axis is defined as the mythic or didactic elements comprising the material (a possible third category of *mahatmya* is mentioned but not studied) and the interaction of the two is investigated The Prahlāda myth is identified as typifying the *bhakti* ideology and a list of motifs is extracted which characterise it as a *bhakti* myth and of which a proportion are present in other myths The specifically Purānic feature (since both myth and didactic matter occur in other texts) is that they »are rarely ever found in wholly separate compartments« but are interwoven and supplement each other (JLB)

355 BAILEY, GREGORY M Materials for the study of ancient Indian ideologies, pravrtti and nivrtti [Engl] Torino University of Torino, 1985 - 99 pp (Pubblicazioni di Indologica Taurinensia 19)

356 BAILEY, GREG[ORY M] The mythology of Brahmā [Engl] Basham, A L [introd] Delhi Oxford University Press, 1983 - 16, 256 pp

Following the method of Biardeau, Bailey explores the »unity of values« which underlies Brahman s roles This is found in the centrality of *pravrtti* values in his mythology Bailey takes such underlying ›ideologies‹ and value systems as interpretative keys in the study of Indian mythology His main source is the MBh, representing an earlier stage of development than the Purānas Other sources are Brāhmanas the Pali canon, Rm and the Purānas particulary »the cosmogonic section of the MkP and the *Srstikhanda* of the PdP containing remnants of what must originally have been a *Brahma Purana*« The first chapter gives a general introduction to Brahman s position in Indian religious history After remarks on *trimurti*, on the epithets of Brahman and on Brahman in the Pali canon, he lists historical evidence for the worship of Brahman, stating that the evidence for Brahman as *bhakti* god is rather weak The second chapter gives an exposition and analysis of *pravrtti* and *nivrtti* values Starting from the Upanisads up to MBh and Purānas, he connects *pravrtti* with *triloka karman* and *dharma*, and *nivrtti* with *moksa* The third chapter examines the mythology of three Vedic gods, who have had a perceptible influence on Brahman s own mythology, namely Tvastr and Prajāpati in respect of cosmogony and as maintainer of cosmic order, and Brhaspati as »a symbol of orthodoxy in all its manifestations« Chapter 4 deals with Brahman s role in cosmogony In the *prakrtasarga* he is the individualising agent called *ahamkāra* In the *pratisarga* »his own life cycle is paradigmatic of the transmigrating individual kept in rebirth through *karma*« Chapter 5 deals with

myths on creation by generation and meditation as found in several Purāṇas, and concepts like *māyā*, *śakti* and *kāma*. Then Brahman as grandfather (*pitāmaha*) and the *sabhā* of Brahman are discussed. Chapter 6 deals with the overlapping of the concepts of *rajas* and of *pravṛtti*, which are »the theoretical underlay of Brahman's mythology«, both being members of classificatory systems, which are derived from social systems. The next three chapters deal with »Brahman's role in the *avatāra* myth« and with his character as *siddhi* and fate. Chapter 8 deals with the implications of Brahman's identification with *dharma* for the *avatāra* myths, where the dharmic structure of the universe has broken down and is re-established by the *avatāra*. Bailey deals with myths, where Brahman re-establishes the fertility of the earth by milking her. This is compared with Pṛthu myths. In one myth (MBh 12,59.1–130) Pṛthu, embodying *dharma* and having the marked presence of Viṣṇu behind him, co-operates with Brahman. Such a co-operation of Viṣṇu and Brahman can also be found in the frame story of Brahman and Vyāsa in MBh. Parallel myths of Brahman and Vālmīki in Rm and Brahman and Buddha in Dīghanikāya are discussed. The co-operation in upholding *dharma* is that between brahmin and *kṣatriya*, *the superiority being on the side of the brahmin. At the end of this chapter* the role of Brahman as mediator between gods and men and between Viṣṇu and Śiva is discussed. Chapter 9 deals with the motive of giving boons to a demon ascetic, »who accumulates *tapas* in order to use it as a weapon to overthrow the god's rule in the triple world« Brahman prevents this through »buying him off with a boon«, effecting the cessation of *tapas* Chapter 10 deals with Brahman's role in the creation of death and *adharma*, from which the evils evolve They are members of pairs of opposites, which belong to the world of *pravṛtti* values, and are meaningless in the world of *nivṛtti* Brahman stands in opposition to Śiva, who represents *nivṛtti* values and desires the creation of immortals In the last chapter, Bailey concludes that »the set of values called *pravṛtti* lends itself to characterization on several levels«, namely 1) The religious level, »characterized by the centrality attributed to ritual as a means of sustaining life«, which is explicit in Brahman's role as brahmin, disseminating *dharma* 2) The sociological level, characterized by belief in the predominance of hierarchy, explicit in Brahman's creation of hierarchy in the triple world and in his role as boon-giving 3) The metaphysical level, characterized by »a kind of particularism best expressed in the notion of *ahaṃkāra*«, explicit in Brahman's involvement in worldly concerns, this being opposite to knowledge and spiritual truth Such a ritualistic world view continued to provide the ethos for most Hindus. »However it was a new form of ritualism much modified by the transforming influence of the new ideology called *bhakti*«, which had borrowed »from *pravṛtti* and *nivṛttidharma*« (KPG)

[quoted passages] BdP 1,4 4; BhG 9.32–34, 14.7, 14 12, BhāgP (Acarya, N R) 3,12.4–5; 4,17 22; 4,19.6–7, GaP (KSS) 1,4 8–9, HV 1,1 25–33, 1,35, KūP (cr.ed) 1,4.19–20; 1,7.19–30, 1,7.37; 1,9.5–87, 1,15 51, 1,19 38; 1,27 45–48, 2,34; 2,39; 2,41–42, MBh (cr.ed) 1,1.30–36, 1,5 10–17; 1,5.26, 1,35.5–7; 1,189.4–7, 1,201 11–14, 1,201.20–22, 1,202.9–18; 1,202.22–25; 2,11 13–38; 3,2 67–68; 3,31 21–26, 3,32 33–34, 3,32.37, 3,33 18–22; 3,80 53; 3,80 55–56; 3,203 6–8, 3,258 15; 3,259 13–31, 3,260 2–5, 3,260 14; 3,275.29–34; 4,13.4; 7, App. I,8; 8,24 27–34, 8,24 119–122, 9,42 28–36, 12,20 2–5; 12,59 1–130; 12,67.20–21; 12,122 14–25, 12,122 34; 12,122.36; 12,160 11–21; 12,160 26–33; 12,160.37–39; 12,160.41–42; 12,160 44; 12,175 11–21; 12,175.34–36, 12,224.50; 12,248.13–249 4; 12,248.13–250, 12,291 13–28, 12,299.1–11, 12,313.28; 12,327.1–13; 12,327 52–66; 12,327 87–88; 12,330 50–63, 12,335.15–19, 12,336.64–66; 12,336.70–72; 13,65 17–20; 13,83 43–84, 13,84.3, 13,85.1–19;

13,138 14–19, 13,139 1–7, 14,37 9–11ab, 14,37 14–15, 14,38 9, 14,41, MkP (SarPr) 29 3–5, 44 28–33, 45 65–67ab, 46 13, 46 11–15, 47 6–10, 47 26–27, 48 2–15, 48 39–44, 49, 50 1–16, 50 29–32, 50 38–43, MtP (SarPr) 3 30–39, PdP 5,2 105ff, Rm (cr ed) 1,2, 1,14 12–14, 3,66 2, 7,1 13–20, 7,1 22, 7, App I,12 8–24, Rm (V) 1,56 24–25, 5,3 46–49, 7,26 28–40, VaP (BibInd) 1,8 166–175, ViP 3,18 34–48, VmP SaroMā 22 19,

[reviews] Nye, J In Purāna 26,2, 1984, pp 209–212 – Werner, K[arel] In JRAS 1984, p 292 – Richards, G In Religious Studies 21, 1985, pp 259–260 – Gelblum, T[uvia] In BSOAS 48, 1985, pp 557–558 – Gupta, D[harmendra] K[umar] In Journal of Religious Studies 12, 1982, pp 127–128 – O Flaherty, W[endy] D[oniger] In Times Literary Supplement, November 1984, p 1357 – Hudson, D[ennis] In Asian Folklore Studies 45,1, 1986, pp 149–152

357* BAILEY, GREG[ORY M] Notes on the worship of Brahmā in ancient India [Engl] In Annali dell' Istituto Orientale di Napoli 39, 1979, pp 149–170

358 BAILEY, GREG[ORY M] On D D Kosambi's interpretation of the Bhagavadgita [Engl] In IT 12, 1984, pp 343–353

359 BAILEY, GREG[ORY] [M] Puranic notes reflections on the myth of Sukesin [Engl] In South Asia (N S) 6,2, 1983, pp 46–61

360* BAILEY, GREGORY M The significance of the divine eye as a means of spiritual vision in ancient Indian religion [Engl] In Journal of Studies in Mysticism 2, 1979, pp 186–194

361 BAILEY, GREGORY M Suffering in the Mahabhārata Draupadī and Yudhisthira [Engl] In Purusārtha 7, 1983, pp 109–129 – Also in Suffering Indian perspectives Tivari, K. [ed] New Delhi Motilal Banarsidass – pp 38–60

Examines the concept of suffering as expressed in the personalities and verbal statements of Draupadī and Yudhisthira, as well as in the events (plot) involving these two characters In the case of Draupadī, »suffering is the result of two principal factors – the evil of *adharma* with its deleterious effect on her person and the rigidity of *dharma* which temporarily prevents the overthrow of *adharma* Thus an interesting paradox presents itself« (p 116) Yudhisthira, on the other hand, »embodies a suffering which strongly reflects ascetic values« (p 119), being the most striking example of »the questioning of *dharma* by those who are obliged to uphold it« (p 124) (PS)

[quoted passages] MBh (cr ed) 1,114 3, 2 52 11–15, 2 52 14–2,53 14, 2 60 1–2 63 25, 2,60 20, 2 60 24, 2,60 32–34, 2,60 35, 2 61 7–9, 2 61 37, 2 62 4–15, 2 62 8, 2,62 20–22, 2,62 33–37, 2 67 3, 3,2 33–36, 3 2.70, 3 13 66, 3 24–26, 3 28 4–5, 3,30–33, 3 31 1–6, 3,32 34–35, 3,34 21–24, 3 248 1–3 256 21, 3 252 25ff, 3 254 2, 4,13 1–4 23 5, 4,15 23–25, 4,17–19, 4,17 1–29, 4 20 25, 4 20 26–28, 5 27 1ff, 5 28 10, 5 31, 5,70 1ff, 5,70 16–19, 5,70 45–46, 5,70 49–52, 5,151 20–21, 12 7, 12 9, 12,17, 14,2 12, 14 11–13, 14 13 1ff, 14,91 12

362 BAILEY, GREG[ORY M] Trifunctional elements in the mythology of the Hindu trimūrti [Engl] In Numen 26, 1979, pp 152–163

363 BAILEY, H W The Rāma story in Khotanese [Engl] In JAOS 59, 1939, pp 460–468

B. considers the Khotanese Rāma story an Indian composition, because he has not identified any purely Central Asian traits. The date is rather uncertain. The language is the same as in poems referring to the Khotanese kings Viśa Kīrti and Viśa Dharma. Equally careful language is found in documents concerned with Turks in Kansu, which are likely to be of the 9th century A.D. (AP)

364* BAILLY, M.: Traité de l'astronomie Indienne et Orientale [Fr.]. Paris: Deburé, 1787.

Contains an early discussion of the *yuga* concept. [source] Church, Cornelia Dimmitt: In: Purāṇa 16,1, January 1974, p. 15. (F)

365 BAINES, ATHELSTANE: Ethnography (castes and tribes) with a list of the more important works on Indian ethnography by W. Siegling [Engl.]. Straßburg: Trübner, 1912. - 211 pp. (Grundriß der Indo-Arischen Philologie und Altertumskunde 2,5).

Deals in the chapter on »subsidiary professional castes« also with bards and genealogists. »The principal caste coming under the head is Bhāt, sometimes called Bharōt in Gujarāt and Rājbhāṭ in Bengal« Treats the regional differences in their status - The monograph further covers the following topics social organisation (historical and descriptive); caste and caste-groups special groups (e g brahmins, *rājputs*, etc), the village community, subsidiary professional castes, urban castes, nomadic castes, hill tribes and Muslim race tribes As an appendix are added. summary of caste groups, caste index, tables of languages, religions, and forest tribes. (AM)

366 BAJPAI, K. D.: The forester Rāma and the location of Rāmagiri [Engl.]. In: JOI 33, 1983-1984, pp. 309-314, 4 fig. (2 pl.).

»Rāma, Sītā and Lakṣmaṇa stayed for some time at a place called Rāmgarh, 45 kms south-west from Ambikapur Rāmgarh has preserved to this day the relics of Rāma's association with it This place can be identified with the Rāmagiri of the great Kālidāsa.« The author locates it in Surguja Dist, M. P. (JLB)

367 BAJPAI, K. D.: Identification of Vaṅga and Vāhlīka in the Mehrauli iron pillar inscription [Engl.] In: Felicitation volume presented to Mahamahopadhyaya Dr. V. V. Mirashi .. 1965. - pp. 355-361.

Geographical study. »The military achievements of a king called Candra are narrated in the iron pillar inscription found at Mehrauli. The inscription is written in the Brāhmī script of the early Gupta period. .. This passage means to say that king Candra inflicted a crushing defeat on the enemies assembled in the Vaṅga country. He also conquered in battle the Vāhlīkas having crossed the seven mouths of the river Sindhu (Indus) .. Scholars have generally identified Vaṅga with the eastern Bengal and Vāhlīka with Bactria beyond Hindukush.« The author's own investigation has regard also to MBh, Rm, and HV Concludes »The various references to the Vāhlīkas in the two great Epics and in the Purāṇas tend to show that they were people of the western Punjab and during the period of their ascendency they were probably spread upto the north-eastern parts of Baluchistan. The present ›Balis‹ south of Quetta and the Bolan pass seems to have retained the old name of the Vāhlīkas. The Valis region, also called Balistan, includes the valleys of the Bolan, the Nari and the Gokh rivers« (F)

375 BAKKER, HANS The rise of Ayodhyā as a place of pilgrimage [Engl] In IIJ 24, 1982, pp 103–126

376 BALA, ADARSH KUM A re-interpretation of »Paradise lost« in the light of Mahābhārata and Gītā [Engl] In BhV 34, 1974, pp 135–144

377 BALARATNAM, L K. South-Indian fasts and festivities [Engl] In QJMS (N S) 34,1, July 1943, pp 68–73

378 [BALASUBRAHMANYA AIYAR, K.] BALASUBRAHMANYA IYER, K »Bhārata savitri« [Engl] In JOR 18, 1948–1949, pp 109–115

Explains the *catuśślokī* (MBh 18 5 47–50) on the eternity of the soul and of *dharma* as »the essence and the moral of the Epic« (vSt)

[quoted passages] MBh 3,314 59–60, 8,69 59, 12,104 10, 12 109 15, 12,268 9, 12,300 29–31, 18,5 47–50

379 BALASUBRAHMANYA AIYAR, K Lecture on »Ramo dvirnābhibhasate [sic]« (Rāma speaks not twice) [Engl] In JOR 12, 1938, pp 179–191

Vālmiki Day lecture, 1938, to the Sanskrit Academy, Madras, examining from a devotional standpoint Rāma s faithfulness to his word in the Rm (JLB)

380 BALASUBRAMANIAN, R. Jivanmukti a new interpretation [Engl] In JOI 12,2, 1962, pp 119–129

Attempts »to explain the doctrine of *jivanmukti* as expounded by Mandana in his Brahmasiddhi«, who tries to reconcile the views expressed in the MuU and ChāU Refers also to BhG, interpreting the term *sthitaprajna* either as synonymous with *sadhaka* (»who has closely approximated to realisation and is awaiting it«) or as referring to a *jivanmukta*, who, though being released remains in his physical body until the impressions caused by *prarabdha karman*, which ceases immediately at the moment of recognising the ultimate truth have faded away also (RS)

[quoted passages] BhG 2 54, 2 55–57, 2 69

381 BALASUBRAMANYA AIYAR, R Sri Rama and the concept of law [Engl] In QJMS (N S) 49, 1958–1959, pp 164–175

Depicts Rāma as embodiment of *dharma* and draws attention to two episodes in his life the acceptance of banishment (i e the consent to the decision that Daśaratha s earlier promise to Kaikeyī overrules his later promise of royal succession to Rāma) and the killing of Vālin, in order »to show how fully he [Rāma] satisfies the requirements of modern law«, both civil and criminal (vSt)

[quoted passages] Rm 1,17 1–2, 1,17 10, 1,17 37, 1,21 8, 2 3 41, 2 106 21–22, 2,107 18, 4,12 39, 4,14 11, 4,18 20, 4,18 23, 4,18 29, 4,18 33, 4,18 60, 4,18 64–65

382 BALDISSERA, F, JANAKI, S S Of some Epic echoes in bhānas [Engl] In Mm Professor Kuppuswami Sastri birth centenary Part 2 1985 – pp 75–86

Normally, in the dramatic monologues of *bhānas* mythical heroes do not play major roles due to the lack of action, and Epic allusions are not central, but they do occur in comparisons, proverbs and colloquial expressions When the scope is wider, the Epic locus is often treated ironically in accord with the satirical vein of these works

The authors examine the Caturbhāṇī and three recent *bhāṇas* that, against the general trend show interesting examples of Epic influence. Two passages from other recent works, on the other hand, present instances of poor use of Epic references. (AP)

[quoted passages] BhG 12.15; MBh 1,5.15-16; 1,7.65-66; 3,82.68; 3,83.57; 10,9; Rm 1,46.; 1,57.50; 1,74-78.; 5,32.6; 6,6.1-22.

383 BALFOUR, EDWARD: The cyclopedia of India and of Eastern and Southern Asia, commercial, industrial, and scientific; products of the mineral, vegetable, and animal kingdoms, useful arts and manufactures. Vol. 1-3 [Engl.]. 3rd unaltered reprint: Graz: Akademische Druck- und Verlagsanstalt, 1968. - Vol. 1: A-Gyrocarpus. - 6, 1280 pp. - Vol. 2: H-Nyasa. - 1128 pp. - Vol. 3: O-Zymoosht. - 1204 pp. - 1st ed.: London: Bernard Quaritch, 1885.

[reviews] Rau, Wilhelm: In: OLZ 66, 1971, pp. 72-73.

384 BALI, SARASWATI: Bṛhaspati in the Vedas and Purāṇas [Engl.]. Delhi: Nag Publishers, 1978. - 16, 206 pp.

Studies the gradual development of the concept of Bṛhaspati through the four Vedas, through the Brāhmaṇas and through the Purāṇas, showing how different aspects of the god became prevalent in the different text groups The last chapter on »Bṛhaspati in the Purāṇas« deals with following topics the family background of Bṛhaspati, the story of Tārā's rape, Indra and Bṛhaspati, Bṛhaspati as the preceptor of gods, as the lord of speech (*vācaspati*), as imparter of philosophical, ethical and religious knowledge; various places, *tīrthas*, religious acts connected with Bṛhaspati, the astronomical and the astrological concept of Bṛhaspati (RS)

[quoted passages] AgP (ASS) 51.11-12, 120 37, 121 4-6, 121 10-12, 121 24-25; 121.31; 121 39; 121.47, 121 51; 121 63-64, 121 66, 125 23, 127 5, 127 7-10, 300 15, BḍP (D 1973) 3,65 28-50, 3,73 15-68, 3,74 36-88, BhāgP (GiPr) 2,3 2, 3,1.25; 3,11 14, 4,3 3; 4,12 62; 4,18 14; 5,23.7, 5,24 24, 6,7 1-18; 8,10 33, 8,15 24; 8,15 32, 8,18 14, 9,10 49, 9,14 1-14, 9,17 14-16; 9,18 22; 10,46.1; 11,23 2, 12,2 24, 12,6 23-28; BhvP (VePr) 1,79.14-17, 1,135 53, 1,202.13; [2]/2,20 78, 3/[4],9 1, 3/[4],9 16, 4,23, 4,37, 4,99; 4,120 11-12; 4,120 14; BrP 28 83, GaP (Bareli) 1,30.9; 1,31 1, 1,31.12-14, 1,64.10, KūP (V 1968) 1,12 8, 1,42.44, 1,52 20-28; 2,6 27, 2,19, MtP (SarPr) 10 17-18, 23 36-37; 23 47; 24 4-5; 24 45-47, 25, 191 10; 195 4, 195 19, 195 24; 195 45, 195.48, NāP [1],69.131, PdP 1,12, 1,13.282-304, 1,19 211, 1,34 17, SkP (Bareli) 1,4.18-26; 1,9.1-12; ViP (GiPr) 1,15 118; 3,12; 4,9 17-18; 4,19 16-18, VmP (Bareli) 30 36, 30 42; 87.43-47; VarP (VePr) 2.43-44, 5 17; 32.10; 32 17-20; 58 9, 138.11-13, 197 16-18

385 BALI, SURYAKANT: The sublime in the Sundarakāṇḍa of the Vālmīki-Rāmāyaṇa [Engl.]. In: IndS (Delhi) 2,2, January 1974, pp. 53-60.

386 BALLĀLASENA: Śrīmad-vallālasena-viracitaḥ dānasāgara / Dānasāgara of Ballālasena. Fasc. 1-4 [Skt.]. Bhattacharya, Bhabatosh [ed] Calcutta: Asiatic Society, 1953-1956. - Fasc. 1: 224 pp. - Fasc. 2: pp. 225-448. - Fasc. 3: pp. 449-722. - Fasc. 4: 70 pp., pp. 723-749. - (BibInd work 274).

The introduction, contained in fasc. 4, briefly discusses the mss used for the edition and deals then with the author, king Ballāla Sena, son of Vijaya Sena and father of

Laksmana Sena This important *nibandha* draws on 13 *mahapuranas*, 8 *upapuranas*, 28 *smrtis*, the Rm, MBh and GopBr for its exposition on *dana* It deals with the nature and classification of gifts, the attitude of the giver, the modes of acquisition of wealth, forbidden gifts the procedure of making and receiving gifts, and it describes in detail the various types of *danas* and *mahadanas* classified according to the object given (including spiritual objects as in the gift of learning or socio-juridical objects like the gift of protection) An index of Vedic *mantras* and of quoted *padas* concludes the work (vSt)

387 BAMMARA POTANNA Rukmini Kalyanam [Engl] In IA 36, 1907, pp 376-384

The marriage of Rukminī An episode from the Telugu adaptation of the BhāgP by Bammara Potanna (vSt)

388* BAMTHIYĀ, KASTURAMALA Prak sankaracārya jaina sastrom mem srimad-bhagavadgita [Hi] In Sarasvati 58, 1957, pp 225-228

»The BhG in pre śamkara Jaina scriptures « [source] Callewaert/Hemraj (PS)

389* [BANDYOPADHYAYA, SYĀMAKĀNTA] VANDYOPĀDHYAYA, ŚYAMAKANTA Bhagabadgitā [Beng] Calcutta 1919

Bengali commentary [source] Callewaert/Hemraj, p 383 (PS)

390 BANERJEA, AKSHAYA KUMAR Gita and Yoga Vasishtha [Engl] In PBh 57, 1952, pp 53-56 and 108-111

Both texts agree on the necessity of establishing a harmony between *jnana* and *karman* (AM)

391 BANERJEA, JITENDRA NATH The development of Hindu iconography [Engl] 2nd ed , revised and enlarged Calcutta University of Calcutta, 1956 - 37, 653 pp , frontispiece, 48 b/w pl , preface, appendices, bibliography, index, errata - 1st ed 1941

Like T A. Gopinatha Rao s »Elements of Hindu iconography« a standard work on the subject Chapter titles ch 1 Study of Hindu iconography, ch 2 The antiquity of image worship in India, ch 3 The origin and development of image worship in India, ch 4 Brahmanical divinities and their emblems on early Indian coins, ch 5 Deities and their emblems on early Indian seals, ch 6 Icono-plastic art in India - factors contributing to its development, ch 7 Iconographic terminology, ch 8 Canons of iconometry, ch 9 Cult icons - *vyantara devatas*, ch 10 Cult icons - Visnu and Surya, ch 11 Cult icons - Siva and Sakti, ch 12 Miscellaneous and syncretistic icons Refers to AgP, BhG BhāgP, BrP, BVP, DBhāgP, GaP, HV, KaP, LiP, MBh, MtP, PdP, Rm ŚaP, ŚiP, VāP, VmP, VarP, VDhottP, ViP (AP)

[quoted passages] DBhāgP (VaVā) 1,3 26-33, VDhottP 3

392 BANERJEA, J[ITENDRA] N[ATH] Hindu iconography I-III [Engl] In JISOA 13, 1945, pp 55-129, and 14, 1946, pp 1-74

Part I deals with Visnu part II with the *vyuhas* and *vibhavas* (or *avatāras*) of Visnu, part III with other forms and minor *avataras* of Visnu, Garuda and the *āyudhapurusas* (personified weapons) The study is based on epigraphy, archaeology, Vedic texts, MBh, BhG, Vaikhānasāgama, Hayasirsa Pāñcarātra, MtP, VDhottP, Rūpa mandana, AgP, and ViP (vSt)

393 BANERJEA, J[ITENDRA] N[ATH]: Lakulīśa – the founder or the systematiser of
the Pāśupata order [Engl.]. In: PIHC 14, Jaipur 1951, pp. 32–36.
Conclusion: Lakulīśa re-organised and systematised an already existing Śaiva order.
(vSt)

394* BANERJEA, JITENDRA NATH: Medieval Viṣṇu images from Kashmir and
some Viṣṇudharmottara-passages [Engl.]. In: PIHC 4, Lahore 1940,
pp. 61–64.

395 BANERJEA, J[ITENDRA] N[ATH]: Myths explaining some alien traits of the
North Indian sun icons [Engl.]. In: IHQ 28, 1952, pp. 1–6.
Adduces passages on the *udīcyaveśa* (northern dress) of the sun god from BṛSa,
VDhottP, MtP, MBh, MkP, and BhvP (vSt)

396 [BANERJEA, JITENDRA NATH:] BANERJEE, J. N.: The Paurāṇic account of
Ṛṣabhadeva and Buddha [Engl.]. In: PIntCO 26,3(1), New Delhi 1964.
Poona: Bhandarkar Oriental Research Institute, 1969–1970. – pp. 175–177
[quoted passages] BhāgP 1,3, 5,4–6; 6,8 19, ViP 3,17–18.

397 BANERJEA, J[ITENDRA] N[ATH]. Paurāṇic and Tāntric religion: early phase
[Engl.]. Calcutta: University of Calcutta, 1966 - 14, 188 pp. (Centre of
Advanced Study in Ancient Indian History and Culture, University of
Calcutta, Lectures and Seminars, No. II-A, Lectures).
Presentation from a historical point of view in six lectures. The first lecture gives an
»introductory discussion on the evolution of the religious systems« by surveying
Vedic and pre-Vedic religion, development of Upaniṣadic thinking, emergence of the
element of *bhakti*, etc ; stress is laid on the fact that Hinduism is of a composite
nature· »If a careful analysis is made of the final shape [Hinduism] took in
subsequent ages, different strands can be recognised in the developed forms of its
various constituents .. But, in all these developments, it was the one-souled
devotion (*ekātmikā bhakti*) of the different groups of adherents to the various cult-
deities, which played the most important part « Lectures 2 and 3 trace the historical
development of early Viṣṇuism, lectures 4 and 5 that of early Śivaism, and lecture 6
is devoted to a discussion of (a) the early phase of Śakti worship and Tantrism, (b)
sun worship, and (c) the »minor cults« of Kārttikeya and Gaṇapati Parts (b) and (c)
of this last lecture extend beyond the »early Purāṇic phase« and trace their themes
down to recent times. (F)
[quoted passages not included].
[reviews] Majumdar, A[soke] K[umar]. In· BhV 27, 1967, pp. 115–117.

398* BANERJEA, J[ITENDRA] N[ATH]: The phallic emblem in ancient and mediae-
val India [Engl.]. In: JISOA 3, 1935, pp. 36–44.

399 [BANERJEA, JITENDRA NATH.] BANERJEE, JITENDRA NATH: The representa-
tion of Surya in Brahmanical art [Engl.]. In: IA 54, 1925, pp. 161–171, 2 pl.
Also refers to iconographic passages of Purāṇas. (KPG)
[quoted passages:] AgP (VaVā) 51.3; VDhottP 3,45.1–8; 3,68.2–11.

400 BANERJEA, J[ITENDRA] N[ATH] Some aspects of Śakti worship in ancient India [Engl] In PBh 59,3, 1954, pp 227-232

401 BANERJEA, JITENDRA NATH Some folk goddesses of ancient and medieval India [Engl] In IHQ 14,1, 1938, pp 101-109

Discusses the account of the *rakṣasī* Jarā in MBh (Calcutta 2,18 1-6), who seems to have been worshipped for bestowing prosperity, and of Jyeṣṭhā in LiP, as examples of types of deities »belief in whom is ingrained in the folk mind« Deals also with the description of the origin of Skanda in MBh 3,217 and 3 28 50 (AM)

[quoted passages] MBh (C) 2,18 1-6, 3 28 50, 3,217

402 BANERJEA, J[ITENDRA] N[ATH] Śrīmad Bhāgavata, the place of its origin [Engl] In IHQ 27, 1951, pp 138-143

After discussing passages from BhāgP and BhāgavataMā the author concludes that the BhāgP was composed in Southern India, most probably in the Pāndya country (vSt)

403 BANERJEA, J[ITENDRA] N[ATH] Surya Ādityas and Navagrahas [Engl] In JISOA 16, 1948, pp 47-102

Iconographical study (AM)

404* [BANERJEA, JITENDRA NATH] BANERJEE, J N Two couplets from Śrīmad-Bhagavata and their importance [Engl] In PIHC 19, Agra 1956, pp 93-96

405 BANERJEA, JITENDRA NATH A »Viṣnudharmottara« passage and the »so-called trimūrti« of Elephantā [Engl] In ArAs 3, 1956, pp 130-133

Quotes VDhottP 3,48 1-20 (VePr ed) in order to support his interpretation of the *trimurti* »relievo sculpture« of Śiva at Elephanta, which »really illustrates one of the composite aspects of Śiva in which his two-fold forms *ghora* (terrific) and *saumya* (pacific) and his consort Umā are represented by the three faces of the sculpture « (AM)

[quoted passages] VDhottP (VePr) 3 48 1-20

406 BANERJEA, PRAMATHANATH Public administration in ancient India [Engl] Delhi Indian Reprints, 1973 - 11, 316 pp

Reprint of an older text (unfortunately without any indication of the original date) - Of Epic/Purānic literature, the MBh and AgP material is used Deals with 1 introductory, 2 the structure of society 3 the territory of the state, 5 the system of government, 6 political divisions, 7 the king, 8 assemblies and councils 9 the ministers, 10 the subordinate executive, 11 legislation, 12 the administration of justice, 13 public finance, 14 foreign relations, 15 military organisation, 16 conquest and defence, 17 public works, 18 industry and commerce, 19 religion, 20 local government - »The object of this book is to give within a small compass all the important facts relating to the administrative system of ancient India To make the account complete, a few of the political ideas of the early Hindus have been briefly noticed here The period mainly dealt with in this work is the millennium 500 B C to 500 A.D., but occasionally references have been made to earlier and later periods.« (F)

[quoted passages.] AgP 148.2; 220; 222; 225; 227; 233; 235; 241.12; 241.16-17; MBh 1,141.25; 1,141.27; 1,141.32; 1,207.27-51; 2,5.38; 12,59.28; 12,59.70; 12,59.78; 12,63.28; 12,68.8-31; 12,68.40-41; 12,69.24; 12,69.33-41; 12,71.10; 12,72.10; 12,78.36; 12,80.25-27; 12,96.2; 12,96.10; 12,96.27-29; 12,100.11; 12,100.21-23; 12,100.32-41; 12,160.24-25; 12,188.10.

407 [Banerjee, Adris:] Banerji, Adris: Foreign elements in Hindu ritual and practice [Engl.]. In: IHQ 28, 1952, pp. 257-264.

On the non-Aryan origin of stone cults, including the *liṅga* cult. Quotes from ṚV, ViP, SkP, VāP. (vSt)

[quoted passages:] SkP 4,62.94; VāP 88.25-33.

408 Banerjee, Adris: Liṅgams of Jalpāiguri [Engl.]. In: Our Heritage 14,1, January-June 1966, pp. 13-22.

Some of the *liṅgams* in temple ruins around Maināguri in Jalpāiguri district, West Bengal, belong to the class of *acala liṅgams*, i e. they are natural rocks. Jatileśvara in the village of Purvadehā is identified with Jaṭeśvaraliṅgam of SkP, Jalpeśvara (Jalpeśa) is located not in Central India but in the foot-hills of the Himālaya, the region called Mahākālavana. These stones are said to have been worshipped by the Kirātas (»the mongoloid people are referred to as Kirāta in Sanskrit literature« p. 21). (PS)

[quoted passages.] KāP 77 51; SkP 5/1,28, 5/1,66.

409* Banerjee, A[sit] K.: Gītā and Yoga-vāsishtha [Engl.]. In: PBh [57], January-February 1952.

410 Banerjee, Manabendu: Devīpurāṇa on Indian art [Engl.]. In: Purāṇa 26,1, January 1984, pp. 11-20.

»The Devīpurāṇa is one of the so-called *upapurāṇas* and deals mainly with variform means of worshipping Devī (Great Goddess) and her extraordinary exploits .. The nucleus of this Purāṇa is the overlordship of demon Ghora and his annihilation by the Great Goddess. It includes sporadic references to various aspects relating to works of art.« Concludes. »The references to the structural and sculptural art show that this work has tried to exploit the technical achievements of previous centuries, but as it dwells mainly on imaginative and superhuman themes, we are left in the lurch to find out any visual demonstration of the temples and images of which this Purāṇa is again and again very vocal Due to the reason that sculptural and building examples of pre-Muslim period are rarely found in the eastern part of India, no specific characteristic of art belonging to Bengal and its adjacent territory can be attributed to the descriptions of temples, images, cities and forts as we find in this Purāṇa.« (F)

[quoted passages:] DevīP (VaVā) 1.28; 1 36; 1.42-43; 1 45; 2.53-54; 2 62-63; 4.29; 4.37, 7.28; 11 26; 12.4-5; 12.9; 22.9, 22.10; 23.12-15, 25.3; 26 1; 30.5-6, 30.12; 31.2-3; 31.4; 32 16; 32.19; 32 19-37; 32.20; 32 24; 32.32-33, 34.1-2; 35.8; 35.13-14; 35.32; 50.30-34; 50.39-60; 50 40-41; 50.43-44; 50.46; 50.53; 50.57; 50 90ff; 60 27, 67.15-21; 72.14-20; 72.22-24; 72 25; 72.53; 90.24; 91.37-39; 93.65; 93 72; 94.9; 98 85-91.

411 Banerjee, Manabendu: Devīpurāṇoktam bhāratīyakalāvivaraṇam [Skt.]. In: Purāṇa 26,1, January 1984, *saṃskṛta-khaṇḍaḥ*, pp. 16-17.

Sanskrit summary of the author's »Devīpurāṇa on Indian art« (same volume, pp 11-20) For commentary see separate entry (F)

412 BANERJEE, MANABENDU. *Matsya Purāṇa chapters on Indian architecture and sculpture* [Engl] In: *Purāṇa* 21,1, January 1979, pp. 64-71.

Short survey of the relevant chapters. (F)

[quoted passages] MtP 254 2, 255 17, 255 20-21, 256 2, 258.5-6, 258 20-21, 260 40-41, 261 1-3

413* BANERJEE, NANIGOPAL: A new light on Durgotsava [Engl] In: IHQ 31,3, [1955], pp. 227-231.

414 BANERJEE, NARAYAN CHANDRA. Politics and the political history in the Mahābhārata [Engl] In. IHQ 1, 1925, pp. 94-99, 323-330, and 489-500

415 BANERJEE, P[RIYATOSH]: Early Indian religions [Engl] Delhi: Vikas Publishing House, 1973 - 12, 241 pp

418 BANERJEE, P[RIYATOSH]: Some observations on the so-called theory of the Brahmanical revolution under Puṣyamitra Śuṅga [Engl.]. In: JASCalcutta (3rd series) 19,2, 1953, p. 145–149.

The author does not believe in a Brahmanical revolution but thinks that Puṣyamitra belonged to a brahmin family with *kṣatriya* professional tradition. Such *brahma-kṣatriya* or *kṣatropeta-dvijātayaḥ* families are repeatedly mentioned in the Purāṇas. Other families of this type are the Kāṇvas, Śātavāhanas, Vākāṭakas, Pallavas, and Kadambas. (vSt)

419 BANERJEE, SATYA RANJAN: The characteristics of Prakrit in the Viṣṇudharmottara Purāṇa [Engl.]. In: BPhSCalcutta 2, 1961: Gurupūjāñjali to Prof. S. K. Chatterji. Calcutta 1961. – pp. 124–130.

420* BANERJI, BABU DHANAPATI: The evolution of Rudra or Mahesha in Hinduism [Engl.]. In: QJMS (N.S.) 10, 1919–1920, pp. 221–247.

421 BANERJI, MANGOBIND: Aryan attitude to female deities [Engl.]. In: JBORS 25, 1939, pp. 15–33.

422 BANERJI, SURES CHANDRA: Aspects of folk-lore in Sanskrit riddles [Engl.]. In: Our Heritage 24,1, January-June 1976, pp. 1–21.

The article consists of an introductory note which points to the »important position« of riddles in MBh and their definition and classification in VDhottP (no references given), and of sample translations of riddles and answers including Yudhiṣṭhira's answers to the questions of the Yaksa (p 6–8) from Vanaparvan (PS)

[quoted passages] MBh (cr ed) 3,297, MBh 1,1 77–83.

423 [BANERJI, SURES CHANDRA:] BANERJEE, S C.: Bhāratavarṣād bahiḥ purāṇasya prabhāvaḥ [Skt.]. In: Purāṇa 25,1, January 1983, *saṃskṛta-khaṇḍaḥ*, pp. 17–18.

Sanskrit summary of the author's »A note on Purānic influence outside India« (same volume, pp 147–149). (F)

424 BANERJI, SURES CHANDRA: A companion to Sanskrit literature: spanning a period of over three thousand years, containing brief accounts of authors, works, characters, technical terms, geographical names, myths, legends and twelve appendices [Engl.]. Delhi: Motilal Banarsidass, 1971. – 16, 729 pp.

Dictionary, very useful (generally reliable) for general information Consists of 6 parts 1. authors, 2. works, 3 characters, 4 technical terms, 5. geographical names, 6. principal figures in myths and legends, each part is alphabetically arranged, each article gives basic information on the subject in question and bibliographical data on principal literature. – There are added 12 appendices which contain useful material in a very concise manner. 1. important dates (concerning the history of Skt. literature), 2 contribution of Western scholars to Skt. language and literature, 3 influence of Skt outside India, 4 Skt works of India based on the Epics, 5. contribution of Muslims to Skt literature, 6 contribution of women to Skt. literature, 7 a classified list of Skt. works, 8 list of important series publishing Skt texts, studies and translations, 9. contribution of Buddhists to Skt. literature, 10 contribution of Jainas to Skt. literature, 11. a note on Indian palaeography,

12 eras and chronograms in Skt - Finally, a select bibliography (on indology) and a list of addenda are added (F)

425 BANERJI, SURES CHANDRA Cultural heritage of Kashmir a survey of Kashmir's contribution to Sanskrit literature [Engl]. Calcutta Sanskrit Pustak Bhandar, 1965 - 12, 180 pp

In particular, chapter 5 (»poetical compositions«) accounts for the influence both Rm and MBh have exerted on Kashmir Skt literature part (c) deals with »court epics« (e g Ksemendra s Bhāratamanjarī) part (d) with »devotional poems« (e g the Devināmavilāsa whose authorship seems to be somewhat uncertain), part (e) with anthologies (*subhasita*-collections e g that of Vallabhadeva) The 6th chapter gives a survey of »philosophical and religious literature« (a) *agamasastra* (b) *spandaśāstra*, (c) *pratyabhijnaśastra* Appendix I gives the »minor poets of Kashmir« with brief data on biography and literary fragments (in *subhasita*-collections etc), and appendix III contains »a classified list of the Sanskrit works of Kashmir«, giving titles and authors (F)

426 BANERJI, SURES CHANDRA Epistles and documents in Sanskrit [Engl] In Our Heritage 25,2, July December 1977, pp 1-20 [separate pagination]

After defining the letter as a literary genre and discussing its place in Sanskrit literature the second part of the paper gives the Sanskrit text and English translation of some samples which include a passage from BhāgP and one from PdP Kriyāyogasāra (reference is to »p 35«, verses 103-109 but the edition used is not indicated) (PS)

[quoted passages] BhāgP 10,52 37-43

427 BANERJI, S[URES] C[HANDRA] The Great Epics [Engl] In The cultural heritage of India 2nd ed Vol 5 1978 - pp 49-63

428 BANERJI, SURES CHANDRA Indian society in the Mahābhārata based on smrti material in the Mahābhārata [Engl] Varanasi Bharata Manisha, 1976 - 8, 376 pp, bibliography, footnotes, glossary, index (Bharata Manisha Research Series 7)

Consists mainly of a collection of relevant MBh passages and a study based on these Includes a glossary of technical terms and difficult words and a select bibliography [source] Buddruss, Georg [Review] (F)

[reviews] Buddruss, Georg In ZDMG 128, 1978, p 215 - Dandekar, R[amachandra] N[arayan] In ABORI 61, 1980 p 279

429 BANERJI, S[URES] C[HANDRA] A note on Puranic influence outside India [Engl] In Purāna 25,1, January 1983, pp 147-149

Short remarks, without references (F)

430 BANERJI, SURES CHANDRA Popular life and beliefs as reflected in the Purānas [Engl] In Purāna 22,1, January 1980, pp 23-26

Some remarks concerning goblins, black magic, rites for pacifying angry planets, etc, and crimes, taxation, slavery and other components of Purānic economic life (F)

[quoted passages] AgP 1 40, 223 23, 223 25-29, 253 66, 263 78, 315, MtP 228, 243,

VaP 8.163–171; 57.51–53; 69.271; 69.273; 69.281–288; 86.1–12; 88.85–89; VDhottP 2,61.53–56; 2,61.60–61.

431 BANERJI, SURES CHANDRA: Purāṇic basis of the Bengal smārta vratas [Engl.]. In: Siddha-bhāratī ... in honour of the 60th birthday of Dr. Siddheshwar Varma. Part 1. ... 1950. – pp. 218–224.

432* [BANERJI, SURES CHANDRA:] BANERJEE, S. C.: Purāṇic basis of the vratas mentioned in Bengal smṛti [Engl.]. In: IC 13, 1946, pp. 35–44.

433* [BANERJI, SURES CHANDRA:] VANDYOPĀDHYĀYA, SUREŚACANDRA: saṃskṛta sāhitye bāṅgalīra dāna [Beng.]. Calcutta: saṃskṛta Pustaka Bhāṇḍāra, B.S. 1369 [A.D. 1962].

The contribution of Bengal to Purāṇa literature is dealt with on pp. 209–237. [source] Rocher, p. 73. (AP)

434* BANERJI, SURES CHANDRA: Smṛti material in the Mahābhārata: being a collection of verses which are important from the sociological point of view. Vol. 1 [Skt.] Calcutta 1972. – 7, 5, 576 pp.

Collection of *smṛti* material mainly from MBh 12 and 13, arranged according to the topics *ācāra, prāyaścitta, vyavahāra* and *rājadharma*. Contains four appendices tīrthas mentioned in the MBh; glossary of technical terms and difficult words, passages from the MBh quoted in the *smṛti-nibandhas*, verses common to this collection and the Manusmṛti. [source:] Srinivasan, S. A.: [Review] (F)

[reviews:] Srinivasan, S. A.: In: ZDMG 124, 1974, pp 190–191 – Bedekar, V. M.: In ABORI 53, 1972, pp. 300–302. – Sternbach, Ludwik: In: JAOS 94,2, 1974, pp 252–255

435 BANERJI, S[URES] C[HANDRA]: Vyavahāra portion of the Agni Purāṇa [Engl.]. In: Purāṇa 20,1, January 1978, pp. 38–56.

Considers the *vyavahāra* portion of the AgP to be »indispensable for a study .. of the evolution of secular Hindu law« Contains discussions of. sources (especially Yājñavalkyasmṛti); summary of the contents; main points of difference between the *vyavahāra* chapters of the AgP and the Vyavahārādhyāya of the Yājñavalkyasmṛti Adds the following tables. verses of the Yājñavalkyasmṛti missing in the AgP; concordance of AgP and Yājñavalkyasmṛti, verses of the AgP not occurring in Yājñavalkyasmṛti; concordance of the *vyavahāra* verses of the AgP and the stanzas of the Nāradasmṛti (F)

[quoted passages] AgP 253–258.

436* BANERJI-SASTRI, A.: Ancient Indian historical tradition [Engl.]. In: JBORS 13, [1927], pp. 62–79.

437* BANERJI-SASTRI, A.: The asuras in Indo-Iranian literature [Engl.]. In: JBORS 12,1, March 1926, pp. 110–139.

438 BANERJI-SASTRI, A.: The Nāgas [Engl.]. In: ABORI 18,4, 1937, pp. 338–350, fig.

Deals with the identification and location of various Nāga dynasties that are mentioned in the Purāṇas and other works. (SD)

439* BANERJI-SASTRI, A. A palm-leaf manuscript of Visnupurana dated 1464 A D (with plate) [Engl] In JBORS 24, 1938, pp 164-165, 1 pl

440 BAPAT, G V An army on the march [Engl] In JASBombay (N S) 39-40, 1964-1965 Dr Jose Gerson da Cunha memorial volume 1967 - pp 231-237

» the poet of the Rm describes, in *sargas* 3 and 4, of the Yuddhakānda, the movement of an invading army Scrappy though the information is, it provides some matter for thought and shows that in the poet s days, there was some accepted technique of war « (F)

[quoted passages] Rm (GiPr) 2,80 8, 6,3 3-4, 6,3 10-16, 6,3 19-22, 6,4 9-13, 6,4 15-20, 6,4 26-28, 6,4 30-35, 6,4 38-39, 6,4 58-59, 6 4 63-64, 6 4 68, 6,4 86, 6 4 88, 6,4 90-91, 6,4 100-102, 6 4 107, 6,5 2

441 BAPAT, G V The contribution of an adhyāya in the Skandapurāna to literary criticism and rasa theory [Engl , Skt] In JASBombay (N S) 47-48, 1972-1973, pp 25-44

Deals with ch 4 of the Vaisnavakhanda of SkP, which contains observations on the recitation of the BhāgP The text is given in the appendix (AM)

442 BAPAT, G V Hunting - a royal sport in ancient India [Engl] In JASBombay (N S) 49-51, 1974-1976, pp 23-29

Hunting as a royal sport is often referred to in Epics and Purānas Detailed accounts of organised hunts are, however, rather scarce A fairly long account of king Iksvāku s boar hunt is found in PdP 2,42-45, which is discussed with reference to the poet s handling of the episode, the animal s side of it, the hunter s side of it, and the conclusion it leads to regarding the sport Additional information is gleaned from MtP, Rm, BrP (vSt)

[quoted passages] PdP 2,19 21, 2,42-45, BrP 80 6-9, Rm 1,3 5, 2 63 11-24, 6,107 7, MtP 208 23, 216 40, 218 17-22

443 BAPAT, G V Madhu drinking an interesting episode and problem from the Rāmāyana [Engl] In BDeccanCRI 25, 1966, pp 59-64

Speculative discussion of the incident of the Vānaras in the *madhu vana* (JLB)

444 BAPAT, G V Vālmīki's concept of the brahmāstra [Engl] In JASBombay (N S) 41-42, 1966-1967 Prof H D Velankar memorial volume 1968 - pp 97-103

Starting from anthropological considerations about man s natural need for weapons as means of defence and offence, the author deals with *brahmāstra* as a »concept of the ideal weapon« in Rm In contrast to *śastras* or ordinary weapons the Rm speaks of *astras* as a type of weapon of much higher destructive potential Its use is described as producing a kind of light and heat energy capable of penetrating even the body of an enemy like certain types of rays »employed in medicine today« According to the author Vālmīki s concept of *brahmāstra* expresses the idea of a hero »completely independent of machines and other people To know the *brahmāstra* is to rule the world« (AK)

[quoted passages] Rm (GiPr) 1,27, 1 27 22-27, 1,28 11-12, 1,55, 1,56.15-20, 5,38.28, 5 38 34-35, 5 48, 5,48 39, 5 48 44, 6 21, 6 21 25-35, 6 22 6,73, 6,73 58, 7 25, 7,30

445 BAPAT, P. V.: Buddhist dhyānas in the Mahābhārata [Engl.]. In: IndS (Delhi) 3,1-2, December 1974: A. D. Pusalker commemoration volume ... 1974. - pp. 1-5.

446 BAPAT, P. V.: Dhammapāla and the Bhagavadgītā [Engl.]. In: IHQ 13, 1937, p. 720.

447• BARBORKA, GEOFFREY: Bhagavadgītā for the Western world: message of the ›Pearl of the Orient‹ [Engl.]. Theosophical Publishing House, USA, 1968. - (Quest Books).

448• BARBORKA, GEOFFREY: Gods and heroes of the Bhagavadgītā: a brief description of the mythology of ancient India as contained in the Bhagavadgītā, including technical terms and explanations in the light of theosophy [Engl.]. Point-Lima (Calif.): Theosophical University Press, 1941.

449• BARNETT, L[IONEL] D.: Mount Meru on ancient Indian coins [Engl.]. In: IA 58, 1929, p. 20ff.

450• BARNETT, L[IONEL] D.: Political history of India [Engl.]. In: CalcuttaR (3rd series) 10, January-March 1924.

A review of H. C. Raychaudhuri »Political history of ancient India« 1st ed. 1923. Deals also with the historical value of *Purāṇas*. [source:] Rocher, p. 121. (AP)

451 BARNETT, L[IONEL] D.; KEITH, A[RTHUR] BERRIEDALE: The negative a with finite verbs in Sanskrit [Engl.]. In: JRAS 1906, pp. 722-723.

Starting from the »tentative suggestion that *asakad* in the KathU 6.4 may be the negative *a* with the subjunctive *śakad*« Barnett argues that the »negative *a* before finite verbs is found in the MBh and plenty of respectable later writings, not to speak of Pali and Prakrit ...«. - Keith rejoins: »In view of the absolute uncertainty of the date of the passages of the MBh, to which reference is made, it is not possible to prove for Sanskrit that the use is pre-Pāṇinian, for the later writers no doubt conceived the *vārttika* as being sufficient justification, and I am afraid that it is premature to argue from the Pāli or Prākrit examples.« (F)

452 BARTH, AUGUSTE: Deux chapitres du Saurapurāṇa [Fr.]. In: Mélanges Charles de Harlez. Recueil de travaux d'érudition offert à Mgr. Charlez de Harlez à l'occasion du 25. anniversaire de son professorat à l'Université de Louvain 1871-1896. Leyde 1896. - 14, 403 pp. - pp. 12-25.

Deals with chapters 38-40 of the SauP which contain »the well known attack on [the philosopher] Madhva« and which are regarded as interpolations by most of the scholars. The author »stands alone in not believing in an interpolation, even though he does not have a high opinion of the chapters«. [source:] Rocher, p. 221. (AK)

[quoted passages:] SauP 38-40

453• BARTH, AUGUSTE: Inscriptions du Cambodge [Fr.]. Paris: Imprimerie Nationale, 1885. - (Notices et Extraits des Manuscrits de la Bibliothèque Nationale, Tome 27, 1ère partie, 1er fascicule).

Deals (p 28-31) with »a Cambodian inscription of the beginning of the seventh century A.D [which] mentions that a certain Srīsomaśarman presented to a temple ›the complete Bhārata, together with the Rm and the Purāna,‹ and he arranged for these texts to be recited every day, without interruption« [source] Rocher, p 78 (SD)

454 BARTH, AUGUSTE The religions of India [Engl] Wood, J [tr] 3rd ed London Kegan Paul, Trench, Trubner, 1891 - 24, 309 pp - London Kegan Paul, 1879 - London 1882 - 5th ed 1921

Refers in his exposition of the history of Indian religion and of the branches of Hinduism also to the Purānas (AZ)

455 BARTH, A[UGUSTE] [Review articles on Joseph Dahlmann Das Mahābhārata als Epos und Rechtsbuch] [Fr] In JS (3e serie) 1897, pp 221-236, 321-337, and 428-449 - Reprint in Barth, Auguste Oeuvres de Auguste Barth Tome IV Paris 1918 - pp 347-403

After a full survey of previous scholarship on the MBh, Barth provides a comprehensive and well reasoned rebuttal of Dahlmann s thesis of the unity of the Epic, concentrating mainly on the evidence for its growth and development (JLB)

456* BARTOLI, E Devimāhatmyam [It] In Rivista Indo-Greco-Italica 1,2, 1917, pp 101-108

» particular attention is laid on the story itself rather than on the analysis of the context from which the fable is taken The author limits himself to report some general notices about the well known DeviMā and to translate ch 5-6 Moreover he develops some hypothesis about the relations between the MkP and the MBh, even if the approach to these problems is not developed in a rigorous way « [source] Piano/Spera In Purāna 22,2, July 1980, pp 129-130 (F)

457* BARUA, ANUNDORAM Ancient geography of India [Engl] Reprint Gauhati 1971

458 [BARUA, ANUNDORAM] BOROOAH, ANUNDORAM Prosody [Skt, Engl] Saikia, C P [ed] Reprint Gauhati Publication Board, Assam, 1975 - 9, 94, 167, 89, 15 pp - 1st ed 1877

The editor s preface states »Beginning with explanations and discussions of the various definitions of metrical terminology, Anundoram has devoted himself in this book to descriptions of the characteristics and the nature of Sanskrit metres Afterwards he has mentioned the names of 128 Vedic metres and has scanned their measures - together with their illustrations He has next passed on to a discussion of the metrical forms the division of letters and the characteristics of the Sanskrit metres used in ancient poetical works He has introduced all the known Sanskrit metres together with illustrations These are followed by discussions on irregular metres and rhymed verse The last part of the book contains a reprinting of the Āgneya Chandahsāra and the annotated Vrttaratnākara, and Borooah s own brief annotations« - The text seems to include a great number of Epic examples, but the editor has failed to reprint also the table of abbreviations, so the volume abounds with enigmatic references like »Śi IV 41« or »B XII 87« or, simply, »P h « On the whole, the work has very much the character of a reference book, the explanations

added to the Skt. examples are very concise and technical. This applies also to the author's preface, which surely cannot serve as an introduction for beginners. The book was originally intended to form »volume X of Anundoram Borooah's projected 12-volume ›A comprehensive grammar of the Sanskrit language‹« (editor's introduction), which fact may perhaps account for its tabular and sometimes terse features. (F)

459 BARUA, B[ENI] M[ADHAB]: The common ancestry of the pre-Ahom rulers and some other problems of the early history of Assam [Engl.]. In: IHQ 23,3, September 1947, pp. 200–220.

An attempt to reconstruct early Assamese history on the basis of Epic, Purāṇic, Tāntric and other literary sources. (vSt)

[quoted passages not included].

460 BARUA, BENIMADHAB: Gayā and Buddha-Gayā. Vol. 1–2 [Engl.]. Reprint: Varanasi: Bhartiya [sic] Publishing House, 1975. – Vol. 1: [Book 1:] Early history of the holy land / Pre-Buddhistic history of Gayā. – 13, 280 pp. – Vol. 2: Books 2–5: Old shrines at Bodh-Gayā. – 8, 128 pp., 76 fig. – Original ed.: Vol. 1: 1931. – Vol. 2: 1934. – (Indian Research Institute Publications, Fine Art Series, Nr. 4).

». by Gayā we are to understand that portion of the ancient kingdom of Magadha which was covered by Gayākṣetra as distinguished from Magadhakṣetra ... we are to present a picture of this ancient holy place chiefly as it is said to have been found by Prince Siddhārtha of Kapilavāstu .. in Eastern India in the 6th century B.C., giving a sketch of its subsequent history from the time of Aśoka down to the Pāla period and after.« Besides the study of Buddhist literature, the book includes a close examination of the GayāMā of the VāP (p. 57–81) and of Gayā in MBh and SkP. The author's discussion of the antiquity of the GayāMā arrives at the following conclusion: » .. the GayāMā as a propagandist manual of the Gayāwāl Brahmins cannot be regarded as dating anterior to the 13th or 14th century A.D.«, but there is an »earlier version of the Gayāmāhātmya« that can be found in MBh 3,84 and 95 (text and Engl. translation of these chapters are added), discussion of which leads to the following results: » ... the Epic eulogium is post-Kushāṇa, i.e. posterior in date to the iconic representation of the Buddha. Our Epic authority has nothing whatever to say about the decay of the place and the miseries of the Brahmins of Gayā or the curse of Brahmā as alleged in the later eulogium to have brought them about. On the contrary, the episode of the royal sage Gaya, son of Amūrtarayas and of his famous sacrifice reads in the glowing letters of prosperity. Again, there is no fantastic attempt at deriving the name of the city of Gayā from King Gaya and the name of Gayākṣetra from the demon Gayāsura. The spelling of the name of the main hill is markedly Gayaśira, and not Gayāśira. Although the Gayā of the Epic is a holy land for the Hindu pilgrims to offer the cakes of rice to the departed ancestors, no great emphasis is yet laid on the importance of the particular ceremony and of the officiating priests neither.« As to the SkP, the »main interest of this Purāṇa account lies in the fact that it definitely connects the representation of Viṣṇu's footprint with the Vedic astronomical allegory of *tripādavikrama* of Viṣṇu«. – The second volume (which differs in size from Vol. 1) is entirely devoted to a description of the »old shrines at Bodh-Gayā«, divided into four »books«: 1. general description (of the site and the shrines), 2. inscriptions, 3. bas-reliefs and

art, 4 plates In this volume, there are only two incidental references to VDhottP, in Kramrisch s translation (F)

[quoted passages] AgP 114-117, 114 33-41, 115 17-33, 115 42, 116 27-28, BhG 15 1, MBh 2,20 29-30, 3,82 83, 3,82 97, 3,84 82-103, 3,85 12, 3,86 11, 3,95 9-29, PdP SrstiKh 26, PdP UttaraKh 160, Rm 2,107 11, SkP 6 24 7-8, VaP 100 7-29, 105 3, 105 7, 105 10, 105 18-19, 105 29-30, 105 38, 105 40-41, 105 44, 105 47-48, 106 32-33, 106 63, 106 65, 106 72-78, 106 83-86, 108 67-69, 108 73-74, 109 7, 109 16-17, 110 6, 110 27-28, 111 16, 111 21, 111 23, 111 26-27, 111 41-42, 111 44-45, 112 1-67

461 BARUA, BENIMADHAB A history of pre-Buddhistic Indian philosophy [Engl] Reprint Delhi Motilal Banarsidass, 1970 - 24, 444 pp - Previous ed 1921

Pages 198ff deal with »Epic views of *kala*« [source] Long, Bruce J Death as a necessity and a gift , p 95 (PS)

462 BARUA, B[ENI MADHAB] Vālmiki as he reveals himself in his poem [Engl] In Sir Asutosh Mookerjee silver jubilee volumes Vol 3 Orientalia Part 1 Calcutta Calcutta University, 1922 - pp 391-414

Barua first distinguishes three ways of judging or appreciating a poem - scholastic or critical, psychological or psychogenetic, and historical - and then declares that he will adopt the psychological standpoint He next mentions the doubts raised about the authenticity of the Bāla- and Uttarakandas and argues for the retention of parts in particular the banishment of Sītā without any detailed reasoning Remarks on the picture of Vālmīki gained from the Bāla- and Uttarakāndas are then followed by some speculations on Vālmīki s social and moral status and views, illustrated by quotations from Griffith s translation (JLB)

463 BARUA, B[IRINCHI] K[UMAR] A cultural history of Assam early period Vol 1 [Engl] Nowgong, Assam Barooah, 1951 - 16, 223 pp , 35 pl , map

Covers the »early Christian eras till the 12th-13th century A D « »The major portion of the materials utilised in this book has been collected principally from inscriptions contemporary literature and travellers accounts « Among the »contemporary literature« reference is made to Epics and Purānas, especially to KāP The seven chapters deal with 1 physical background and literary tradition of early geography, 2 sketch of political history 3 administration, 4 economic condition 5 society 6 religion, 7 fine arts, an eighth chapter gives a short conclusion - The plates consisting of reproductions of photographs are rather blurred (F)

[quoted passages not included]

464 BARUA, BIRINCHI KUMAR History of Assamese literature [Engl] New Delhi Sahitya Akademi, 1964 - 6, 203 pp (History of Literatures 5) - Reprint Honolulu East-West Center Press, 1965 - 6, 203 pp

The introduction contains data on mentions of Assam in classical Skt literature (esp Epics), chapter 2 (»the early period«) gives an account of the Assamese adaptations of Rm and MBh (esp Mādhava Kandali s Rm translation) Chapter 3 »the Vaisnavite period«, includes, above all, an extensive discussion of Śaṅkaradeva s BhāgP translation and the same author s Rm adaptation Furthermore, this chapter gives an account of Mādhavadeva s Janmarahasya, »a small poem on the

creation and destruction of the world based on the Purāṇic theory.« The same author »also rendered the Ādikhaṇḍa of the Rm«; »one of his popular works is the Rājasūya yajña. The subject-matter of the poem was borrowed from the MBh episode of the *rājasūya* sacrifice of the Pāṇḍavas. ... Next to the BhāgP, the MBh exercised tremendous influence on the Vaiṣṇavite poets as this Epic was also considered a Vaiṣṇavite scripture. The Vaiṣṇavite poets naturally turned it into an instrument for popularisation and propagation of their own doctrines. ... Amongst the MBh poets in Assamese, Kavi Rāma Sarasvatī was the foremost. ... [he] translated the major portion of the MBh.« In this period translations of BhG and Purāṇic fragments (BhvP) can also be found. A great deal of Purāṇa translation seems to have been made under patronage of the Ahom kings (dealt with in chapter 4 and 5), activities which have touched upon almost all important Purāṇas (there is also an extensive *kāvya* literature based on Purāṇic themes). The Epics seem to have been dealt with less in this period. - The remaining chapters deal with the modern period of Assamese literature: 6. beginning of the modern period: the American Baptist mission, 7. poetry (with a separate section dealing with recent poetry), 8 drama, 9. the novel and the short story; 10 prose: general; finally, an index of proper names and titles is added. (F)

465 BARUA, B[IRINCHI] K[UMAR]: Kālikā Purāṇa on iconographical representations of some Śākta goddesses and their worship in medieval Assam [Engl.]. In: Professor P. K. Gode commemoration volume.. 1960. - pp. 1-18 [second numeration].

Collection and discussion of the materials provided by KāP, the relevant passages are presented in the original Skt »The dominant goddess referred to in the KāP is the Mahāmāyā or Ambikā. She is the Universal Mother (*mūlamūrti*) and all other goddesses are only her different manifestations « (F)

[quoted passages] KāP 36 84-87, 40 52-53; 60 31-32, 60 115-124, 61 39; 61 41; 61 43-44, 61 45-46; 61 75-82; 61 88-91; 61 92; 66.32, 67, 74, 74.94, 74 124, 74.143-144, 74.200; 75 66ff, 75 70; 75 73-74, 80 51, 80.61-63, 80.64, 81 21; 88 2

466* BARUA, KANAKA LĀL: Early history of Kāmarūpa: from the earliest times to the end of the sixteenth century [Engl.]. Shillong: The author, 1933.

467* BARUA, K[ANAKA] L[ĀL]: Kāmarūpa in the Mārkaṇḍeya Purāṇa [Engl.] In: JAssamRS 5,1-2, 1937-1938, pp. 8-14.

468 BARZ, RICHARD: The bhakti sect of Vallabhācārya [Engl.]. Faridabad, Haryana: Thomson Press, 1976. - 8, 264 pp., bibliography

[reviews] Vaudeville, Charlotte In: IIJ 21, 1979, pp. 55-56.

469* BASĀK, RĀDHĀ NĀTH: Philosophy of the Bhagavadgītā [Engl.] Calcutta 1888.

470 BASHAM, A. L.: The Puranas and Indian history [Engl.]. In: Prachya Pratibha 1,1, 1973, pp. 18-31.

471 BASHAM, A. L.: The wonder that was India: a survey of the culture of the Indian sub-continent before the coming of the Muslims [Engl.]. London: Sidgwick and Jackson, 1954. - Reprint: Calcutta: Rupa and Co., 1981. - Further reprints: 1982. - 1984. - 1985. - 1986. - 18, 572 pp., ill.

Deals with the Epics on pp 409-417, deals with the BhG on pp 342-345 of the Indian edition, characterizing the BhG as a basically ethical text intended as a defence of the old established order against the attacks of reformers and unbelievers (PS)

[reviews] Burrow, T[homas] In JRAS 1955, pp. 184-185 - Alsdorf, Ludwig In ZDMG 107, 1957, pp 225-227

472 BASU, ARABINDA Preface to the study of the Bhagavata Purana [Engl] Belgaum Academy of Comparative Philosophy and Religion, 1973 - 156 pp

Series of 12 lectures, from a *bhakta* point of view, intending to study »some of the very basic teachings of the BhāgP I have not dealt with any historical controversies that have raged round the book we are studying. Nor will we make any attempt at a comparative study of the Bhagavata with other great scriptures and books bearing upon the same general theme of spiritual life and its *sadhana* « Deals with 1 introduction (general remarks on the purpose of the present lectures from which the above quotations are drawn), 2 origin of the BhāgP Vyāsa Nārada dialogue - the six questions, 3 nature of reality, 4 concept of *sakti*, 5 idea of *jiva*, 6 duties of *varna* and *asrama* *karmayoga*, 7 *jnanayoga* and *bhaktiyoga*, 8 concept of *avatāra*, 9 *rasalila*, 10 the story of king Citraketu 11 Kuntī s hymn to Krsna 12 Bhīsma s discourse and hymn to Krsna, 13 the story of Prahlāda (F)

[quoted passages] BhāgP 1,1, 1 3, 1,4 5-6, 1,8-9, 2,7 6 15 16, 7,5 7-9, 7,12 14-15, 7 20, 10 29-32, 11,8

473 BASU, JYOTIRMAYEE The role of asramas in the life of the ancient Hindus [Engl] In JIH 42, 1964, pp 847-876

A study based mainly on *dharmasastras* but referring also to MBh (Śānti- and Vanaparvan) and ViP Concludes that the ideal of the *asramas* served to train a habit of goodness and peace (vSt)

[quoted passages] MBh 3,180 38, 12 11 2, 12,11 15, 12,23 2, 12 23 5, 12,59 2, ViP 3 9

474* BASU, SUDHA Bhāgabate srī krsna [Beng] Calcutta 1979

475* BATRA, S N Dasagriva or Dasanana of the Rāmāyana (the ten headed Rāvana) [Engl] In KurukshetraURJ 2,2, 1968, pp 284-296

476 BATRA, S N Dasagrīva or Daśānana of the Rāmāyana the ten headed Rāvana [Engl] In JOI 23, 1973-1974, pp 40-53

The author rejects the view that Rāvana had multiple heads emphasising the lack of references explicitly indicating this, and suggests instead that it arose from a skull or mask helmet that he wore (JLB)

477 BÄUMER, BETTINA Schopfung als Spiel der Begriff līlā im Hinduismus, seine philosophische und theologische Deutung [Ger] Munchen 1969 - 6, 172 pp

Thesis - Study from a Christian point of view The first part presents the development and textual history of the *līlā*-concept the second part deals with the philosophical interpretation of this concept as found in the writings of Śankara and Rāmānuja, and the third part »confronts« the Indian concept with the Christian

idea(s) of creation. - The 5th paragraph of the 1st part deals with Epic philosophy (i.e. BhG and Mokṣadharmaparvan); concerning the Gītā, Bäumer conludes that the *niṣkāmakarman*-concept already gives way to the later *līlā*-concept (which basically expresses the creative liberty of god); this analysis can be corroborated also in the case of the Mokṣadharmaparvan. - The 8th paragraph presents »selected texts from the Purāṇa literature« (restricted to ViP and BhāgP). *Līlā* (or *krīḍā*, respectively) in ViP and BhāgP means »motive of creation« as well as a most general notion indicating the character of divine activity. There is also a close connection between *bhakti* and *līlā*: the more god is (seemingly) »involved« in human affairs, the more the play-like character of his activity becomes apparent. - Contains bibliography (p. 151-171). (F)

[quoted passages:] BhG 3.5; 3.8; 3.16-18; 3.20; 3.24; 4.8; 4.18; 4.20; 4.25-32; 7.6; 9.9-10; 9.29; 10.8; 12.11; 18.61; BhāgP 1,1.18; 1,8.29; 1,10.24; 2,4.7; 2,8.23; 3,2.30; 3,5.22; 3,19.32; 7,7.71; 7,9.13; 8,12.40; 9,24.56; 10,13.20; 10,32.10; 10,33.16; 10,33.20; 10,33.35-37; 10,51.19; MBh 3,30; 3,187.52-53; 12,222.15-16; 12,225.1; 12,304.41; 12,305.31-32; 12,315.15; 12,316.12; 12,341 75; 12,342.100; 12,348.12; 12,350.59-60; 12,350 81-82; 12,353.1; 12,353.17-18; 12,353.22; ViP 1,1.35; 1,2.13-16; 1,2.18; 1,2.63; 1,3.1; 3,3.1; 5,7.35-40; 5,13.1-2; 5,18.48-55; 5,18.57; 6,7.70-72.

478* BAUMGARTNER, ALEXANDER: Die Literaturen Indiens und Ostasiens [Ger.]. Freiburg im Breisgau 1902.

Apparently consists of re-narrations of texts, e g. MBh. [source:] Mahabharata .. [Ger] Beer, Roland [ed] Leipzig 1982. - p 217 and 218 (F)

479 BAUMGARTNER, ALEXANDER: Das Rāmāyaṇa und die Rāma-Literatur der Inder: eine literaturgeschichtliche Skizze [Ger.]. Freiburg: Herder, 1894, 11, 170 pp. - (Ergänzungshefte zu den »Stimmen aus Maria-Laach« 62). - Reprint: Osnabrück: Biblio, 1972.

A comprehensive survey - the first of its kind - on Rm and its various adaptations in India, with successive chapters devoted to Rāma as Viṣṇu, Vālmīki's Rm (subdivided by *kāṇḍas*), its origin and period of composition, its poetic value, Rm in MBh (Rāmopākhyāna) and Purāṇas, the Rāma story as a Buddhist narrative (Dasarathajātaka), Kālidāsa's Raghuvaṃśa, Bhaṭṭikāvya, Rāvaṇavaha or Setubandha, Bhavabhūti's Mahāvīraçarita and Uttararāmacarita, later Rāma dramas (including Anargharāghava, Bālarāmāyana, Hanumannāṭaka, Prasannarāghava, Jānakīpariṇaya, and Yātrās and Chāyānāṭakas on Rm themes), Tulsīdās' Hindī Rm, Rm in other Indian vernaculars, and Rm in contemporary Indian folk-life. (JLB)

480* BAUSANI, A.: Notizia di una tradizione persiana inedita del Matsyapurāṇa della fine del secolo 18 [It.]. In: RSO 31, 1956, pp. 169-177.

Deals with »a Persian version of the MtP (end of the 18th century).... Some Englishmen encouraged translations from Skt into Persian, like J. Duncan, who founded a Skt. college in Benares for studies on Hindu law, literature and religion. On his request the complete translation of the MtP into Persian was made by the *brāhmaṇa* Gośā'in Anandghan of Delhi, resident in Benares, during the years 1791-1792. Bausani describes the manuscripts kept in the Caetani's foundation for Muslim studies. Then the author reports the text and the Italian translation of the most important part of the introduction to the translation of the MtP, written by Gośā'in After this Bausani illustrates the main peculiarities of the translation

which is divided into nine books At the end of each *adhyaya*, Gosā in Anandghan adds some verses in which he places his pen name (Hos, which means glad) Moreover he adds to the text some verses of his own, specially commenting salient passages At last Bausani reports some *slokas* of the first *adhyaya* of the Skt MtP together with Italian translation and then the Persian version also with translation. It clearly appears that the Persian version is very far from being literal and makes us think that the author could have used »rifacimenti« of the MtP *written in modern* Indian languages.« [source] Piano/Spera In Purāna 22,2, July 1980, pp 146-147 (F)

481 BAZAZ, PREM NATH The role of Bhagavad Gita in Indian history [Engl] New Delhi Sterling Publishers, 1975 - 12, 747 pp

Critical study of the social, political and moral effects of the predominance (as postulated by the author) of the BhG teachings in medieval and modern India, starting from the idea that »the time has come when we may interpret the entire Indian history from a non Brahmin stand « »The Bhagavadgītā represents only one aspect - the idealistic religious aspect - of Hindu culture A dispassionate and objective study of the BhG will show that despite the extravagant claims made on its behalf, it is not an unfailing guide to spiritual freedom or worldly advancement It is true that the holy poem mentions some lofty ideals puts forth a few sublime thoughts on different aspects of human culture and lays down certain noble precepts *for success in mental discipline* But, *on the whole, its teachings can help (and have helped)* only to subvert human progress and nourish social evils. It is a philosphy of the upper classes meant to be utilised by them as a weapon for maintaining a *frustrated* society in some sort of stability and equilibrium by inculcating ideas of patience and contentment in disinherited, exploited and down trodden millions « The first part of the book gives a survey of »the rise and decline of Indian philosophy«, *i e* of that era of »flowering of thought« the author considers to be the Golden Age of Indian thought (about 500 B C. to 500 A D). The second part discusses »the teachings of the BhG« (e g one of the author's major points of criticism *is that the* BhG doctrine - developed from certain Upanisadic ideas - of disinterested *action* which *is said to neutralize the effect of actions would lead to the* possibility of »*murder with impunity*«, *that is to say to a licence for socially* irresponsible behaviour *in general*), *and the third part presents* »*influence of the* Gita on Indian life«, giving *much space to modern history (Indian nationalism,* Congress India etc) - The *authors conclusion culminates in the following* sentences »In the last century India came very close to a philosophical revolution but unfortunately with the defeat of liberalism at the hand of Hindu revivalists *no* profound change actually took place India has, therefore yet to undergo a renaissance by rediscovering the works of indigenous rationalists and materialists [this includes, in the author s interpretation, also the rationalist Upanisadic thinkers] With inspiration from the part of our cultural heritage and not from the Brahmin scriptures like Gita, we have to bring about a revolution in the outlook of the people And anyone who desires the welfare of impoverished and brutalised millions of this vast land will choose science and technology in place of the Gita and Gandhism « (F)

482• BAZEMORE, D *Life as a battlefield a Gita symbol as interpreted by* Śri Aurobindo [Engl] In IntPhQ 12, 1972, pp 251-259

483* BEACH, MILO C.: A Bhagawata-Purana from the Punjab Hills [Engl.]. In: BMFABoston 63, No. 333, 1965, pp. 168–177, pl.

As our source lists the title under »Miniature painting (Pahari)« the BhāgP referred to is probably an illustrated ms. [source:] Indra-dhanuṣa ... 1982. – p. 155. (F)

484 BEANE, WENDELL CHARLES: Myth, cult and symbols of Śākta Hinduism: a study of the Indian mother goddess [Engl.]. Leiden: E. J. Brill, 1977. – 13, 288 pp., bibliography.

»This exposition of the cult of the goddess Durgā-Kālī provides an illuminating and complexly interwoven portrait of the main structures – cosmic-mythic (Kālī-Śakti), ritual-cultic (Kālī-Pūjā) and eschatological-symbolic (Kālī-Yuga [sic]) – of the Goddess. A primary aim is to seek and to demonstrate the structural homologousness of myth, cult, and symbol. In pursuing this purpose we are guided by the general orientation of Hindu Tantrism, and are introduced to the unification of structures via literary, liturgical, and linguistic symbols It is especially important to note at the outset that this is a book for the specialist: prior knowledge of both Tantrism and the terminology and perspectives of the history of religion are recommended « [source] Wadley, Susan S . [Review] (PS)

[reviews.] Wadley, Susan S . In JAsianS 38,3, May 1979, pp. 597–599 – Stietencron, Heinrich von: In ZDMG 129, 1979, pp 197–198 – Lienhard, Siegfried In OLZ 76, 1981, pp 180–181

485 BEAUVOIR PRIAULX, OSMOND DE: The Indian travels of Apollonius of Tyana [Engl.] In: JRAS (1st series) 17, 1860, pp. 70–105.

Footnotes contain a few references to ViP and MBh (F)

486 BECHERT, HEINZ. Eine alte Gottheit in Ceylon und Sudindien [Ger.] In: WZKSO 12–13, 1968–1969: Beiträge zur Geistesgeschichte Indiens: Festschrift für Erich Frauwallner ... 1968. – pp. 33–42.

Includes some remarks on the relations of the Singhalese Murukaṉ and the Purāṇic Skandakumāra (F)

487 BECHIS, GIOVANNI: Contributi lessicali dal libro del Rāmāyaṇa: secondo l'edizione curata del Gorresio [It.] In: Rendiconti del Reale Istituto Lombardo di Scienze e Lettere (3. sèrie) 97, 1963, pp. 331–394

A listing in Skt. alphabetical order of words, especially compounds, occurring in Gorresio's ed of Rm 1 but not given or not noted as from Rm in either Bohtlingk und Roth's lexicon or Monier-Williams' dictionary (JLB)

488 BECK, BRENDA E. F.: The courtship of Vaḷḷi and Murugan: some parallels with the Rādhā-Krishna story [Engl.]. In: The divine consort ... 1982. – pp. 262–277.

489 BECK, BRENDA E. F.: Fate, karma, and cursing in a local Epic milieu [Engl.]. In: Karma: an anthropological inquiry ... 1983. – pp. 63–81.

490 BECK, BRENDA E. F.: The three twins: the telling of a South Indian folk epic [Engl.]. Bloomington: Indiana University Press, 1982. – 8, 248 pp., pl., maps, charts.

»A multifaceted study of »the Story of the Elder Brothers«, a Tamil folk epic popular in the Kongu region of Tamil Nadu After a brief synopsis of the story, Beck discusses among other topics, contemporary ritual enactment of the story, its oral performance, printed versions, story structure, and (spanning several chapters) various motifs, themes, characterizations, moral principles, and metaphors embedded in the epic. Throughout there is a comparison with the great classical Hindu Epics, the MBh and the Rm, key to Beck's demonstration of how the Brothers story expresses a distinctive regional identity« [source] Yocum, Glenn E. In Religious Studies Review 9,1, 1983, p 90 (SD)

491 BEDEKAR, V. M . »Dhāraṇā« and »codanā« (Yogic terms) in the Mokṣadharmaparvan of the Mahābhārata in their relation with the Yogasūtras [Engl] In BhV 22, 1962, pp 25–32

The two descriptions of the number and purpose of the *dhāraṇās* in MBh 12 (7 or 10 in number, leading to *siddhis* or *mukti*) are contrasted with *dhāraṇā* as the sixth member of the Aṣṭāṅga Yoga of Patañjali (and thus not in itself leading to release), some brief remarks on the term *codanā* are appended (JLB)

[quoted passages] MBh (cr ed) 12,228 12–26, 12,289 30–56, 12,294 10–11, 12,304 11–12

492 BEDEKAR, V M The dhyānayoga in the Mahābhārata (XII 188) its similarity with the jhāna of early Buddhism [Engl] In BhV 20–21, 1960–1961 Munshi indological felicitation volume 1963 - pp 116–125

»In the present article, one obscure but important passage (MBh 12,188) of the MBh is discussed and an attempt is made to discover its meaning in the light of its ideological and phraseological similarities with the early Buddhistic *yoga* technique of *dhyana* « »To sum up the *yoga* technique described by Bhīsma in MBh 12,188 (1) with its *prathamam dhyanam* characterised by *vitarka, vicara* and *viveka* (2) with *nirvana* as its final goal and (3) with the use of the term (*pari*) *bhavaya* (to collect the senses and the mind as a preliminary to meditation) appears, on study, to be very closely akin to, and thus gets better explained in the light of, the *yoga*-technique of early Buddhism (1) with its *pathamam jhanam* also characterised by *vitarka, vicāra* and *viveka*, [2] with its final goal of *nibbana* and (3) with the use of the term *bhavanā* for its *dhyanayoga* technique In view of the close similarity between MBh and Buddhism [sic] description of these *yoga* techniques, it would be interesting to investigate as to which is the original and which is the borrowed, between the two But in the absence of any conclusive evidence pointing to the priority or posteriority of the two descriptions such attempt at investigation is bound to be mere speculation « (F)

[quoted passages] MBh (cr ed) 12 188, 12,188 1–2, 12,188 5–22

493 BEDEKAR, V M The doctrine of the colours of souls in the Mahābhārata its characteristics and implications [Engl] In ABORI 48–49, 1968, pp 329–338

Gives a paraphrasing account of the contents of MBh 12,270–271, of which those passages which glorify Visnu are excluded as interpolations The text presents *karman*-theory *karman* is influenced by time, being of material nature it colours the souls (six colours), the colours symbolize stages of spiritual progress on a path of purification This teaching is identified as Jaina, parallels and similarities are

pointed out (based on H. Jacobi). It is suggested that the MBh text represents an earlier phase in the history of those Jaina doctrines as compared to their fully fledged form in e.g. the Uttarādhyayanasūtra. (PS)

[quoted passages:] MBh 12,270-271.

494* BEDEKAR, V. M.: The doctrines of svabhāva and kāla in the Mahābhārata and other old Sanskrit works [Engl.]. In: JUPoona 13, 1961, pp. 7-28 [or pp. 1-16?].

495 BEDEKAR, V. M.: Gītā as post-Buddhist [Engl.]. In: ABORI 24, 1943, pp. 237-238.

496 BEDEKAR, V. M.: A hymn to the sun in the Mahabharata 3.3: its analysis and implications [Engl.]. In: Professor Birinchi Kumar Barua commemoration volume ... 1966. - p. 57-67.

A classification into types of the 108 names of the sun in Yudhiṣṭhira's invocation at MBh (cr.ed.) 3,3 This is followed by a tabular comparison with MBh 7,173, 12,325; 13,17; 13,135; and Rm (B) 6,105. (JLB)

[quoted passages:] MBh (cr.ed.) 3,3; 7,173; 12,325; 13,17, 13,135, Rm (B) 6,105.

497 BEDEKAR, V. M.: The identical philosophical texts in the Nārada Purāṇa and the Mahābhārata: their contents and their significance [Engl.]. In: Purāṇa 5,2, July 1963, pp. 280-304.

Gives detailed accounts and comparisons of parallel passages of MBh and NāP which are of philosophical importance The texts deal with the following themes: MBh. cosmology, the description of the soul, of *āśramas*, etc., as parts of the dialogue between Bhṛgu and Bharadvāja narrated by Bhīṣma, *adhyātma*; *dhyānayoga*; the dialogue of Pañcaśikha and Janaka. NāP: the same dialogues and topics as narrated by Sanandana. (F)

[quoted passages:] MBh (cr.ed.) 12,175-185; 12,187, 12,188, 12,211-212, NāP (VePr) 1,42-1,44.20; 1,44.21-82; 1,44 83-105; 1,45.5-87.

498 BEDEKAR, V. M.: The integrity of the Mahābhārata: a critical appraisal [Engl.]. In: CalcuttaR (3rd series) 162,1-3, January-March 1962, pp. 67-73.

499 BEDEKAR, V. M.: ›Kalka‹ in the Mahābhārata I,1.210 [Engl.]. In: JOI 9,1, September 1959, pp. 66-70.

Rejects the view expressed by U J. Sandesara (in JOI 8, 1958-1959, pp. 180-182) that *kalka* means »*siddhi*«, by quoting verses from Indian lexicographers and the MBh in favour of the meanings 1 »oily paste«, 2 »dirt, filth«, 3 »moral impurity«; by discussing its derivation from the verbal root *kal-*, and by representing the verse concerned in a translation and interpretation according to the general use of the word. (RS)

[quoted passages:] MBh (cr.ed.) 1,1.210; 3,80.32; 3,189.5; 5,172.5, 12,208.9-10.

500 BEDEKAR, V. M.: Kārttikeya (Skanda) in Sanskrit literature, with special reference to the Mahābhārata: from a folk spirit to the chief war-god [Engl.]. In: ABORI 56, 1975, pp. 141-177.

501 [BEDEKAR, V M] BEDEKER, V M Kubera in Sanskrit literature, with special reference to the Mahābhārata (from an earth-spirit to a god) [Engl] In JGJRI 25,1-4, January-October 1969 Umeshamishra commemoration volume Vol 2 1970 - pp 425-451

502 BEDEKAR, V M The legend of Cirakārin in the Skanda Mahāpurāna and the Mahābhārata a comparative study [Engl] In Purāna 4,1, January 1962, p 197-214

Presents the story of Cirakārin as occurring in MBh and SkP, points out and discusses the differences between the two sources Concludes that the MBh version must be older than that of the SkP (F)

[quoted passages] MBh (CiPr) 12,158, SkP (VePr) 1/2,6

503 BEDEKAR, V M The legend of the churning of the ocean in the Epics and the Purānas a comparative study [Engl] In Purāna 9,1, January 1967, pp 7-61

Compares the versions occurring in MBh, Rm, MtP, ViP, BdP, PdP, BhāgP, AgP, SkP Deals with the topics the occasion for the story of *amrtamanthana*, the motive, preparations, the churning of the ocean, emergence of *amrta* and other entities, Visnu s intervention in the fight for *amrta*, to the advantage of the gods, general remarks Gives full quotations (F)

[quoted passages] AgP (VePr) 3 1-16, BdP (VePr) 4,9 31-4,10 25, BhāgP (NSPr) 8,5 9-8,11 48, MBh (cr ed) 1,15 1-4, 1,15 5-13, 1,16 1-32, 1,16 38-40, 1,17 33-37, MtP (VePr) 249 1-251 36, PdP (ASS) 5,4 1-88, 6 259 1-6 260 71, Rm (cr ed) 1,44 8-27, 1,45 1-6, 1,46 10, SkP (VePr) 1/1,8 128-1/1 13 23, ViP (NSPr) 1,9 1-116

504 BEDEKAR, V M The legend of Trita in the Vedas, the Mahābharata and the Puranas a comparative study [Engl] In Purāna 17,1, January 1975, pp 6-14

Gives comprehensive accounts of the passages dealing with the theme in question and concludes »In the RV, Trita is found to be a divinity approaching Indra in his characteristics But besides this divine Trita, there was another Trita a human personage, whose story has persisted, in its main features, from the Veda, through the MBh, down to the Purānas « Refers to RV, SātyāyanaBr, JaiBr (F)

[quoted passages] BhāgP 10 78 18-19, MBh (cr ed) 9,35, 12,201 29, 12 323 6, 12,326 11-12, 12 328 41-42, 13,151 35, SkP (VePr) 7,1 257

505 BEDEKAR, V M Mahabhārata and Kālidāsa similarities in idea and phrase [Engl] In JUPoona 17, 1963, pp 153-159

506 BEDEKAR, V M *Mahābhārata and Vasudeva Hindi* [Engl] In JOI 10, 1960-1961, pp 99-100

Short note on the similarity of the outward characteristics of ascetics (e g *tridanda* and *kamandalu*) as described in the Vasudevahindi and those referred to in the Sulabhājanakasamvāda of the MBh (RS)

[quoted passages] MBh (cr ed) 12,308 7, 12 308 47

507 BEDEKAR, V. M.: Mahābhārata cultural notes [Engl.]. In: JOI 12,1, 1962, pp. 87–89.

Records some »allusions bearing on the material culture and social conditions in the ancient India of the MBh«. Two topics are dealt with in particular: (1) the saw, the saw-dust and the sawyer (2 passages using the saw in similes); (2) Women wearing men's dress and vice versa (1 passage, compared to a passage in the Old Testament and interpreted as pointing to the behaviour of actors, which was not thought of as respectable). (RS)

[quoted passages:] MBh (cr.ed.) 3,23.33; 12,221.67; 12,283.4–5; 12,287.43.

508 BEDEKAR, V. M.: Mahābhārata cultural notes 3: Things kept in the bed-chamber of a lady-in-confinement [Engl.]. In: ABORI 45, 1964, pp. 79–85.

The significance of certain objects which were kept in Uttarā's bed-chamber after she gave birth to a still-born child is explained through a comparison with the CarakaSa. (SD)

[quoted passages:] MBh (cr.ed.) 14,67.3–7.

of free thought, knowledge and contemplation (as represented in the Upanisads) In the quest for an object of contemplation Upanisadic thought evolved the symbol of *pranava* (*om*) which was considered the concentrated quintessence of the Veda The *japa* of this *pranava* was then incorporated into the Yoga system (SD)

[quoted passages] MBh (cr ed) 12,189-193

511 BEDEKAR, V M Principles of Mahabhārata textual criticism the need for restatement [Engl] In Purāna 11,2, July 1969, pp 210-228

Critical discussion of Madeleine Biardeau's contribution »Some more considerations about textual criticism« in Purāna 10,2, July 1968, pp 115-123 Defends the editorial principles of the cr ed of the MBh (F)

512 BEDEKAR, V M The process of casting metal images in the Mahābhārata [Engl] In Felicitation volume presented to Mahamahopadhyaya Dr V V Mirashi 1965 - p 306-310

Discussion of MBh 14,18 8 (Anugitā, cr ed), in which verse »the formation of an embryo in the womb is compared to the formation of an image cast in the mould« The author of this passage »appears to possess definite knowledge regarding the art or process of casting images in a mould This passage has therefore, on account of its antiquity an important bearing on the history of the development of the technique of casting metal images « Discusses parallel passages from CarakaSa and Mānasāra and concludes that »it may be contended that the MBh passage offers the earliest link in the chain of literary evidence in favour of [this] ancient art «, the Anugitā text, where the verse in question occurs is placed by the author »with proportionate caution« into the third century before Christ (F)

[quoted passages] MBh (cr ed) 14,18 8

513 BEDEKAR, V M The Sāmkhya theory of evolution in the Moksadharma and the Sāmkhyakārikā [Engl] In IA (3rd series) 2,2, April 1967, pp 30-34

514 BEDEKAR, V M The Sanatsujātīyam a fresh study [Engl] In ABORI 58-59, 1977-1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 - pp 469-477

The contents of the Sanatsujātīyam (or Sanatsujātaparvan) one of the four philosophical texts of the MBh, are presented thematically ethical teaching, attitude towards the Vedas, definition of a true brahmin, *brahman* and *ātman* It is proposed that the passage in question is older than the BhG (not contemporary with it as argued by Telang), and that the commentary on it is not a genuine work of Śaṅkara, but spuriously attributed to him. (SD)

[quoted passages] MBh 5 42-45

515 BEDEKAR, V M Some important variant readings not recorded in the critical edition of the Śāntiparvan of the Mahābhārata [Engl] In ABORI 41, 1960, pp 155-157

[quoted passages] MBh (CiPr) 12,300 60 MBh (cr ed) 12 29 44 12 245 10, 12,289 60

516 BEDEKAR, V M The story of samvarana and Tapatī in the Mahābhārata and Vāmana Purāna a comparative study [Engl] In Purāna 12,1, January 1970, pp 12-32.

Gives mainly a re-narration of the two versions of the story, which he divides, for the sake of comparison, into seven small chapters. Concludes that the MBh version is the more detailed and the more realistic one; that king saṃvaraṇa is in the MBh version a devotee of the sun-god and in the VmP a devotee of Bhagavān Vāsudeva, which difference turns out to be most important for the story's progress; and, finally, that the MBh version must be considered to be the older one, a view which is supported by stylistic features. (F)

[quoted passages:] MBh 1,89.30-42; 1,160-163; VmP 22.26-61; 23.1-16.

517 BEDEKAR, V. M.: The story of Somaka in the Mahābhārata (3,127-128) and its metamorphosis in the Skanda Mahāpurāṇa (3,1-15) [Engl.]. In: Purāṇa 10,1, January 1968, pp. 17-26.

Short discussion, strictly following the texts. Adds some particulars on references to this story in other Purāṇas and in modern times. (F)

[quoted passages:] MBh (cr.ed.) 3,127-128; MtP (GMS) 5.13-15; 50.16; SkP (VePr) 3/1,15; VāP (GMS) 99.208-210.

518 BEDEKAR, V. M.: The story of Śuka in the Mahābhārata and the Purāṇas: a comparative study [Engl.]. In: Purāṇa 7,1, January 1965, pp. 86-127.

Gives a comprehensive comparative study of the life-story of Śuka as occurring in the MBh, NāP, and DBhāgP. Deals mainly with the story's contents, pointing out similarities and differences. Concludes that the NāP version is almost entirely identical with that of the MBh, and suggests that both versions had had regard to an older popular text not known to us. States furthermore that the DBhāgP version is quite different from the other two, which is possibly due to *śākta*-influence. (F)

[quoted passages:] DBhāgP (VePr) 1,1-10; 1,14-18; 1,19.1-59; MBh (cr.ed.) 12,310-320; NāP (VePr) 1,50.3-9; 1,58-62.

519 BEDEKAR, V. M.: Studies in Sāṁkhya: Pañcaśikha and Caraka [Engl.]. In: ABORI 38, 1957, pp. 140-147.

According to S. N. Dasgupta (History of Indian philosophy, vol. 1, 1922) the account of Sāṃkhya as given in Caraka's CarakaSa (ca. 2nd century A.D.) agrees with that of Pañcaśikha in the MBh (cr.ed., 12.211-212), both representing a transitional stage of thought between the Upaniṣadic ideas and the classical Sāṃkhya of Īśvarakṛṣṇa. A detailed analysis and comparison of the two texts in question leads to the conclusion that, contrary to the above view, the agreement between the doctrines of Pañcaśikha and Caraka »appears to be merely verbal and superficial and not real and fundamental«. Historically the doctrines of Pañcaśikha represent an earlier phase of development of Sāmkhya philosophy than those of Caraka. Furthermore, certain similarities between Caraka and other MBh passages indicate that »the Epic Sāmkhya itself vis-a-vis the classical Sāmkhya represents a line of development characterized by many stages«. (SD)

[quoted passages:] MBh (cr.ed.) 12,211-212.

520 BEDEKAR, V. M.: Studies in Sāṃkhya: The development of the Sāṃkhya and the problem of the Ṣaṣṭitantra [Engl.]. In: JUPoona 11, 1959, pp. 37-49.

521 BEDEKAR, V. M.: Studies in Sāṁkhya: The teachings of Pañcaśikha in the Mahābhārata [Engl.]. In: ABORI 38, 1957, pp. 233-244.

The teachings of Pañcasikha are presented in three MBh passages 12 211–212, 12 307 and 12 308 The author compares and analyses these passages with regard to information on the life, personality and teachings of Pañcaśikha He examines his relationship with Janaka and how far his teachings agree with or deviate from those of classical Sāmkhya and other sources It is found that there are two different Pancasikha Janaka pairs (both modelled on Yajnavalkya Janaka of the Upanisads) and that their teachings are different, one close to classical Sāmkhya although representing an earlier stage, the other introducing a more positive activistic approach (SD)

[quoted passages] MBh (cr ed) 12 211–212, 12 307–308

522 BEDEKAR, V M A study of the Moksadharma passage (Mahabharata XII,238 9) Kalanjara the name of a mountain or the description of a yogin? [Engl] In PoonaO 25, 1960, pp 85–89

Points to the history of allusions to the Kālañjara mountain and suggests not to read in the passage under discussion a reference to the mountain Proposes to interpret Kālañjara »as one who by his vision of the Absolute subdues or vanquishes the effects of the all devouring Time « (AM)

[quoted passages] MBh 12 238 9

523 BEDEKAR, V M A study of the Moksadharma text (Mahābharata XII 263) the cloud as a divinity [Engl] In ABORI 41, 1960, pp 73–84

In the RV Parjanya appears as a deification of the clouds an idea that disappears in later Indian literature There is however a remarkable MBh passage in which a cloud Kundadhāra is worshipped by a brahmin as the highest god The author gives an extensive summary of the story, discusses the possible reasons for this deification of a cloud, and points to some parallels in ancient Greek literature (SD)

[quoted passages] MBh (cr ed) 12 263

524 BEDEKAR, V M Sukrācarya in the Mahabhārata a composite personality [Engl] In PoonaO 24,3–4 1959, publ 1960, pp 91–103

The author distinguishes two major strands in the figure of Śukra, one represented by the name Usanas, the other by the name Śukra Usanas is connected with the Bhrgus he is important already in the Veda and designations such as Kāvya Bhārgava and *daityaguru* belong to him First a friend of Indra, he was later seen as the *guru* of the *daityas* Śukra is the brilliant planet Venus, Śukra is also an epithet of *soma*, the vital sap and the creative sperm (*retas*) The Epic Śukra combines both these strands (vSt)

525 BEDEKAR, V M Yoga in the Moksadharmaparvan of the Mahābhārata [Engl] In WZKSO 12–13, 1968–1969 Beitrage zur Geistesgeschichte Indiens Festschrift fur Erich Frauwallner 1968 – pp 43–52

Systematically arranged presentation Deals with the aim of Yoga, Yoga praxis, general preparation through moral conducts restrictions in diet selection of quiet places, control or regulation of breath, withdrawal of the senses, meditation and concentration, the relation between Sāmkhya and Yoga. The author s final characterization says that the Epic Yoga »is the fore runner of many of the features characterising the classical Yoga system« (as presented in Patañjali) (F)

[quoted passages:] MBh (cr.ed.) 12,1.33; 12,178.3-9; 12,178.11; 12,178.14-16; 12,180.20; 12,180.28-29; 12,182.12-13; 12,187.44; 12,188.5-12; 12,193.16-18; 12,197.2-8; 12,197.4-6; 12,197.17-18; 12,198.4; 12,199.1; 12,202.20; 12,202.26; 12,202.29; 12,202.31; 12,203.39; 12,208.6; 12,208.21; 12,209.20; 12,228.13-16; 12,228.21-25; 12,228 28; 12,228.37; 12,232.4; 12,232.10; 12,232.13-14; 12,232.17; 12,232.20-23; 12,232.26; 12,232.32-33; 12,238.1; 12,238.6-7; 12,238.12-15; 12,238.20; 12,242 6-7; 12,245.6-7; 12,266.7-10; 12,266.13-14; 12,266.17; 12,272.35-37; 12,276 23; 12,287.12; 12,289.7; 12,289.9; 12,289.11; 12,289.30-40; 12,289.43-46; 12,289.48; 12,289.54-56; 12,289.60-61; 12,290.9; 12,290.53-54; 12,290.100; 12,291.17-18; 12,293.30; 12,293.43-44; 12,294.7-11; 12,294.13-25; 12,294.20; 12,294 25; 12,295.42; 12,295.44; 12,298,8; 12,304.2; 12,304.4-12; 12,304.16-25; 12,305.20; 12,306.12; 12,308.10-17; 12,313.44-45; 12,314.27; 12,318.52-53; 12,326 64-65; 12,337.60; 12,338 2-3; 12,338.24; 12,339.5-6

526 The beginnings of Indian philosophy: selections from the Rig Veda, Atharva Veda, Upaniṣads, and Mahābhārata, translated from the Sanskrit with an introduction, notes and glossarial index [Engl.]. Edgerton, Franklin [ed., tr.]. London: George Allen & Unwin LTD, Cambridge: Harvard University Press, 1965. - 362 pp. (UNESCO Collection of Representative Works: Indian Series).

527 BEGLEY, W. E.: Viṣṇu's flaming wheel: the iconography of the sudarśana-cakra [Engl.]. New York: New York University Press (for the College Art Association of America), 1973. - 8, 103 pp., 6 text-ill., 80 fig., frontispiece (Monographs on Archaeology and Fine Arts 27).

Part One (»The literary tradition the *cakra* in mythology and tantrism«) gives a concise presentation of the theme in Vedic, Epic, Purāṇic and Tantra literature, divided into two chapters 1 the *cakra* as fabled weapon, 2. the *cakra* as esoteric symbol Part two deals with the purely iconographical material The author's conclusion runs. » . we have traced the iconographic development of the *cakra* from the actual discoid weapons used in ancient India to the incredibly esoteric cult images of Sudarśana developed in the medieval period. Between these two points of origin and termination came the anthropomorphic personifications of the discus serving as faithful attendants of the Supreme Deity In contrast to the humanistic guise and implications of the two-armed *cakra-puruṣa*, the medieval multi-armed Sudarśana was depicted and speculatively regarded as an ambivalent, largely impersonal manifestation of the destructive forces inherent in the universe In its final terrible aspect, the discus of Viṣṇu symbolically combined the conceptions of a fabled flaming weapon and the irrevocably upraised Wheel of Time which destroys this world« - A glossary with useful definitions of technical terms and a bibliography are added. (F)

[quoted passages:] BdP 2,3.121ff, BhG 7 18; 10 21, 10 24, 10 28; 10 30; 10.37; 11 17, 11 41; GaP (KSS) 1,33 4-5, MBh (cr ed.) 1,17 15, 1,29 2; 1,216 21-22, 3,23.32; 5,53.12; 6,55 86; MBh 1,17 18-22; 1,216.24; 6,55.89; 12,160 85; Rm 3,46.16; VDhottP (GOS) 3,65 5; 3,85.15; ViP (SarPr) 1,22 61-69; 3,2 8-12; 5,29 18; 5,34; 5,34.44; VmP (cr.ed) 12 44; 56.24-27; [selective]

528* BEIDLER, WILLIAM: The concept of self in the Upanishads and the Bhagavadgītā [Engl.]. Osmania University, 1958.

529 Beiträge zur Geistesgeschichte Indiens Festschrift fur Erich Frauwallner Aus Anlass seines 70 Geburtstages herausgegeben [Ger, Engl, Fr] Oberhammer, G[erhard] [ed] In WZKSO 12-13, 1968-1969 Österreichische Akademie der Wissenschaften, Kommission fur Sprachen und Kulturen Sud- und Ostasiens, Wien Gerold, and Leiden, Koln Brill, 1968 - 426 pp, 1 table

Includes a list of Frauwallner s writings - The following contributions are concerned with Epic/Purānic research Bechert, Heinz Eine alte Gottheit in Ceylon und Sudindien, Bedekar, V M Yoga in the Moksadharmaparvan of the Mahābhārata, Raghavan, V Bhāskara's Gītābhāsya. For commentaries see separate entries (F)

530 Beiträge zur Indienforschung Ernst Waldschmidt zum 80 Geburtstag gewidmet [Ger] Hartel, Herbert [ed] Berlin Museum fur Indische Kunst, 1977 - 573 pp (Veroffentlichungen des Museums fur Indische Kunst, Band 4)

Contains the following contributions of Epic/Purānic interest Gail, Adalbert J
»Visnu als Eber in Mythos und Bild«, Kramrisch, Stella »Linga«, Krishna, Anand
»Certain Citrasūtra traditions and their application in Rajasthani and Mughal
painting«, Lohuizen-de Leeuw, J E van »An Indo-Javanese image of Devi Candi
with fourteen arms«, Rau H »Caturmukha Kulthohlen«, Riederer, J »Technik
und Farbstoffe der fruhmittelalterlichen Wandmalerei Ostturkistans«, Thieme, P
»Bhatrharis Allegorie vom Schicksalswurfelspiel« For commentaries see separate
entries (AM)

[reviews] Ruegg, D Seyfort In JAOS 103,3, 1983, pp 649-650

531 Beiträge zur indischen Philologie und Altertumskunde Walther Schubring
zum 70 Geburtstag dargebracht von der deutschen Indologie [Ger]
Hamburg Cram, de Gruyter, 1951 - 4, 217 pp, 1 ill, frontispiece (Seminar
fur Kultur und Geschichte Indiens an der Universität Hamburg, Alt- und
Neu-Indische Studien 7)

Includes the following contributions of Epic/Purānic interest Ruben, Walter Die
Lehre vom Handeln in der Bhagavadgītā, Kirfel, Willibald Der Aśvamedha und
der Purusamedha For commentaries see separate entries (AK)

[reviews] Renou, Louis In OLZ 48, 1953, pp 72-75

532 Beiträge zur Literaturwissenschaft und Geistesgeschichte Indiens Festgabe
Hermann Jacobi zum 75 Geburtstag (11 Februar 1925) dargebracht von
Freunden, Kollegen und Schülern [Ger, Engl, Fr, It] Kirfel, Willibald
[ed] Bonn Fritz Klopp, 1926 - 6, 460 pp, frontispiece, folded table

Contains essays by Wilhelm Printz »Helena und Sitā« (p 103-113), Willibald Kirfel
»Krsna s Jugendgeschichte in den Purāna« (p 298-316), Paul Oltramare »Une
conception non religieuse de la vie dans l Inde ancienne« (p 194-200), M Winter-
nitz »Zur Lehre von den Āśramas« (p 215-227), Helmuth von Glasenapp »Das
Trisastilaksanamahāpurāna der Digambaras« (p 331-345) Jos Abs »Beiträge zur
Kritik heterodoxer Philosophien in der Purāna Literatur« (p 386-396) For com
mentaries see separate entries (AP)

533* BELLONI-FILIPPI, F[ERDINANDO]: L'edizione critica del Mahābhārata [It.]. In: RSO 11, 1926–1928, pp. 280–282.

534 BELLONI-FILIPPI, F[ERDINANDO]: La legenda mahābhāratiana di Śakuntalā nell'edizione critica di Poona [It.]. In: GSAItaliana (N.S.) 2,2, 1930–1934, pp. 135–140.

A detailed examination of variant readings in the Śakuntalā episode recorded by the cr.ed., with the readings of the PdP versions frequently also noted. (JLB)

[quoted passages:] MBh (cr.ed.) 1,62–69; PdP 3,1–5.

535* BELLONI-FILIPPI, F[ERDINANDO]: Il »Nāsiketopākhyānam« secondo i manuscripts: »1253« e »916c« dell' »India Office« preceduto da una notizia sulle »Visioni indiane« [It.]. In: GSAItaliana 15, 1902, pp. 27–77; and 16,1, 1903, pp. 33–88; and 16,2, 1903, pp. 229–255; and 17,1, 1904, pp. 113–153; and 17,2, 1904, pp. 273–294.

».. successful attempt to go into an original Sanskrit text thoroughly, developing a complete critical analysis of it.« The introduction deals with philosophical and religious visions in Veda, Upaniṣads, Brāhmaṇas and MBh, and eschatology in Purāṇas Then follows a discussion of the »legend of Naciketa, its origins, its various versions«. Concerning the origin, the author deals especially with ṚV 10,135 and some accounts as found in TaiU 3/11,8 1–6, in KaṭhU 1,1 20–29, and in MBh. Discusses the variability of the name Naciketa, Nāciketa, Nāsiketa, and finally the manuscripts used 19 chapters follow which form the text with translation and critical apparatus Adds an appendix »with the amendments proposed by Jacobi and Pavolini«. [source] Piano/Spera. In. Purāṇa 22,2, 1980, pp 127–128 (F)

536 BELLONI-FILIPPI, F[ERDINANDO]: A proposito di una prefazione alla Bhagavadgītā [It.]. In: GSAItaliana 18, 1905, pp. 255–261.

The author translates the anonymous preface to the 1886 ed of the BhG, published by the Nirṇayasāgara Press and deplores its mystical tendencies, while noting their links with the Rāmapūrvatāpanīya Upaniṣad. (JLB)

537 BELLONI-FILIPPI, FERDINANDO: Über Bhagavadgītā II,46 [Ger]. In. ZDMG 58, 1904, pp. 379–382.

Interpretation of the passage in question Supports the Skt commentators' opinion that the BhG claims to agree with Vedic teachings. (F)

[quoted passages] BhG 2.46.

538* BELNOS, S. C.: The sundhya, or the daily prayers of the brahmins: illustrated in a series of original drawings from nature, demonstrating their attitudes and different signs and figures performed by them during the ceremonies of their morning devotions, and likewise their poojas Together with a descriptive text annexed to each plate, and the prayers from the Sanscrit, translated into English, in twenty four plates [Skt., Engl.]. London 1851. – 24 pl., 1, 19 sheets.

Gives pictorial presentations of the *sandhyā* and of several *pūjās*, along with short explanations and quotations of the corresponding ritual texts, which are perhaps

partly drawn from Purānas - The work may be important as a source book, describing a historical stage of Hinduism The review mentioned below quotes part of the texts given in the work [source] Brockhaus [Review] (F)

[reviews] Brockhaus, [Hermann] In ZDMG 6, 1852, pp 550-562

539 BELVALKAR, S[HRIPAD] K[RISHNA] Abhijñānaśākuntala and the Bhagavadgitā [Engl] In Dr C Kunhan Raja presentation volume 1946 - pp 48-54

Traces first the literal allusions to the BhG in Kālidāsa s works (viz 9 instances in Kumārasambhava 5 in Raghuvamsa, and 4 in Abhijnānasākuntala) then seeks to prove, by discussing the contents of the drama especially the changing of the emotional atmosphere during the drama that »the Abhijnānaśākuntala can be fittingly described as the dramatisation of the central teaching of the BhG« (RS)

[quoted passages] BhG 2 12 2 71 3 6, 3 11, 3 15, 3 22, 3 35, 5 21, 5 22, 6 19, 6 29, 7 11, 8 9, 8 11, 10 15, 10 32, 11 18, 12 6, 12 7, 13 2, 15 6 17 13, 18 48

540* BELVALKAR, S[HRIPAD] K[RISHNA] An account on the different existing systems of Sanskrit grammar [Engl] Poona The author, n d

On pp 104-105 B deals with Vopadeva s authorship of BhāgP and states that V is not the author of BhāgP but of two treatises composed in the margin of the Purana

[source] Rocher, p 145 (AP)

541 BELVALKAR, S[HRIPAD] K[RISHNA] The Bhagavad Gita a general review of its history and character [Engl] In The cultural heritage of India 2nd ed Vol 2 1962 - p 135-157 - Reprint ibid, 1975 - pp 135-157

542 BELVALKAR, S[HRIPAD] K[RISHNA] The Bhagavadgita »riddle« unriddled [Engl] In ABORI 19,4, 1939 pp 335-348

Is concerned with the solution of the »riddle« that the number of stanzas contained in the BhG and that spoken by Arjuna and Krsna as traditionally recorded in the Gitāmāna lines is not in accordance with the actual number in the extant texts Based on the account of the manuscripts collated at the Bhandarkar Oriental Research Institute the author seeks to show that at one time a summary called »Gitāsāra« still extant in some manuscripts formed an appendix to the BhG which was sometimes »regarded as an integral part of the MBh and sometimes considered as a separate work« By adding up BhG and Gitāsāra he concludes not only the Gitāmāna of 745 can be arrived at but also »an exact correspondence as regards the sub totals for the different interlocutors« (AK)

[quoted passages not included]

543* BELVALKAR, S[HRIPAD] K[RISHNA] Bhagavadgītā trichotomy versus triune unity [Engl] In Principal Karmarkar commemoration volume 1948

544 BELVALKAR, S[HRIPAD] K[RISHNA] The cosmographical episode in Mahābhārata and Padmapurāna [Engl] In NIA extra series 1, 1939 A volume of Eastern and Indian studies presented to Professor F W Thomas 1939 - pp 19-28

Critical discussion of L. Hilgenberg s theory (»Die kosmographische Episode im Mahābhārata und Padmapurāna«, 1934) that the MBh passage must have been

based on the PdP version. By carefully comparing the terms of address which differ in both texts according to the different situation of narration, and by contrasting other slightly divergent wordings, the author shows in what way »minor verbal changes had to be made to make the texts fit into their resp. contexts«. Contrary to L. Hilgenberg he arrives at the conclusion that most probably the PdP adapted the MBh passage for its own purpose. - Includes list of vocatives in the corresponding sections of MBh and PdP. (RS)

[quoted passages] MBh (B) 6,5-12; 6,7.21-28; 6,8.19-21; 6,9.1-4; 6,9.38; 6,9.71-76; 6,10.8; 6,10.12; 6,10.15; 6,11.3; 6,11.19; 6,11.33; 6,12.3; 6,12.17; 6,12.19-20; 6,12.38-49; 6,12.49; 6,12.52; PdP (ASS) 1,3-9; 1,4.21; 1,6.33; 1,7.8; 1,7.12; 1,7.15; 1,8.7; 1,8.18; 1,8.32; 1,9.16; 1,9.18-19; 1,9.20; 1,9.39; 1,10.1ff.

545 BELVALKAR, S[HRIPAD] K[RISHNA]: A fake (?) »Bhagavadgītā« MS. [Engl.]. In: JGJRI 1,1, November 1943, pp. 21-31.

Deals with the so-called »Bhojapatrī« Gītā edited from »an old ms« by Pandit Kalidas Śāstrī (Gondal edition, 1941) which claims »to be the ›original‹ Gītā of 745 stanzas«. Shows in detail that the additional stanzas contained in this ms, without fitting into the context of the BhG, are mainly borrowed from Upaniṣadic sources to complete the number traditionally recorded. Concludes that it has to be regarded as a »fake« ms (AK)

546 BELVALKAR, S[HRIPAD] K[RISHNA]: The interpretation of the parvasaṃgraha figures [Engl.]. In: ABORI 27, 1946, pp. 303-309

On MBh. (PS)

547 BELVALKAR, S[HRIPAD] K[RISHNA]: Mahābhārata text-transmission problems: problem no. 4 [Engl.] In: ABORI 31,1-4, 1950, pp. 100-107.

An examination of the repetition of the episode in MBh 6 where Kṛṣṇa prepares to kill Bhīṣma and is prevented by Arjuna. Belvalkar shows that contextual evidence indicates that the first occasion (on the third day of the battle) is the later, whereas textual criticism indicates that the second occasion (on the ninth day) is secondary, he proposes to resolve the problem by supposing that the third, not the ninth day was »in an earlier stage of the Epic, the penultimate day of Bhīṣma's Generalship.« (JLB)

548 BELVALKAR, S[HRIPAD] K[RISHNA]: Miscarriage of attempted stratification of the Bhagavadgītā: being a detailed examination of R. Otto's latest theory [Engl.]. In: JUBombay (N.S.) 5,6, May 1937, pp. 63-133.

549* BELVALKAR, S[HRIPAD] K[RISHNA]: On Bhagavadgītā 10:34 [Engl.]. In: PTAIOC 14, 1948, summaries, vol. 1, p. 53

[quoted passages] BhG 10.34

550 BELVALKAR, S[HRIPAD] K[RISHNA]: The origin and function of the state according to the Rājadharmaparvan [Engl.]. In: ABORI 29, 1949, pp. 293-301.

551* BELVALKAR, S[HRIPAD] K[RISHNA]: The Rāmānuja-text of the Bhagavadgītā [Engl.]. In: JSVenkatUOI 1, [1940], pp. 7-15.

552 BELVALKAR, S[HRIPAD] K[RISHNA] saṃjaya's »Eye Divine« [Engl] In. ABORI 27, 1946, pp 310-331

553 BELVALKAR, S[HRIPAD] K[RISHNA] The so-called Kashmir recension of the Bhagavad-Gītā [Engl] In NIA extra series 2, 1939 A volume of Indian and Iranian studies presented to Sir E Denison Ross 1939 - pp 14-54 - Also in NIA 2,4, 1939, pp 211-251

In opposition to F O Schrader's views, seen as an attempt »to attack the authenticity of the traditional extent of the Bhagavadgītā«, Belvalkar marshalls the evidence produced during collation of manuscripts for the cr ed in an effort to discredit the authenticity of a distinct Kashmir recension, minimising Schrader's points and maximising evidence of agreement with the vulgate Belvalkar accepts the existence of a regional version in Kashmir (alongside those in other scripts) but asserts »we are unable to accept the view that the Recension was current prior to the 8th century of the Christian era, or that it is more authentic than the recension known to Śaṅkara « (JLB)

554 BELVALKAR, S[HRIPAD] K[RISHNA] Some interesting problems in Mahābhārata text-transmission problem no 1, problem no 2, problem no 3 [Engl] In ABORI 25, 1944-1945, p 82-87 and 239-243, and 26, 1945, publ 1946, pp 106-119

In »problems no 1 and 2« B discusses the repetition of two stanzas from MBh (Ganpat Krishnaji ed) 6,14 in ten Devanagari manuscripts, the transposition of approximately 15 *ślokas* in nine other Northern manuscripts and the omission of half this transposed material in another, Belvalkar argues that these all »presuppose a parent Ms with a loosened folio with missing folio-number, which got misplaced « »Problem no 3« is a detailed discussion of the many variae lectiones for MBh (cr ed) 6,55 16b and justification of the reading he adopted for the critical edition (JLB)

[quoted passages] MBh (B) 6,14, MBh (cr ed) 6,55 16

555 BELVALKAR, S[HRIPAD] K[RISHNA] Some interesting problems in Mahābhārata text-transmission [Engl] In JAOS 72, 1952, pp 34-37

A reply to the reviewer of MBh 6 (cr ed) in JAOS 70, 1950, pp 117-119, who objected to 12 instances from the 34 listed by Belvalkar of passages omitted by the Southern recension but retained in the constituted text Belvalkar rehearses the grounds for retention in each instance (JLB)

[quoted passages] MBh (cr ed) 6,10 52-55, 6 22 7, 6 41 84, 6,44 30, 6 48 57, 6,48 69, 6,50 79, 6,55 120, 6 59 15-16, 6 60 43, 6 87 27-28

556* BELVALKAR, S[HRIPAD] K[RISHNA] Svetasvatara Upanishad and the Bhagavadgītā [Engl] In Vasanta rajata mahotsava smāraka grantha 1927

557 BELVALKAR, S[HRIPAD] K[RISHNA] Two mishandled passages from the Bhagavadgītā [Engl] In Prof M Hiriyanna commemoration volume 1952 - pp 1-11

Comprises (i) »The exact import of ›cāturvarnyam‹« [on BhG 4 13a] and (ii) »BhG vii 7-11 their position and purpose« (JLB)

[quoted passages] BhG 4 13, 7 7-11

558* BELVALKAR, S[HRIPAD] K[RISHNA]: Yajna-cakra-pravartanam (BhG 3:14f.) [Engl.]. In: Acharya Anand Shankar Dhruva smāraka grantha. Part 3. Ahmedabad 1944–1946. – pp. 45–50

[quoted passages:] BhG 3.14–15.

559 BENDER, H. H.: The etymology and meaning of Sanskrit garútmant [Engl.]. In: JAOS 42, 1922, pp. 203–204

560* BENGALI BABA: Śrīmadbhagavadgītā, the solution of life-problems [Engl.]. Poona: R. Joshi, 1950.

561* BÉNISTI, MIREILLE: Notes d'iconographie khmère: V. Kṛṣṇa et Keśin [Fr.]. In: BEFEO 54, 1968, pp. 47–52.

562 BÉNISTI, MIREILLE: Représentations khmères de Viṣṇu couché [Fr.]. In: ArAs 11,1, 1964, pp. 93–117, 22 fig.

The author deals with the stylistic and iconographic evolution of the double motif of Viṣṇu's slumber and Brahman's birth (Viṣṇu Anantaśāyin) in Khmer plastic art. Particular attention is given to the *makara*-type dragon which from the 12th cent. onwards appears as Viṣṇu's couch, and which seems to be associated with the larger Asian substratum of dragon myth and symbolism, studied by Przyluski and others. In a number of Anantaśāyin images the dragon and the serpent (*nāga*) are combined, this might go back to Purāṇic descriptions of Śeṣa, but it might also correspond to formal needs. (KG)

[quoted passages:] BhG (Senart tr.) 10.29–31, BhāgP (Paris 1840) 3,7–8, 4,9, 7,10–12, 8,13–15; 9,14, HV (Langlois tr.) 1,26, MBh (C) 3,15 813–814, MkP (BibInd) 81 49–50; MtP (SBh tr.) 119.28–35.

563* BENTLEY, JOHN: A historical view of the Hindu astronomy, from the earliest dawn of the science in India, down to the present time [Engl.]. Calcutta: Baptist Mission Press, 1823.

Also deals with the Purāṇas. Inclined to assign late dates to the Purāṇas in general, the author (p. 86) holds »that the VDhottP borrowed from Brahmagupta« [source:] Rocher, p. 100. (AK)

564* BENTLEY, JOHN: On the antiquity of the Súrya Siddhánta, and the formation of the astronomical cycles therein contained [Engl.]. In: AsRes 7, 1799, pp. 537–588.

Bentley »held that ›many of the Purans‹ are more recent than Varāhamihira. ... [He] was aware though, in 1799, that his late dating contradicted the traditional belief about Purāṇas ›which through the artifices of the Brahminical tribe, have been hitherto deemed the most ancient [books] in existence‹.« [source:] Rocher, p. 100. (AP)

565 BENVENISTE, E. E.: Les Mages dans l'ancien Iran [Fr.]. Paris: Maisonneuve, 1938. – 31 pp.

Evidence on the Magas of Iran and their beliefs from the Avesta and other sources. (vSt)

566 BERG, C C De Arjunawiwaha Er Langga's levensloop en bruiloftslied? [Dt] In BKI 97, 1938, pp 19-94

The article deals with the related questions of the date and the occasion of composition of the Arjunawiwāha With regard to the first question the author critically reviews Kern s and Poerbatjaraka s translations of the first six and last stanzas, and proposes a new translation With regard to the second question the author concludes that the poem transposes the life history of King Erlangga into epic form (a fact which helps to explain the differences between the Arjuna stories in the Arjunawiwāha and the Vanaparvan of the MBh) and that it was written for the occasion of the king s wedding (SD)

567 BERG, C C De Çiwa hymne van de Arjunawiwāha [Dt] In BKI 90, 1933, pp 173-238

The article contains a modified roman transliteration and a new translation of Arjunawiwāha 10-11 (cf Poerbatjaraka Arjuna wiwāha) This is a brief hymn in which Arjuna pays homage to Śiva when the latter reveals himself to Arjuna after the contest over the killing of the demon sent by Niwatakawaca After a detailed philological analysis and interpretation of the text it is compared with the parallel passages from four Balinese and three Modern Javanese adaptations of the Old Javanese Arjunawiwāha (SD)

568 BERGER, HERMANN Deutung einiger alter Stammesnamen der Bhil aus der vorarischen Mythologie des Epos und der Purana [Ger] In WZKSO 3, 1959, pp 34-82

Compares a great number of Buddhist, Jaina, Epic and Purānic stories by analysing them into single components, objects referred to and so on, and arrives at the theory that »the impenetrable entanglement of Epic myths only could arise since, as a result of the decline of the pre Aryan ritual communities (Kultgemeinschaften) a few simple basic myths had disintegrated into an immense number of local variants which had gradually been recombined into more and more complicated narrative formations by later redactors« Thus, events or persons which were originally identical have sometimes been differentiated under separate names According to the author, this theory establishes that e g. Nala and Damayantī in the famous MBh episode were »originally« one and the same person, a result supported by the presentation of many »similar« narrative components concerning both characters For another example, the referring to a common source of the Nalopākhyāna and the Kakkataka Jātaka is »proved« by showing that in the former one a caravan, in the latter one the Golden Crab is trampled down by »elephants, i e nāgāh« (literally) - (F)

[quoted passages not included]

569 BERLINZOLA, M Attendibilita del commento di Nīlakantha al Mahābhārata [It] In RSO 18, 1938-1939, pp 268-284

Draws attention to several defects in Nīlakantha s commentary on the MBh, and deplores that P C Roy in his translation often followed Nīlakantha s wrong interpretations The authoress quotes and discusses a number of passages to prove her point (vSt)

[quoted passages] MBh 1,45 23-26, 1 45 33-34, 1,92.13, 1 161.5, 3,30 18, 3,30 22, 3 45 15-16, 3 46 42, 3,180 4, 4,5 31-34, 5,132 24-25, 5 177 24, 8 31 39, 8,31 54, 8 37 4

570* BERTOLASO-STELLA, JORGE: Bhagavadgītā. In: Revista de História (São Paulo) 38, 1969, pp. 27-56; and 39, 1970, pp. 293-314.

571 BERTRAND (ABBÉ): Histoire du règne des Pandavas dans l'Hindoustan, traduite du texte hindoustani d l'Araïch-i-Mahfil de Mir Cheri-i-Ali Afsos [Fr.]. In: JA (3e série) 14, 1842, pp. 71-107.
Gives a general outline of the MBh-story. (AM)

572* BESANT, ANNIE: Hints on the study of the BhG; four lectures delivered at the thirtieth anniversary meeting of the Theosophical Society at Adyar, Madras, December 1905 [Engl.]. Benares, London: Theosophical Publishing Society, 1906. - 131 pp. - 5th ed.: Madras: Theosophical Publishing House, 1963.

573* BESANT, ANNIE: Śrī Rāmacandra: the ideal king [Engl.]. 2nd ed.: Banaras: Theosophical Pub. House, 1905.

574 BESWICK, ETHEL: Tales of Hindu gods and heroes [Engl.]. Bombay: Jaico Publishing House, 1960. - 287 pp. - Previous ed.: 1959.
Presentation of the Hindu pantheon by interpreting its various stories and legends as a visionary philosophy: »*Underneath the word-pictures of the gods, heroes and heroines breathes living truth and vitality for they portray fundamental human characteristics which are true in all ages*«. - *Unfortunately, detailed references to* the text-passages used are not included, but obviously they are drawn mainly from MBh and Rm. - The book seems to be a separate Indian pocket edition of some previous edition of which only the date is given. (F)

575* BETAI, R[AMESHCHANDRA] S.: Comparison between the definitions of sthitaprajña in the Gītā and the Viveka-Chūdāmaṇi [Engl.]. In: BChGandhiVBh 11, 1964.

576* BETAI, RAMESH[CHANDRA] S.: Gita and Gandhiji [Engl.]. Modi, P[rataprai] M[ohanlal] [forew.]. Ahmedabad: Gujarat Vidyapith, 1970. - 12, 293 pp. (Gujarat Vidyapith Samshodan Shreni 3).

577* BETAI, R[AMESHCHANDRA] S.: Matsya Purāṇa and Kumārasambhava [Engl.]. In: JUBombay (N.S.) 30,2, 1961, pp. 39-48.

578 BETAI, R[AMESHCHANDRA] S.: Place of Śrīkṛṣṇa in the realm of the Indian history and culture [Engl.]. In: JGJRI 19, 1962-1963, pp. 159-166.

579 BETAI, RAMESHCHANDRA S.: Śāntarasa in the Mahābhārata [Engl.]. In: BhMQ 3,3, October 1977, pp. 45-59.

580 [BETAI, RAMESHCHANDRA S.:] BETAY, RAMESH SUNDAR: Śrīmadbhagavadgītāyāṃ dvividho yogaḥ [Skt.]. In: SVenkatUOJ 11, 1968, pp. 15-19 [second numbering].
On the twofold Yoga in BhG. (vSt)

581* BHADAURIA, R. S.: Prāṇāyām in the Bhagavadgītā [Engl.]. In: IPhCult 19, 1974, pp. 55-61.

582* BHADHAVANA, A S Gītā tattva [Hi] Bhagalpur Amarāvati M V Press 1975

583 BHAGAT, M G Asceticism in the Purānas [Engl] In Indica 12, 1975, pp 83-92

584 BHAGAVAD DATTA Bhārata varsa kā brhad itihāsa Prathama bhāga [Hi] *Prathama samskarana* Dehalī Bhāratiya Sāhitya Bhavana, *samvat* 2008 [A D 1951] - 16, 2, 338 pp

585 BHAGAVAD DATTA Bhāratavarsa kā itihāsa ādiyuga se gupta sāmrājya ke anta taka [Hi] *dvitiya samskarana* Mādalatāūna, Pamjāba Paccanada Presa Limiteda, *samvat* 2003 [A D 1946] - 6, 357 pp

Seeks to reconstruct Purānic history from the days of Manu Vaivasvata onwards [source] Mankad D R. In Purāna 4,1, January 1962 p 9 (F)

586 The Bhagavad Gita and the Bible (Proceedings of the seminar under the auspices of the Christian Retreat and Study Centre, Rajpur, Dehradun) May 5 to 9, 1972 [Engl] Kulkarni, B R. [ed] Delhi S P C K, Unity Books, 1975 - 203 pp

»Blessings«, »Editorial notes« and »Inaugural address« are followed by 12 essays not all of which concern the BhG those which do take the BhG mainly as a starting point or reference text but not as subject of any detailed exegesis or text-oriented study are Smet, Richard V The Gītā in time and beyond time Soesman T W Rudolf Steiner s interpretation of the Gita in the light of the gospels, Kulkarni B R The vision of god Bakhle S W Experience anubhava as pramana, Ghosh M Niskama karma and bhakti yoga Kunz A The yoga of conflict For commentaries see separate entries (PS)

587 [BHAGAVADGITA, 1785] The Bhagvat Geëta or dialogues of Kreëshnă and Ārjoon, in eighteen lectures, with notes translated from the original, in the Sanskreët, or ancient language of the Brāhmāns [Engl] Wilkins Charles [tr, introd] London C Nourse 1785 - 156 pp - New and improved ed Bhuguvudgeeta or dialogues between Krishnu and Arjoonu, extracted from the Mahabarut Printed at Khizurpoor, near Calcutta, 1809 - 60 pp - Reprint in The Bhagavat Geeta or dialogues of Krishna and Arjoon Garrett, J [ed, tr] 1849 - Revised reprint Bhagwat Gita or dialogues of Krishna and Arjun translated from Sanskrit by Charles Wilkins with notes Revised and reprinted for the Bombay Theosophical Publication Fund by Tukaram Tatia, F T S Bombay Tukaram Tatia F T S, printed at the »Subodha Prakash« Press 1885 - 39 121 pp (The Theosophical Society s Publications) - Reprint The Bhagvat geeta (1785) a facsimile reproduction Hendrick, George [introd] 1959 - Reprint of introduction in The British discovery of Hinduism Marshall, P J [ed] 1970 - Translation Le Bhaguat Geeta [Fr] Parraud, M [tr] 1787 - Translation Der Bhaguat Geeta [Ger] Majer, Fr [tr] 1802

Complete translation. - Preface by Hastings (with short explanation of the position of the BhG within the narrative of the MBh), and a preface by Wilkins who states the high esteem of the BhG among contemporary Brahmins »the most learned« of whom »are Unitarians according to the doctrines of Kreeshna«, and that »the principal design of these dialogues was to unite all the prevailing modes of worship of those days«. Some remarks on pronunciation and the difficulties of translation are also added. - Hasting's introductory notes on the Gītā express his high estimation of this work which he calls »a performance of great originality« and »of a sublimity of conception, reasoning, and diction, almost unequalled«; he demands *a criticism that excludes »all rules drawn from the ancient or modern literature of* Europe, all references to such sentiments of manners as are [sic] become the standards of propriety for opinion and action in our own modes of life, and equally all appeals to our revealed tenets of religion, and moral duty«. Referring to the technique of yogic contemplation he declares that »it is not assuming too much ... that their [the *paṇḍits*!] collective studies may have led them to the discovery of new tracks and combinations of sentiment, totally different from the doctrines with which the learned of other nations are acquainted doctrines, which however speculative and subtle, still, as they possess the advantage of being derived from a source so free from every adventitious [sic] mixture, may be equally founded in truth with the most simple of our own«. - For Friedrich Majer's German translation of 1802, see separate entry (F)

588* [BHAGAVADGĪTĀ, 1787]: Le Bhaguat-Geeta ou Dialogues de Kreeshna et d'Arjoon contenant un précis de la religion et de la morale de l'Inde. Traduit du Samskrit, la langue sacrée des Brahmes, en Anglois par Ch. Wilkins et de l'Anglois en François par M Parraud [Fr]. Wilkins, Charles, Parraud, M. [tr.]. London, Paris: Buisson, 1787 - 162, 180 pp. - Revised ed.: Paris: Rhea, 1922. - Translation of: The Bhăgvăt-Gēētă, or dialogues of Krēēshnă and Ărjōōn ... [Engl.]. Wilkins, Charles [tr.]. . . 1785.

»The BhG, or dialogues of Kṛṣṇa and Arjuna, containing a survey of religion and morals of India « Fr translation of Wilkins' famous BhG translation of 1785. For commentary see separate entry - The short interval between the year of publication of the Engl. version and its Fr. translation shows the strong interest Indian matters aroused at that time, a complete Ger translation was issued in 1802 by Friedrich Majer (see separate entry) [source] Gildemeister, p 50. (F)

589 [BHAGAVADGĪTĀ, 1802]: Der Bhaguat-Geeta, oder Gespräche zwischen Kreeshna und Arjoon [Ger.]. Majer, Fr[iedrich] [tr.] In: Asiatisches Magazin 1, 1802, pp. 406-453, and 2, 1802, pp. 105-135, 229-255, 273-293, 454-471, and 477-490. - Previous ed. (incomplete): Aus dem [Bhaguat-Geeta]. Mayer, F. von [tr.]. In: Sammlung Asiatischer Originalhandschriften. Vol. 1. Zürich 1791. - pp. 321-330. - Translation of: The Bhăgvăt-Gēētă, or dialogues of Krēēshnă and Ărjōōn ... [Engl.]. Wilkins, Charles [tr.]. ... 1785.

As the present reviewer was not so fortunate as to procure the second volume of Klaproth's »Asiatisches Magazin«, the indication of the pagination relies on Gildemeister, p. 50. The first volume, however, was to hand - Complete Ger. translation of Wilkins' Engl. BhG translation. In his short introduction Majer

points out the affinity of the teachings of the BhG and the teachings of some European philosophers (Plato, Spinoza) and mystics (Jacob Boehme), a point which has been under discussion ever since Majer himself does not draw any conclusions from this affinity but confines himself to noting it as an obvious fact As to the age of the BhG, he assumes »at least« four thousand years Thus the BhG is, from our point of view, »chronologically« a very early »product of Indian genius«, but »psychologically«, i e according to the position in the history of the Indian mind, it may well be fairly late Obviously Majer was well aware of a long preceding religious history contained in the Gītā itself (cf 2 42–46 e a) – Besides his own introduction, Majer also adds a translation of Warren Hastings' letter on the BhG as included in Wilkins' BhG – Majer accompanies his translation with notes which include much of his knowledge gathered from the sources then available (the Tamil BhāgP version in its French translation Paris 1788, the articles of Jones e a from the Asiatick Researches, Manusmṛti and so on) – For Wilkins' translation of 1785, see separate entry (F)

590* [BHAGAVADGITĀ, 1808–1809] Srimad Bhagavad Gītā edited by the Brāhman Babū Rāma [Skt] Bābū Rāma [ed] Khidarpoor [Calcutta] Bābūrāma Press, *saka* 1730 [A.D 1808/1809] – 60 folios, oblong, lithographed
»Editio princeps of the BhG« [source] Callewaert/Hemraj, p 27 – The title contains no particulars, but the end of the text reads *abde pancangavanibhir abhiyute 1865 vyomaramabdhicandre / sake 1730 maghe sitakhye vanisutanavami sattithau mudrikamaih // gitam vidvadvisuddham divyakulatilakair lekhitam visnu bhakta / baburamaisca grhnantv atha sakalamano bhistado visnur astu* [source] Gildemeister, p 48 (F)

591* [BHAGAVADGĪTĀ, 1823] Bhagavad-Gita, id est thespesion melos, sive almi Crishnae et Arjunae colloquium de rebus divinis, Bharateae episodium Textum recensuit, adnotationes criticas et interpretationem latinam adjecit Augustus Guilelmus a Schlegel [Skt , Lat] Schlegel, August Wilhelm von [ed , tr , comm] Bonnae E Weber, 1823 – 26, 189 pp – 2nd ed Editio altera auctior et emendatior cura Christiani Lasseni 1846
Based on the Calcutta ed of 1809 and four Paris manuscripts For further comments, see 2nd ed of 1846 [source] Gildemeister, p 48 (F)

592* [BHAGAVADGĪTĀ, 1832] [Skt] Śrīdhara Svāmī [comm], Bhavānīsarana [»Bandhyopādhyāya«] [ed] Calcutta *śaka* 1754 [A D 1832] – 81 sheets
According to our source, in Bengali letters »on yellow paper« The sheets are subdivided transversely, the middle part is occupied by the Gītā text, the upper part and the bottom by the commentary Each sheet contains eleven or twelve verses (»Liber literis bengalicis in luteae chartae foliis dimidiatis transversis 81 expressus, ita ut ipsum carmen mediam, commentarius summam et infimam paginam undecim vel duodecim versuum teneat«, to give an example of Gildemeister's Latin) – No title seems to be given, but at the end of the commentary one can find the following *śribhabānīśaranabandhyopādhyāyena prayatnato bahubudhaśodhitā sindhuśaradharādharadharāśākīyābdesvinasya tritīyābāsare kalikātānagare samāśāra candrikāyantrena mudritey am śrībhagabadgītā* There follows »a long description of the commentator's relations« (»longa prosapiae editoris descriptio«) [source] Gildemeister, p 49 (F)

593* [BHAGAVADGĪTĀ, 1832]: Le Bhagavad-Gita ou le chant divin, dialogue de Crichna et d'Arjouna sur la religion; épisode du grand poème épique des Indous, intitulé Mahabharata. Traduction nouvelle avec un discours préliminaire, des notes et un specimen du texte sanscrit d'après l'édition de M. A. G. Schlegel [Fr., Skt.]. Lanjuinais, J. D. [tr.]. In: Lanjuinais, J. D.: Oeuvres. Tome 4: Recherches sur les langues, la littérature, la religion et la philosophie des Indiens. Paris: Dondey-Dupré, 1832. - pp. 135-245.

»BhG or the Holy Song, dialogue of Kṛṣṇa and Arjuna on religion; an episode from the great epic poem of the Indians entitled MBh. New translation with an introductory essay, notes and a specimen of the Skt. text according to the edition of August Wilhelm von Schlegel.« As our source states, the work is not complete: the introductory essay promised in the title is wanting (»desideratur quam titulus promittit introductio«). On pp. 237-245 can be found the specimen of text: BhG chapter 9, according to Schlegel ed. The Skt. text is accompanied by a parallel transliteration in Lat. letters [source] Gildemeister, p. 51. (F)

594 [BHAGAVADGĪTĀ, 1834]: Bhagavad-Gita, das hohe Lied der Indus, aus der Sanskrit-Sprache metrisch und möglichst treu in's [sic] Deutsche übersetzt und mit erläuternden sprachlichen, mythologischen und philosophischen Anmerkungen versehen [Ger.]. Peiper, C. R. S [tr., comm.]. Leipzig: Friedrich Fleischer, 1834. - 16, 112 pp.

»BhG, the holy song of the Hindus· from Skt. language translated metrically and as truly as possible into German, and supplied with linguistic, mythological and philosophical notes « German translation in iambic metre with explanatory notes. (PS)

595* [BHAGAVADGĪTĀ, 1835]: [Skt., Beng.] Śrīdhara Svāmī [comm.]; Gaurīśaṅkara Tarkavāgīśa [ed., tr.]. Kalikātā B.S. 1242 [A.D. 1835]

Text with Beng translation; both in Beng. letters [source] Rost, . In· ZDMG 8, 1854, p 604. (F)

596* [BHAGAVADGĪTĀ, 1841]: Śrīśrīharīśaranam śrībhagabadgītā [Skt., Beng.]. Mādhavacandradhara; Madhusūdanadatta [ed , adapt.]. Kalikātā B S. 1248 [A.D. 1841]. - 176 pp.

Text with Beng translation in rhymed verse, both in Beng letters [source.] Rost, . In· ZDMG 8, 1854, p 605. (F)

597 [BHAGAVADGĪTĀ, 1842]: Gītārthabodhinī [Skt., Mar., Hi]. Sadāśiva Śāstrī; Pāṇḍuraṅga Jośī [ed.]. Bombay *śaka* 1764, *saṃvat* 1898 [A.D. 1842]. - 374 folia [each chapter separate pagination].

A *ṭīkā* sub-commentary to the BhG, containing the Skt. text of the Gītā, with Vāmana's Samaślokī and Āryā, Tulasīdāsa's Doharā, Mukteśvara's Ovī, and Tukārāma's Abhaṅga. (vSt)

598 [BHAGAVADGĪTĀ, 1846]: Bhagavad-Gita: id est thespesion melos sive almi Crishnae et Arjunae colloquium de rebus divinis. Textum recensuit, adnotationes criticas et interpretationem latinam adiecit Aug. Guil. a Schle-

gel Editio altera auctior et emendatior cura Christiani Lasseni [Skt, Lat] Schlegel, August Wilhelm von [ed, tr, comm, introd], Lassen, Christian [ed, comm, introd] 2nd ed Bonnae prostat apud Eduardum Weber, 1846 - 54, 298 pp - Reprint in The Bhagavat Geeta, or dialogues of Krishna and Arjoon Garrett, J [ed, tr] 1849 - 1st ed 1823

Skt text of BhG with Lat prose translation In the present 2nd ed, Schlegel s introduction is preceded by a Lat preface by Lassen, which accounts for the history and reception of the first edition (special regard is paid to Humboldt s BhG essay of 1825/1828), p XI-XXVII give additional remarks on the manuscripts used and on the various *bhāṣyas* known to Lassen (Śaṅkara, Ānandagiri, Madhusūdana, Pārthasārathi, jñānadeva (Hi commentary), Śrīdhara Paramānanda, Viśveśvarānanda) Lassen gathers from the material incorporated in the texts of these authors that the text tradition of the BhG is less stable than Schlegel has supposed (p XXVII) - The teachings of the Gītā are difficult to determine, for although at first sight they seem to be quite simple they turn out to be composed of ideas drawn from various sources Kapila, Patañjali, and early Vedānta, all these teachings are centred around the divinity of Viṣṇu as their »summa ratio« (p XXXIII, »highest truth« or »inmost meaning«) - The date of the BhG depends on Śaṅkara s date on the one hand and that of Bādarāyana (whose Brahmasūtra seems to be mentioned in BhG 13 4) on the other (p XXXV) Śaṅkara can be placed in the 8th century A D and Bādarāyana five centuries earlier, so the BhG may be placed somewhere in between (p XXXVI) - Schlegel s Lat preface (p XXXVII-LIV) which is reprinted from the 1st ed without change, accounts p XLIf for the manuscripts used (four in number) all from Paris, but additional ms material is incorporated in the annotations P XLII-XLVII follows a discussion of Skt orthography, the separation of *saṃdhi*, and the modes of transliteration (problems which had not yet quite been settled at that time) and p XLVII L a discussion of the *śloka* metre Finally, some remarks on the translation and the annotations follow The Lat annotations have been greatly enlarged by Lassen for the 2nd ed They include word definitions as well as grammatical explanations and general explanatory remarks, often with indications of secondary literature or parallel passages in Skt texts - pp 255-288 an index of proper names is added (with Lat explanations), and pp 289-298 finally the »emendanda et addenda« can be found (F)

599 [BHAGAVADGITA, 1848] Gita, ē thespesion melos, metaphrastheisa ek tou brachmanikou para demetriou galanou, athenaiou nun prōton hellēnisti ekdotheisa, kai meta prolegomenon kai paratereseon auxēteisa, dapanē men melete Geōrgiou K Typaldou [Greek] Galanos, Demetrios [tr], Typaldos, [Georgios] K [ed, introd] Athenai G Chartophylakos, 1848 - 80, 126 pp (Indikai Metaphraseis 3)

Greek translation of the BhG with an extensive introduction by the editor (AM)

600* [BHAGAVADGITA, 1849] The Bhagavat Geeta, or dialogues of Krishna and Arjoon in eighteen lectures Sanscrit, Canarese and English in parallel columns The Canarese newly translated from the Sanscrit, and the English from the translation by Sir Charles Wilkins, with his preface and notes, etc, and the introduction by the Hon Warren Hastings, Esq with an appendix

containing Schlegel's Latin translation of the Geeta and notes from the German of Baron von Humboldt, etc. [Skt., Kan., Engl., Lat.], German, &c. [ed., tr., introd.]; Wilkins, Charles [tr., comm., introd.]; Hastings, Warren [introd.]; Schlegel, [August Wilhelm von] [ed., tr., comm., introd.]; Humboldt, [Wilhelm von] [comm.]. Bangalore: Wesleyan Mission Press, [illegible].

601 [BHAGAVADGĪTĀ, 1861]: Śrībhagavadgītā / Le divin chant du bienheureux [Skt., Fr.]. Burnouf, [Émile Louis] [ed., tr.]. In: Mémoires de l'Académie de Stanislas (3e série) 1860, tome 2, pp. 17–251. – Nancy 1861.

Text of the BhG in non-standard Roman transliteration on the left-hand page and a fairly literal French prose translation on the right-hand page. (JLB)

602* [BHAGAVADGĪTĀ, 1865]: [Skt.]. Śaṅkara [comm.]; Kuppusvāmi Śāstrī, [illegible]nam [ed.]. Cintādri-peṭikāyām (Madras): Prabhākaramudrākṣaraśālāyām, 1865. – 278 pp.

In Grantha letters. [source] Klatt, J.: In ZDMG 35, 1881, p. 196. (F)

603 [BHAGAVADGĪTĀ, 1870]: Bhagavad-Gîtâ oder: Das Lied der Gottheit, aus dem Indischen übersetzt [Ger.]. Boxberger, Robert [tr.]. Berlin: Gustav Hempel, 1870. – 72 pp. – Revised ed : Bhagavadgita ... Glasenapp, Helmuth von [ed., introd.]. ... 1955.

A rhyming, iambic verse translation, intended for the general reader and provided with a brief introduction, which includes comments on previous translations. (JLB)

604 [BHAGAVADGĪTĀ, 1874]: A commentary on the text of the Bhagavad-Gítá; or, the discourse between Krishna and Arjuna on divine matters, a Sanskrit philosophical poem, with a few introductory papers [Engl.]. Chintamon, Hurrychund [comm., ed.]; Thomson, J. C[ockburn] [tr.]. London: Trübner and Co, 1874. - 34, 83 pp.

J C Thomson's translation of the BhG is interspersed with a theological and philosophical commentary from a broadly devotional standpoint and prefaced by essays on Questions on Universal Theology, Moral Precepts and Theological Progress. (JLB)

605 [BHAGAVADGĪTĀ, 1876]: The despondency of Arjuna, from the 1st canto of the Bhagavad-gîtâ [Engl.]. Tawney, C. [H.] [tr.]. In: IA 5, 1876, supplement, pp. 361–362.

Metrical version of BhG 1 28–46, reprinted from the Calcutta Review. (AK)

606 [BHAGAVADGĪTĀ, 1876]: From the XVIth canto of the Bhagavad-Gîtâ [Engl.] Tawney, C. H. [tr.]. In: IA 5, April 1876, p. 124.

Metrical version of BhG 16 7–24, reprinted from the Calcutta Review. (AK)

607 [BHAGAVADGĪTĀ, 1882]: The Bhagavadgītā with Sanatsujātīya and the Anugītā [Engl.]. Telang, Kāshināth Trimbak [tr., comm.] Oxford: Clarendon Press, 1882. – 446 pp. (Sacred Books of the East 8). – Reprint: Delhi: Motilal Banarsidass, 1965.

Along with the translation of each text an introduction is given providing remarks on the textual history of the texts An index of »principal matters« and a Sanskrit index are added (AM)

608 [BHAGAVADGĪTĀ, 1885] The song celestial or Bhagavad-Gîtâ (from the Mahâbhârata), being a discourse between Arjuna, prince of India, and the supreme being under the form of Krishna translated from the Sanskrit text by Sir Edwin Arnold [Engl] Arnold, Edwin [tr, introd] Reprint. London Routledge & Kegan Paul Ltd, 1955 - 12, 111 pp - 1st ed London Trubner & Co, 1885 - Reprints Boston Roberts Brothers, 1888 - In Edgerton, Franklin The Bhagavad Gītā translated and interpreted Part 2 Interpretation and Arnold's translation 1944 - London· Trubner & Co, 1979 [about 40 editions]

English metrical version in blank verse, »changing into lyrical measures where the text itself similarly breaks« Includes a few footnotes and a brief preface by the translator dealing mainly with the literary and philosophical value and the date of the BhG, and with previous translations »If I venture to offer a translation of the wonderful poem after so many superior scholars, it is in grateful recognition of the help derived from their labours, and because English literature would certainly be incomplete without possessing in popular form a poetical and philosophical work so dear to India For the most part, I believe the sense to be faithfully preserved (p ix) « (AK)

609 [BHAGAVADGITĀ, 1892] Die Bhagavad Gita das Lied von der Gottheit oder die Lehre vom gottlichen Sein In verständlicher Form ins Deutsche ubertragen und mit erläuternden Anmerkungen und ausgewahlten correspondirenden Citaten hervorragender deutscher Mystiker versehen [Ger] Hartmann, Franz [tr] Braunschweig C A Schwetschke, 1892 - 5, 162 pp

Written from a »theosophical« point of view (rather than a philological historical or theological one), the emphasis being placed on the content of the text presented in »modern concepts« The explanations stress a mystical, allegorical interpretation of the text, the matching quotes are mostly drawn from Eckhart Thomas von Kempis, Angelus Silesius, Jakob Bohme, Th Paracelsus, and H P Blavatsky (PS)

610* [BHAGAVADGITĀ, 1894] [Skt] Rāmānuja [comm] Bombay 1894 - 307 pp

Pages 1-3 contain the »Gitārthasamgraha« of Yāmunamuni, p 4 a »Bhagavadgitāmāhātmya« in 7 verses [source] Aufrecht, Th In ZDMG 54, 1900 p 83 (F)

611 [BHAGAVADGITĀ, 1896] Die Bhagavad Gita uebersetzt und erlautert [Ger] Lorinser, F[ranz] [tr] Breslau G P Aderholz' Buchhandlung 1869 - 36, 290 pp

The introduction places the translator s work in the context of the BhG research of the time and gives a brief summary of the contents of the MBh The translation is metric in that it observes the caesura and the iambic end of each line, it is also amply annotated Special attention is given to parallels between ideas from the BhG and Christian scriptures Lorinser is convinced of having shown that the possibility of Christian, and especially New Testament, influences on the BhG is »more than an hypothesis« (p vi) In the appendix passages deemed to show identity or similarity of wording or ideas are printed in parallel columns (PS)

612 [BHAGAVADGĪTĀ, 1897]: The Bhagavad Gita: with the commentary of Sri Sankaracharya [Skt., Engl.]. Śaṅkara [comm.]; Mahadeva Sastry, Alladi [tr.]. Madras: Samata Books, 1979. - 16, 534 pp. - 1st ed.: 1897. - 2nd ed.: 1901 [without Skt. text]. - Reprints: Vavilla Publishing House, 1918. - ibid., 1947. - ibid., 1961. - ibid., 1972. - Madras: Samata Books, 1977.

Skt. text of BhG with Engl. translation followed by a translation of Śaṅkara's Gītābhāṣya. The translator adds in foot-notes explanations mostly extracted from Ānandagiri's *ṭīkā* on Śaṅkara's *bhāṣya*. (AP)

613 [BHAGAVADGĪTĀ, 1901]: Vedavyāsapraṇītamahābhāratāntargatā śrīmadbhagavadgītā śrīmaddhanumadviracitapaiśācabhāṣyasahitā [Skt.]. Hanumat [comm.]; Āgāśe, Kāśīnāthaśāstrī; Phaḍake, Bābāśāstrī [ed.]. [Poona:] Ānandāśramamudrālaya, 1901. - 146 pp. (ĀSS 44). - Reprint: 1933.

The text with the commentary Paiśācabhāṣya of Hanumat is based on 5 manuscripts and includes notes on variant readings. (KPG)

614 [BHAGAVADGĪTĀ, 1905]: The Bhagavadgītā or the lord's song [Engl.]. Barnett, Lionel D. [tr.]. London: Dent, 1905. - 6, 211 pp. (The Temple Classics).

615 [BHAGAVADGĪTĀ, 1905]: Die Bhagavadgītā aus dem Sanskrit übersetzt. Mit einer Einleitung über ihre ursprüngliche Gestalt, ihre Lehre und ihr Alter [Ger.]. Garbe, Richard [von] [tr., comm., introd.]. Leipzig: H. Haessel, 1905. - 159 pp. - 2nd revised ed.: 1921. - 171 pp. - Reprint: 1978. - Translation of introduction: Utgikar, N. B.: Garbe's introduction to the Bhagavadgîtâ ... [Engl.] In: IA 47, 1918, supplements II-IV, pp. 1-35.

In the introduction G. puts forward his theory of the textual history of the BhG. He sees the main problem of the text in the contradiction between theism (Kṛṣṇaism) and pantheism (the *brahman* doctrine of the Upaniṣads) and distinguishes therefore the »original« BhG, a theistic text originating in the Bhāgavata sect, from a later re-working of the text along pantheistic lines. He claims that his reconstruction represents a BhG »whose religious character is purely theistic and whose philosophical (character) is determined only by Sāṃkhya-Yoga doctrines«. Against Deussen's view, that the BhG shares with the Epic its »philosophy of transition«, G. interprets the philosophical doctrines as »mixed philosophy« (Mischphilosophie). Sāṃkhya and Yoga as systems are, acc. to G., much older than the BhG, which he places in the 2nd century B.C. After expounding the four periods in the development of Kṛṣṇaism (originally an »ethical *kṣatriya* religion«), G deals with the doctrines of the BhG. One of its main features is the transformation of the *yoga* concept by the Bhāgavatas to denote »devotion«. Also the *puruṣa* concept of Sāṃkhya is interpreted in a religious way. In the later additions Kṛṣṇa is identified with *brahman*. BhG 11 55 is for G. the essential verse of the BhG. He rejects the possibility of Buddhist or Christian influence. - In the translation Vedāntic and Mīmāṃsist interpolations are printed in small characters and are also listed separately in an appendix. (AM)

[reviews] Klemm, Kurt: In: ZDMG 60, 1906, p 281. - Jacobi, Hermann: Die Bhagavadgīta: In: DLZ 42, 1921, col. 715-724. - Jacobi, Hermann: Weiteres zum Bhagavadgītā-Problem: In: DLZ 43, 1922, col. 265-273

616* [BHAGAVADGITA, 1908–1915] Bhagavadgītā sankara bhāsyādı sapta tīkopetā. Vol 1 [Skt] Śankara, Ānandagırı, Mādhavācārya, Jayatırtha, Rāmānuja, Vallabha school, Nılakantha (son of Govında) [comm], Vıtthalasarmā (son of Dhundhırāja) [ed] Bombay Gujaratı Prıntıng Press, 1908–1915

617* [BHAGAVADGITA, 1908–1915] Bhagavadgıtā sankara bhāsyādı asta tīkopetā. Vol 2,1–3 [Skt.] Lallurāma, Jīvarāma, Bākre, Mahādeva Gaṅgādhara, Gokhale, Dınkar Vısnu [ed], Kesava Kāsmīra, Madhusūdana Sarasvatī, Sankarānanda, Śrıdhara Svāmī, Sadānanda, Dhanapatı Sūrı, Daıvajna Pandıta-Sūrya, Rāghavendra [comm] Bombay Gujaratı Prıntıng Press, 1908–1915

618 [BHAGAVADGITA, 1909] The Bhagavad Gıta text and translatıon [Skt, Engl] Brooks, F T [ed, tr] Srırangam Srı Vanı Vılas Press 1909 – 4, 139 pp

619 [BHAGAVADGITA, 1909] Shrımad bhagavad gıta [Skt, Engl] Swarupananda, Swamı [ed, tr, comm] 10th ed Calcutta Advaıta Ashrama, 1967 – 14, 434 pp – 1st ed 1909

Unpretentıous translatıon Each *śloka* ıs followed by a lıteral translatıon of each single word (compounds treated as one word) and translatıon of the whole *śloka* More dıffıcult passages are followed by short explanatory notes whıch ın general seem to stress a *bhakta* poınt of vıew – An ındex to fırst lınes (ın Devanagarı) an ındex of topıcs and four mentıons of errata are added (F)

620 [BHAGAVADGITA, 1911] Der Gesang des Heılıgen eıne phılosophısche Epısode des Mahabharatam Aus dem Sanskrıt ubersetzt [Ger] Deussen Paul [tr ıntrod] Leıpzıg F A. Brockhaus, 1911 – 23, 132 pp – Reprınt of Vıer phılosophısche Texte des Mahabharatam Sanatsujata parvan – Bhagavadgıta – Mokshadharma – Anugıta [Ger]. Deussen Paul, Strauss, Otto [tr] Leıpzıg F A Brockhaus 1906 – pp 31–107

German prose translatıon (wıthout notes) Includes an ındex of names and subjects. In the ıntroductıon (dated 1911 p v xxı) the translator puts forward the thesıs that the teachıngs of the BhG do not represent a syncretıstıc or › mıxed phılosophy ‹ as often stated before (e g R Garbe 1905) but a unıform system of a »phılosophy of transıtıon« Thıs system he sees as a Vedānta whıch stıll retaıns features of an older Upanısadıc ıdealısm whıch however due to »realıstıc tendencıes« more and more gaınıng ın weıght ıs about to change ınto a more popular theısm and a realıstıc Sāmkhya whıch as a system was not ın exıstence at that tıme It ıs further shown that the text of the BhG can be dıvıded ınto three parts (1) an ethıcal part (ch 1–6), (2) a metaphysıcal part (ch 7–12) and (3) a psychologıcal part (ch 13–18) (VK)

[reviews] Fritzsche Richard In Vierteljahrsschrift für wissenschaftliche Philosophie und Soziologie 31,3 1907 p. 350ff

621 [BHAGAVADGITA, 1911] The song dıvıne or the Bhagavad Gıtā a metrical rendering (with annotatıons) [Engl]. Caleb, C C [tr, comm]. London Luzac, 1911 – 11, 168 pp – 2nd ed Lahore London 1934

A fairly literal though metrical, translation. (JLB)

622 [BHAGAVADGĪTĀ, 1912]: Bhagavadgita: des Erhabenen Sang [Ger.]. Schroeder, Leopold von [tr., introd.]. Jena: Eugen Diederichs Verlag, 1912. - 16, 86 pp. (Religiöse Stimmen der Völker herausgegeben von Walter Otto: Die Religion des Alten Indien 2). - 2nd ed.: 1920. - 32nd ed.: 1980.

German metrical, nevertheless literal, version of the BhG in blank verse. Includes occasional footnotes, and an appendix (p. 84-86) which lists and briefly discusses editions, critical studies, and translations of the BhG. In the introduction (16 pp.), the translator characterizes the BhG as a true »philosophical poem« - »indeed, I suppose, the only one in universal literature« -, in which philosophy, poetry, religion, and morality »are really one, ... organically grown, and, therefore, inseparable«. Special attention is paid to its »elevated ethic« which is praised as »the radiant summit of [Kṛṣṇa's] whole exposition, worthy to serve as a pole-star of life«. With regard to the question of the uniformity of the philosophical system of the BhG (Vedānta, Sāṃkhya, etc.), the translator gives a survey of the existent (especially German) theories. He agrees with P. Deussen's view (Der Gesang des Heiligen, 1911, q.v.) that the BhG represents a homogeneous system of a »philosophy of transition« and not a »mixed philosophy« consisting of heterogeneous elements (for the latter view, e.g., R. Garbe 1905). (AK)

[reviews.] Strauss, Otto In: ZDMG 67, 1913, pp 714-717.

623* [BHAGAVADGĪTĀ, 1921]: Bhagawad-gîtā. nowy przekład z sanskrytu St. F. M. Wydanictwo [Pol.]. Wydanictwo, St. F. M. [tr.]. Warszawa: Ultima Thule, 1921. - 8, 88 pp.

Translation, with introduction, of BhG [source.] Pavolini, P. E. In: GSAItaliana 29, 1918-1920, pp. 189-190. (JLB)

624 [BHAGAVADGĪTĀ, 1922]: La Bhagavadgītā: traduite du Sanscrit avec une introduction [Fr.] Senart, Émile [tr., introd.]. Paris. Éditions Bossard, 1922. - 38 pp. - 2nd ed. (with Skt. text): Paris: Société d'Édition »Les Belles Lettres«, 1944. - 3, 18, 63 pp. - Translation of introduction: Senart, É.: Introduction to the French translation of the Bhagavadgītā [Engl.]. Belvalkar, S. K. [tr.]. In: ABORI 8, 1926-1927, pp. 305-321.

625* [BHAGAVADGĪTĀ, 1922]: Bhagavadgītā: texte sanscrit [Skt.]. Michalski-Iwienski, St. Fr. [ed., introd.] Paris: Geuthner, London: Luzac, Warsaw: Ultima Thule, 1922. - 14, 48 pp. (Publications de la Société Asiatique de Varsovie 1).

In his introduction, M.-I. rejects Garbe's dissection of the BhG. [source.] Edgerton, F. [Review]. (AP)

[reviews.] Edgerton, F[ranklin]: In. JAOS 43, 1923, pp. 65-67.

626 [BHAGAVADGĪTĀ, 1923]: Vedāntācārya śrīveṅkaṭanāthakṛta tātparyacandrikākhyaṭīkāsaṃcalita śrīmadrāmānujācāryaviracitabhāṣyasahitā śrīmadbhagavadgītā [Skt.]. Rāmānuja; Veṅkaṭanātha [comm.]; Śaṃkara Śāstrī »Mārulakara« (Son of Raṅganātha) [ed., introd.]. [Poona.] Ānandāśramamudrālaya, 1923. - 3, 19, 694, 24 pp. (ASS 92).

639 [BHAGAVADGĪTĀ, 1936]: Śrīmadbhagavadgītā śrīmacchāṅkarabhāṣyeṇa - ānandagirikṛtavyākhyāyujā saṃvalitā tathā nīlakaṇṭhī - bhāṣyotkarṣadīpikā - śrīdharīyasubodhinī - abhinavaguptācāryavyākhyā - śrīmadhusūdanasarasvatīsvāmīkṛta - gūḍhārthadīpikākhyavyākhyāsahitā tadvyākhyānena śrīdharmadattaśarma (prasiddhabaccāśarma) viracitagūḍhārthatattvālokena yutā ca ... paṇaśīkaropāhvavidvadvaralakṣmaṇaśarmatanujanuṣā vāsudevaśarmaṇā pariṣkṛtā saṃskṛtā ca / Śrīmadbhagavadgītā *with the commentaries* Śrīmat-Śāṅkarabhāṣya with Ānandagiri['s vyākhyā]; Nīlakaṇṭhī; Bhāṣyotkarṣadīpikā of Dhanapati; Śrīdharī; Gītārthasaṅgraha of *Abhinavaguptāchārya and Gūḍhārthadīpikā of Madhusūdana* with *Gūḍhārthatattvāloka* of Śrīdharmadattaśarmā (Bachchāśarmā) [Skt]. Śaṅkara; Ānandagiri; Nīlakaṇṭha (son of Govinda); Dhanapati [Sūri]; Śrīdhara [Svāmī]; Abhinavagupta; Madhusūdana Sarasvatī; Dharmadattaśarmā »Baccāśarmā« [comm.]; Vāsudevaśarmā »Paṇaśīkara« (son of Lakṣmaṇaśarmā) / Wāsudev *Laxman Shāstrī Paṇsīkar* [ed.] *2nd ed.: Bombay. Nirnaya Sāgar Press,* 1936. - 4, 776, 160, 6 pp. - Reprint of 2nd ed: New York: Munshiram Manoharlal Publishers Pvt. Ltd., 1978 - [4], 776, 160, 6 pp., *frontispiece.*

The text with commentaries is preceded by the Śrīmadbhagavadgītāmāhātmya (23 *ślokas*) of VarP and Śrīmadbhagavadgītāmaṅgalācaraṇa (9 verses in different metres) The Gūḍhārthadīpikā is printed seperatly with the Tattvāloka. A *pāda* index of the BhG is included. (KPG)

640 [BHAGAVADGĪTĀ, 1937]: Shri Bhagavad Gita (chapter 1-2 and 3), revised in the light of a rare and ancient manuscript with various readings incorporated herein and edited *with its commentary Chandraghanta on old ms. in* Sanskrit and English translation / Śrī bhagavad gītā (1-2-3 adhyāyāḥ), prācīnahastalikhitapustakādhāreṇa saṃśodhitā pāṭhāntaraiḥ sahitā caṃdraghaṃṭā [sic] ṭīkā tasyāścāṃglabhāṣāṃtaraṃ racayitā [Skt., Engl.]. Shastri, Jivaram Kalidas / Śāstrī, Jīvarāma Kālidāsa [ed., tr., comm.]. *Gondal, Kathiawar.* The Rasashala Aushadhashram, 1937. - 8, 4, 2, 113 pp.

Skt text of the Gītā, Skt. text and Engl. translation of the commentary The reading of the Gītā text seems to be identical with that of Śāstrī's (complete) BhG edition of the same year (with his gloss Siddhidātrī) - The present volume seems to have been prepared somewhat hastily, as the volume is introduced by an errata list of considerable bulk and a list of supplements to the »Skt commentary translated *incompletely*« (F)

641 [BHAGAVADGĪTĀ, 1937]: Shri Bhagavad Gita, revised in the light of a rare and ancient manuscript with various readings incorporated herein and edited *with its gloss »Siddhi Datri« in its English rendering explaining the* variants / Śrī bhagavad gītā, prācīnahastalikhitapustakādhāreṇa saṃśodhitā pāṭhāntaraiḥ sahitā pāṭhāntarān pratipādayantyā āṃglabhāṣāyā siddhidātrī saṃjñāyā ṭippaṇyā sahitā [Skt., Engl.]. Shastri, Jivaram Kalidas / *Śāstrī, Jīvarāma Kālidāsa [ed., tr., comm., introd.]. Gondal, Kathiawar.* The Rasashala Aushadhashram, 1937. - 28, 76, 153 pp

The editor's preface states that according to MBh 6,43.7 the Gītā is supposed to embrace 745 stanzas; hence the traditionally accepted text (which normally incorporates 700 stanzas) has to be considered to be incomplete. The present edition is intended as a step towards a reconstruction of the complete Gītā text. - The gloss Siddhidātrī seems to have been composed originally in Skt., of which version a Gujarati rendering was published in 1936; the present English rendering is made according to the Gujarati version. (F)

642 [BHAGAVADGĪTĀ, 1938]: Bhagavad-Gītā, traduit du Sanskrit [Fr.]. Lévi, Sylvain; Stickney, J.-T. [tr.]. Reprint: Paris: Librairie d'Amérique et d'Orient, Adrien Maisonneuve, J. Maisonneuve, succ., 1976. - 113 pp. - 1st ed.: Paris 1938. - Reprint: Paris 1964. - 120 pp.

The present French translation (without notes and commentary) is the result of a cooperation between Sylvain Lévi and his disciple Joseph Trumbull Stickney during the years 1900 to 1902. After the latter's early death in 1904, Lévi edited the manuscript with some corrections and completions in 1938. The unpretentious paperback edition (Paris 1976) includes only a brief note of the publishers and some biographical information (by Madame Lévi) about J.-T. Stickney. (AK)

643 [BHAGAVADGĪTĀ, 1939]: Rājānakarāmakavikṛtasarvatobhadrākhyaṭīkāyutā kāśmīrapāṭhānusāriṇī śrīmadbhagavadgītā. Ayam granthaḥ em. e prācyavidyālaṃkāraścetyupādhidvayabhāgbhiḥ »śrīnivāsa nārāyaṇa tāḍapatrīkara« ityetaiḥ saṃśodhitaḥ pāṭhāntarādibhiḥ pariṣkṛtaśca. Sa ca bī. e. ity upapadadhāribhiḥ vināyaka gaṇeśa āpaṭe ityetaiḥ puṇyākhyapattane śrīman ›mahādeva cimaṇājī āpaṭe‹ ity abhidheyamahābhāgapratiṣṭhāpite ānandāśramamudraṇālaye āyasākṣarairmudrayitvā prakāśitaḥ [Skt.]. [Rājānaka Rāmakaṇṭha:] Rājānaka Rāmakavi [comm.]; Tāḍapatrīkara, Śrīnivāsa Nārāyaṇa [ed., introd.]. Puṇyā (Poona): Vināyaka Gaṇeśa Āpaṭe, Ānandāśramamudraṇālaya, *śālivāhanaśakābdāḥ* 1861, *khristābdāḥ* [A.D.] 1939 - 6, 304, 4 pp. (Ānandāśramasaṃskṛtagranthāvaliḥ, *granthāṅkaḥ* 112).

Presents the Skt. text of the so-called Kashmiri recension of the BhG with the commentary Sarvatobhadra by Rājānaka Rāmakavi (also called Rāmakaṇṭha) The edition is based on 4 manuscripts preserved in the Bhandarkar Oriental Research Institute (Nr 169 and 170 of 1883-1884, in Nagari script, and 423-424 of 1875-1876, in Sharada script). It includes an introduction (*bhūmikā*) by the editor in Sanskrit, and, at the end of the volume, a list of corrections. (AK)

644 [BHAGAVADGĪTĀ, 1941]: Śrīmadbhagavadgītā śrīrājānakarāmakaṇṭhācāryaviracitā sarvatobhadrākhyavivaraṇopetā. sampādakaḥ: ti. rā. cintāmaṇiḥ / Srīmadbhagavadgītā with Sarvatobhadra of Rājānaka Rāmakaṇṭha [Skt., Engl.]. Rājānaka Rāmakaṇṭha [comm.]; Chintamani, T. R. / Cintāmaṇi, T. R. [ed., introd.]. Madras: Madrapurīyaviśvavidyālayaḥ / University of Madras, 1941. - 83, 524, 46 pp. (Madrapurīyaviśvavidyālayasaṃskṛtagranthāvaliḥ / Madras University Sanskrit Series 14).

Presents the Skt. text of the so-called Kashmiri recension of the BhG with the commentary of Rājānaka Rāmakaṇṭha (also called Rāmakavi). The edition is based

639 [BHAGAVADGĪTĀ, 1936]: Śrīmadbhagavadgītā śrīmacchāṅkarabhāṣyena – ānandagirikṛtavyākhyāyujā saṃvalitā tathā nīlakaṇṭhī – bhāṣyotkarṣadīpikā – śrīdharīyasubodhinī – abhinavaguptācāryavyākhyā – śrīmadhusūdanasarasvatīsvāmikṛta – guḍhārthadīpikākhyavyākhyāsahitā tadvyākhyānena srīdharmadattaśarma (prasiddhabaccāśarma) viracitaguḍhārthatattvālokena yutā ca ... paṇaśīkaropāhvavidvadvaralakṣmaṇaśarmatanujanuṣā vāsudevaśarmaṇā pariṣkṛtā saṃskṛtā ca / Śrimadbhagavadgītā with the commentaries Śrīmat-Śānkarabhāṣya with Ānandagiri['s vyākhyā]; Nīlakaṇṭhī; Bhāṣyotkarṣadīpikā of Dhanapati; Śrīdharī; Gītārthasaṅgraha of Abhinavaguptāchārya and Guḍhārthadīpikā of Madhusūdana with Gūḍhārthatattvāloka of Śrīdharmadattaśarmā (Bachchāśarmā) [Skt]. Śaṅkara; Ānandagiri; Nīlakaṇṭha (son of Govinda); Dhanapati [Sūri]; Śrīdhara [Svāmī]; Abhinavagupta; Madhusūdana Sarasvatī; Dharmadattaśarmā »Baccāśarmā« [comm.]; Vāsudevaśarmā »Paṇasīkara« (son of Lakṣmaṇaśarmā) / Wāsudev Laxman Shāstrī Paṇśīkar [ed]. 2nd ed : Bombay: Nirnaya Sāgar Press, 1936 – 4, 776, 160, 6 pp. – Reprint of 2nd ed : New York. Munshiram Manoharlal Publishers Pvt. Ltd, 1978. – [4], 776, 160, 6 pp, *frontispiece*
The text with commentaries is preceded by the Śrimadbhagavadgītāmāhātmya (23 *ślokas*) of VarP and Śrīmadbhagavadgitāmaṅgalācarana (9 verses in different metres) The Gudhārthadīpikā is printed seperatly with the Tattvāloka. A *pāda* index of the BhG is included. (KPG)

640 [BHAGAVADGĪTĀ, 1937]· Shri Bhagavad Gita (chapter 1-2 and 3), revised in the light of a rare and ancient manuscript with various readings incorporated herein and edited with its commentary Chandraghanta on old ms *in Sanskrit and English translation* / *Śrī bhagavad gītā (1-2-3 adhyāyāḥ)*, *prācīnahastalikhitapustakādhāreṇa saṃsodhitā pāṭhāntaraiḥ sahitā caṃdraghaṃṭā* [sic] *ṭīkā tasyāscāṃglabhāṣāṃtaraṃ racayitā* [Skt., Engl] Shastri, Jivaram Kalidas / Śāstrī, Jīvarāma Kālidāsa [ed, tr, comm]. *Gondal, Kathiawar: The Rasashala Aushadhashram*, 1937. – 8, 4, 2, 113 pp
Skt. text of the Gitā, Skt. text and Engl. translation of the commentary The reading of the Gītā text seems to be identical with that of Śāstrī's (complete) BhG edition of the same year (with his gloss Siddhidātrī) – The present volume seems to have been prepared somewhat hastily, as the volume is introduced by an errata list of considerable bulk and a list of supplements to the »Skt. commentary translated *incompletely*«. (F)

641 [BHAGAVADGĪTĀ, 1937]. Shri Bhagavad Gita, revised in the light of a rare and ancient manuscript with various readings incorporated herein and edited *with its gloss »Siddhi Datri« in its English rendering explaining the variants* / Śrī bhagavad gītā, prācīnahastalikhitapustakādhāreṇa saṃśodhitā pāṭhāntaraiḥ sahitā pāṭhāntarān pratipādayantyā āṃglabhāṣayā siddhidātrī saṃjñayā ṭippaṇyā sahitā [Skt., Engl]. Shastri, Jivaram Kalidas / Śāstrī, Jīvarāma Kālidāsa [ed., tr, comm, *introd*] *Gondal, Kathiawar*. The Rasashala Aushadhashram, 1937. – 28, 76, 153 pp

The editor's preface states that according to MBh 6,43.7 the Gītā is supposed to embrace 745 stanzas; hence the traditionally accepted text (which normally incorporates 700 stanzas) has to be considered to be incomplete. The present edition is intended as a step towards a reconstruction of the complete Gītā text. – The gloss Siddhidātrī seems to have been composed originally in Skt., of which version a Gujarati rendering was published in 1936; the present English rendering is made according to the Gujarati version. (F)

642 [BHAGAVADGĪTĀ, 1938]: Bhagavad-Gītā, traduit du Sanskrit [Fr.]. Lévi, Sylvain; Stickney, J.-T. [tr.]. Reprint: Paris: Librairie d'Amérique et d'Orient, Adrien Maisonneuve, J. Maisonneuve, succ., 1976. – 113 pp. – 1st ed.: Paris 1938. – Reprint: Paris 1964. – 120 pp.

The present French translation (without notes and commentary) is the result of a cooperation between Sylvain Lévi and his disciple Joseph Trumbull Stickney during the years 1900 to 1902. After the latter's early death in 1904, Lévi edited the manuscript with some corrections and completions in 1938. The unpretentious paperback edition (Paris 1976) includes only a brief note of the publishers and some biographical information (by Madame Lévi) about J.-T Stickney. (AK)

643 [BHAGAVADGĪTĀ, 1939]: Rājānakarāmakavikṛtasarvatobhadrākhyaṭīkāyutā kāśmīrapāṭhānusāriṇī śrīmadbhagavadgītā. Ayam granthaḥ em. e. prācyavidyālaṃkāraścetyupādhidvayabhāgbhiḥ »śrīnivāsa nārāyaṇa tāḍapatrīkara« ityetaiḥ saṃśodhitaḥ pāṭhāntarādibhiḥ pariṣkṛtaśca. Sa ca bī. e. ity upapadadhāribhiḥ vināyaka gaṇeśa āpaṭe ityetaiḥ puṇyākhyapattane śrīman ›mahādeva cimaṇājī āpaṭe‹ ity abhidheyamahābhāgapratiṣṭhāpite ānandāśramamudraṇālaye āyasākṣarairmudrayitvā prakāśitaḥ [Skt.] [Rājānaka Rāmakaṇṭha·] Rājānaka Rāmakavi [comm.]; Tāḍapatrīkara, Śrīnivāsa Nārāyaṇa [ed., introd.]. Puṇyā (Poona). Vināyaka Gaṇeśa Āpaṭe, Ānandāśramamudraṇālaya, *śālivāhanaśakābdāḥ* 1861, *khristābdāḥ* [A.D.] 1939. – 6, 304, 4 pp. (Ānandāśramasaṃskṛtagranthāvaliḥ, *granthāṅkaḥ* 112).

Presents the Skt text of the so-called Kashmiri recension of the BhG with the commentary Sarvatobhadra by Rājānaka Rāmakavi (also called Rāmakaṇṭha). The edition is based on 4 manuscripts preserved in the Bhandarkar Oriental Research Institute (Nr. 169 and 170 of 1883–1884, in Nagari script, and 423–424 of 1875–1876, in Sharada script) It includes an introduction (*bhūmikā*) by the editor in Sanskrit, and, at the end of the volume, a list of corrections. (AK)

644 [BHAGAVADGĪTĀ, 1941]: Śrīmadbhagavadgītā śrīrājānakarāmakaṇṭhācāryaviracitā sarvatobhadrākhyavivaraṇopetā. saṃpādakaḥ: ti. rā. cintāmaṇiḥ / Srīmadbhagavadgītā with Sarvatobhadra of Rājānaka Rāmakaṇṭha [Skt., Engl.]. Rājānaka Rāmakaṇṭha [comm.]; Chintamani, T. R. / Cintāmaṇi, T. R. [ed., introd.]. Madras: Madrapurīyaviśvavidyālayaḥ / University of Madras, 1941. – 83, 524, 46 pp. (Madrapurīyaviśvavidyālayasaṃskṛtagranthāvaliḥ / Madras University Sanskrit Series 14).

Presents the Skt. text of the so-called Kashmiri recension of the BhG with the commentary of Rājānaka Rāmakaṇṭha (also called Rāmakavi). The edition is based

on the ms used by Schrader (India Office, London, Nr 66 E, 2525 and 3271, in Kashmiri Devanagari) and 4 manuscripts belonging to the Bhandarkar Oriental Research Institute, two in Sharada script (Nr 423 and 424 of 1875–1876), and two in Nagari script (Nr 169 and 170 of 1883–1884) The volume includes a foreword by C. Kunhan Raja and a preface by the editor in English, an index of *ardhas* (listing the first words of each half verse), an index of citations, and a list of corrections and additional notes In the introduction (in English, p xv lxxxiii), the editor deals with the question of an independent Kashmiri recension of the BhG and of a text containing more than the 700 stanzas of the so-called vulgate commented on by Śaṅkara Arguing against S K. Belvalkar, but also against F Otto Schrader, he holds that (1) there existed a tradition of its own in Kashmir, though the Śaṅkara text of the Gitā seems to be the most authentic and oldest text that (2) additional verses are found only in manuscripts that take their source from Kashmir, and that (3) Śankara s commentary, at least the vulgate, must have been known to Abhinava gupta and Rāmakantha and that, therefore, the vulgate was known in Kashmir prior to the end of the 10th century The latter point is clearly shown in a table (p xliii lxxx) which notes the differences in the texts of the vulgate, Rāmakantha, Abhinavagupta, and Bhāskara (a fragmentary copy of a commentary, which is in the possession of the editor) (AK)

[reviews] Belvalkar, S[hripad] K[rishna] In ABORI 24, 1943, p 105

645 [BHAGAVADGITĀ, 1941] The Bhagavadgıtā authorised version edited with index of quarter-lines [Skt.] Belvalkar, Shripad Krishna [ed] Poona Bilvakuñja Publishing House, 1941 – 20, 141 pp

Essentially the text as commented on by Śankara (JLB)

646* [BHAGAVADGITĀ, 1941] Shri Bhagavad Gitā (Bhojapatri with complete 745 verses) [Skt , Engl] Charanathirth Maharaja, Acharya Shri [ed , introd] 7th ed Shri Bhuvaneshwari Pith Gondal, Saurashtra, 1964 – 73, 4, 84 pp – 1st ed 1941

»The introduction deals with a variety of topics connected with the BhG such as the philosophy of the BhG, Vyāsa s age and his greatness, the form in which Shri Krsna imparted his counsel etc. But the bulk of the introduction is taken up by the discussion of the original size of the BhG which the editor concludes, must be 745 verses and not 700 as found in the current BhG since the time of Śaṅkara« [source] Bedekar, V M [Review]. (SD)

[reviews] Bedekar, V M In ABORI 45 1964, pp 161–163

647 [BHAGAVADGĪTĀ, 1941] La Bhagavad Gita, traduction d'après Shri Aurobindo texte français [Fr] Rao, Camille, Herbert, Jean [tr] 4th ed (définitive) Paris Librairie d'Amerique et d Orient, Adrien Maisonneuve [from cover], 1942 – 184 pp (Les Grands Maitres Spirituels dans l Inde Contemporaine) – Reprints 1976 – 1986 – 1st ed Paris Adrien Maisonneuve, 1941

Abbreviated pocket-edition (French translation only) of »La Bhagavad-Gita interprétée par Shri Aurobindo« (Paris 1941 with Skt text and commentary) Includes a brief note by the translators, occasional footnotes, and a glossary (p. 173–184). The translation is based on Śri Aurobindo s »Essays on the Gita« (selected by Anilbaran Roy), subdivisions of chapters and their titles are by Aurobindo himself (AK)

648 [BHAGAVADGĪTĀ, 1943]: The Bhagavadgītā: English translation, with an introduction by Shripad Krishna Belvalkar and an index of proper names [Engl.]. Belvalkar, Shripad Krishna [tr., introd.]. Poona: Bilvakuñja Publishing House, 1943. - 100, 123 pp.

649 [BHAGAVADGĪTĀ, 1944]: The Bhagavad Gītā: translated and interpreted. Part 1: Text and translation [Skt., Engl.]. Edgerton, Franklin [ed., tr., comm., introd.]. Cambridge, Massachusetts: Harvard University Press, London: Oxford University Press, 1944. - 14, 190 pp. (Harvard Oriental Series 38).

Skt. text (transliterated) and Engl. translation, printed on opposite pages. »Both are divided into lines so that a single line of print is devoted to a single quarter-stanza of the text ... This is, I believe, a method never before tried with either text or translation of the Gītā. ... While the translation is fairly literal, I hope it is not un-English, nor yet wholly unfaithful to the style and spirit of the original.« The volume includes a preface by the translator, notes »on the bibliography and exegesis of the Gītā« (p. xii-xiv), and, in an appendix (p 180-190), notes to the translation, which record »interpretative differences .. from some of my predecessors«, e.g., Śaṅkara and Rāmānuja. For Part 2 »Interpretation and Arnold's translation«, see entry under Edgerton, Franklin. (AK)

650 [BHAGAVADGĪTĀ, 1944]: Śrīmadbhagavadgītā: the holy Gītā. Text, with an English translation [Skt., Engl]. Pandya, J. J. [ed., tr.]. Rajkot: Kitabghar, 1944. - 26, 246 pp.

651* [BHAGAVADGĪTĀ, 1944]: Śrīmadbhagavadgītā laghu kośa / A concise dictionary of the Bhagavadgītā [Mar., Skt., Engl.]. Gokhale, L. N. [ed.]. Poona: Prajñā Press, 1944.

»After the Marathi introduction follows the Sanskrit text of the Gītā, with division of *sandhi* A word-for-word analysis, with Marathi and English rendering, is made for a selective list of words.« [source] Callewaert/Hemraj, p 10 (PS)

652 [BHAGAVADGĪTĀ, 1944]: Bhagavad-Gita, chapter II: the path of wisdom [Engl.]. Mascaró, J[uan] [tr.]. In: IAL (N.S.) 18, 1944, pp. 80-83.

Translation of chapter 2 of BhG (vSt)

653 [BHAGAVADGĪTĀ, 1945]: Bhagavad-Gita: the song of God [Engl.]. Prabhavananda, Swami; Isherwood, Christopher [adapt.]. 6th ed.: Mylapore, Madras: Sri Ramakrishna Math, 1969. - 284 pp. - 1st ed.: 1945. - 2nd ed.: 1945. - 3rd ed.. 1946. - 4th ed.: 1954. - 5th ed.: 1963.

With introduction by Aldous Huxley The final remark of the editors (on the very last page) runs as follows: »WHAT THIS GITA IS NOT. Not a literal translation. (It is an interpretation). - Not a paraphrase, either (It closely follows the original). - No topical equivalents to distract you. (Atman is englished into atman, not ›Self‹ nor ›Soul‹). - No rigid, uniform prose to bore you. (You read it as you read a novel).« (F)

654 [BHAGAVADGĪTĀ, 1946]: The gospel of selfless action or the Gita according to Gandhi (Translation of the original Gujarati with an additional introduc-

tion and commentary) [Engl] Gandhi, M[ohandas] K[aramchand] [tr], Desai, Mahadev [ed , tr , comm , introd] Ahmedabad Navajivan Publishing House, 1956 - 6, 392 pp - 1st ed Ahmedabad 1946

Translation of Gandhi s rendering of the BhG in Gujarati (»Anasaktiyoga«) Desai gives additional notes and his own exposition of Gandhi s interpretation in order to make it available for a larger public (AM)

655 [BHAGAVADGĪTĀ, 1948] Srimad Bhagavad Gita text, translation of the text and of the gloss of Sridhara Swami [Skt., Engl] Vireswarananda, Swami [ed], Sridhara Swami [comm] Mylapore Sri Ramakrishna Math, 1948 - 6, 536 pp

According to the translator s prefatory statement the translation of the Śrīdhara gloss was made following the text of the ASS edition »except in a few places where the text of other editions adopted from various recensions has been found more satisfactory « The Gītā text is given in Devanagari and translation Śrīdhara s text in translation only A small index alluding to important technical terms (mostly Engl) is added (F)

656 [BHAGAVADGITA, 1948] The Bhagavadgītā with an introductory essay, Sanskrit text, English translation and notes [Skt Engl] Radhakrishnan, Sarvepalli [ed , tr , comm] London George Allen and Unwin, 1948 - 388 pp - Translation Die Bhagavadgita [Skt , Ger] Lienhard Siegfried [tr] 1958

In his »Introductory essay« R states that the BhG represents »not any sect of Hinduism but Hinduism as a whole not merely Hinduism but religion as such « The BhG integrates the different doctrines of its time into a comprehensive »synthesis« R. then deals with date and authorship of the BhG as well as its chief commentators He gives an exposition of the philosophical und religious doctrines of the text (*atman brahman* Krsna as teacher and god his identification with Visnu the *avatara* concept *maya* Yoga teachings) and the three ways to salvation outlined in the BhG (i e *jnana bhakti karmamarga*) The prose translation is accompanied by a running commentary and additional explanatory notes quoting parallel passages from other texts and sometimes features explanations by other commentators (AM)

[reviews] Hacker Paul In OLZ 56 1961, col 565-576

657 [BHAGAVADGITA, 1949] Śrīmadbhagavadgītā sarvatantrasvatantra śrīmat paramahamsa parivrājakācārya madhusūdanasarasvatī vira cita›gūdhārthadīpikā‹ vyākhyāsahitā Sā ca sarvatantrasvatantramahā mahopādhyāya panditaśrīharikarakrpāludvivedinā krtatattvavivecanapura smaram satippana hindībhāsānuvādena samalamkrtā panditaśrībrahmadattadvivedinā sampādita bhāgadvayātmikā / Śrīmadbhagavadgītā with the Gūdhārthadīpikā commentary of Madhusūdana Sarasvatī and Hindi translation & annotations of MM Hariharakrpālu Dvivedī edited by Brahmadatta Dvivedī in two volumes [Skt , Hi] Madhusūdana Sarasvatī [comm], Dvivedī, Hariharakrpālu [tr comm], Dvivedī, Brahmadatta [ed],

dvitīya saṃskaraṇa: Kalakattā (Calcutta): Seṭhaśrī Vinodakumāra Murārakā / Seth Sri Vinodkumar Murarka, *sana* [A.D.] 1975. - Vol. 1: 16, 702 pp., 3 portraits, 1 col. ill. - Vol. 2: 519 pp. - 1st ed.: Calcutta 1949. - Reprint: Varanasi: Caukhambā Viśvabhāratī, 1977.

Includes a preface by Karuṇāpati Tripāṭhī, forewords by the editor (1st and 2nd ed.), an index of the verses of the BhG (listing the first *pāda* of each verse), and a list of corrections. The text is preceded by a *dhyāna* and concludes with a *pancaya* (introduction), both composed in Sanskrit by the translator, the latter also translated into Hindi. An extensive commentary in Hindi is inserted (in brackets) into the translation of the Gūḍhārthadīpikā. (AK)

658 [BHAGAVADGĪTĀ, 1950]: Śrīmadbhagavadgītā śrīśaṅkarabhagavatpādācārya-viracitena bhāṣyeṇa sahitā / The Bhagavad-Gītā with the commentary of Śrī Śaṅkarācārya, critically edited by Dinkar Vishnu Gokhale [Skt.]. Śaṅkara [comm.]; Gokhale, Dinkar Vishnu [ed.]. 2nd revised ed.: Poona: Oriental Book Agency, 1950. - 304 pp. (Poona Oriental Series 1).

A plain text of the BhG with Śaṅkara's commentary, in which however quotations are identified; there is an index of initial *pādas* (JLB)

659* [BHAGAVADGĪTĀ, 1953]: Dnyāneshwarī, or English rendering of the famous Marathi commentary »Bhāvārtha-Dīpikā« by Saint Dnyāneshwar on the Bhagavadgītā. Vol. 1 [Engl.]. [jñāneśvara:] Dnyāneshwar [comm.], Bhagwat, R. K. [tr.]; Pandit, S. V. [ed.]. Poona 1953. - 26, 302 pp.

Translation of the commentary on BhG 1-12 [source:] Vaidya, P. L. [Review]. (SD)
[reviews:] Vaidya, P[arashuram] L[akshman]: In: ABORI 35, 1954, p. 248

660* [BHAGAVADGĪTĀ, 1953]: Srimad Bhagavad Gītā [Engl.]. Venkat Rao, V[edula] [tr.] Chirtanuer (Tirupati): S. M. S. O. Sabha, 1953. - 38, 210 pp.

The translation »is strictly in accordance with Madhvācārya's philosophical creed, which the S. M. S. O. Sabhā aspires to popularise«. [source:] Sahasrabudhe, M. T. In: ABORI 35, 1954, p. 279. (SD)
[reviews:] Sahasrabuddhe, M. T.: In: ABORI 35, 1954, pp. 279-280

661* [BHAGAVADGĪTĀ, 1954]: Bhāvārtha-Dīpikā otherwise known as Dnyāneshwarī [Engl.]. jñāneśvara [comm.]; Bhagwat, R. K. [tr.]; Pandit, S. V.; Dixit, V. V. [ed.]. Poona 1954.

Translated from the Marathi. Important Bhakta commentary, influenced by Kashmir Śivaism [source:] Hacker, Paul: In: ZDMG 108, 1958, p. 422. (F)

662* [BHAGAVADGĪTĀ, 1954]: Śrīmad-bhagavad-gītā [Skt.]. Viśvanātha Cakravartī [comm.]; Cakravartī, Adhara Candra [ed.]. Calcutta: Tārā Library, B.S. 1361 [A.D. 1954].

The commentary, named Sārārthavarṣiṇī Ṭīkā, is »the first extant Gauḍīya Vaiṣṇava commentary upon BhG«. The author Viśvanātha Cakravartī was »a brahman born in northern Bengal in the second half of the seventeenth century.« [source:] O'Connell, Joseph T.: In: Hinduism ... 1976, p. 34. (F)

663 [BHAGAVADGITĀ, 1955] Bhagavadgıta Das Lıed der Gottheıt [Ger] Boxberger, Robert [tr], Glasenapp, Helmuth von [ed , ıntrod] Stuttgart Phılıpp Reclam Jun , 1955 - Reprınt ıbıd , 1968 - 103 pp (Unıversal-Bıblıothek, Nr 7874/75) - Revısed ed of Bhagavad-Gîtâ Boxberger, Robert [tr] 1870

Thıs versıfıed and rhymıng translatıon of the BhG by Robert Boxberger (1836-1890), whıch was fırst publıshed ın 1870, has been corrected and revısed by H v Glasenapp who also wrote a brıef ıntroductıon (p 3-11) and provıded an alphabetıcal lıst of Indıan names and words (p 12-17) (PS)

664 [BHAGAVADGĪTĀ, 1955] Gııtaa a Samskrıt Englısh brıdge wıth the barrıers removed [Skt , Engl] Adeltaa Sııtaa Devıı [ed , tr] Madras Adyar, 1955 - 8, 370 pp

Text, Roman translıteratıon, and word for-word translatıon ınto Engl The mode of translıteratıon ıs of the author's own ınventıon and does wıthout dıacrıtıcal marks, the translatıon preserves the word order of the orıgınal text (F)

665* [BHAGAVADGITA, 1956] Śrīmadbhagavadgıtā prathamasatkaparımıtā paramahamsaparıvrājaka-srıbhagavadacārya-svamınā pranıtena srıbhagavadbhāsyena sahıtā [Skt] [Bhagavadācarya] Śrıbhagavadācāryasvāmı [comm] Alvar Śrıramānanda Sāhıtyamandıra Attā, 1956 - 203, 5 pp

»A commentary on the fırst sıx *adhyayas* wrıtten by the well known Sāmavedıc scholar and poet Panditarāj Śrıbhagavadācāryasvāmī « [source] IIJ 2, 1958, p 322 (F)

666* [BHAGAVADGĪTĀ, 1956] A layman's Bhagavadgıtā Vol 2 [Engl] Ayyar, A S P [tr , comm] Madras The Madras Law Journal Press, 1956 - 440 pp

A translatıon of and commentary on the BhG 7-12 »In hıs anxıety and fervour to make the teachıng of the Gītā ıntellıgıble and ınterestıng to laymen, the author, ın hıs commentary, has gıven copıous quotatıons from kındred lıterature of the world contaınıng parallel and sımılar thoughts, ıdeas and sentıments He has drawn on the Vedas, the Upanısads, the Bıble, the Koran, as also on the utterances of saınts and relıgıous leaders such as Buddha, Zoroaster, Śaṅkarācārya, Rāmānuja, Kabır and St. Francıs of Assısı, and also Englısh poets lıke Thompson, Tennyson, Brownıng and Kıplıng. He has embellıshed and enlıvened hıs commentary by quotıng a large number of mostly apt parables, anecdotes, epısodes and humorous storıes drawn not only from the Epıcs and Purānas but also from the floatıng mass of current folk tales« [source] Bedekar, V M [Revıew] (SD)

[revıews] Bedekar, V M In ABORI 37, 1956, pp 320-322

667 [BHAGAVADGITĀ, 1958] Bhagavadgıtā (El Canto del Señor) versıon del Sanscrıto con una ınterpretacıon racıonal [Sp] Marcovıch, Mıroslav [tr , ıntrod] Merıda, Venezuela Talleres Grafıcos de la Unıversıdad de los Andes, 1958 - 240 pp (Publıcacıones del Departemento de Extensıon Cultural de la Unıversıdad de los Andes, Numero 65)

Spanısh translatıon of the BhG, based on the edıtıons by S K Belvalkar, F Edgerton and S Radhakrıshnan In the ıntroductıon (p 16-76) the ıdeas of the BhG

on the concept of god, on media of salvation and on salvation itself are discussed. (SD).

668 [BHAGAVADGĪTĀ, 1958]: Die Bhagavadgītā [Skt., Ger.]. Radhakrishnan, S[arvepalli] [ed., comm., introd.]; Lienhard, Siegfried [tr.]. Baden-Baden: Holle, 1958. - 448 pp. - Translation of: The Bhagavadgītā ... [Skt., Engl.]. Radhakrishnan, Sarvepalli [ed., tr., comm.]. ... 1948.

German translation of Radhakrishnan's commentary (including the text of the Gītā in Roman transliteration) Lienhard improves on Radhakrishnan's English translation by basing his translation on the Sanskrit original. (vSt)

669 [BHAGAVADGĪTĀ, 1959]: The Bhagvat-geeta (1785) translated, with notes, by Charles Wilkins: a facsimile reproduction with an introduction by George Hendrick [Engl.]. Wilkins, Charles [tr., comm.]; Hendrick, George [ed., introd.]. Gainesville, Florida (or: Delmar, New York): Scholars' Facsimiles and Reprints, 1959. - 174 pp. - Reprint of: The Bhăgvăt-Gēētā, or dialogues of Krēēshnā and Ărjōōn ... Wilkins, Charles [tr.]. ... 1785.

670 [BHAGAVADGĪTĀ, 1959]: Bagawatgītā [Persian]. Ḫān, Muḥammad Ajmal [tr.]; Pārsī, Muḥammad Kāmgār [ed.]; Tārāčand [introd.]. Dihlī: Anjuman-i-rawābiṭ-i-farhangī-i-hind, 1959. - 13, 151 pp.

With introduction by Tārāčand. Glossary of important technical terms. (F)

671* [BHAGAVADGĪTĀ, 1959]: The Bhagavadgītā [Skt., Engl.]. Rao Sastri, Shakuntala [ed., tr., comm.]. New York: East-West Institute, 1959. - 10, 448 pp (East-West Institute Series, No. 1).

Presents (as stated by the title page) Sanskrit and Romanized text, word for word and running English translation with a critical introduction »The shape of the book makes it an ideal introduction to the BhG and accordingly to Hindu thought in general. In saying this, I have in mind especially her chapter, »The Epitome of the Poem« (p. 10-80), the faithful translation, and the well-selected explanatory notes placed under the individual verses « [source] Wayman, Alex [Review] (PS)

[reviews] Wayman, Alex: In: JAsianS 20,1, November 1960, pp. 133-134

672 [BHAGAVADGĪTĀ, 1960]: Arpaṇagītā [Nep.]. Śarmā, Arjela Gaṅgānātha [tr., comm.]. Lalitapura (Nepāla): Jagadambā Prakāśana, 2017 [A.D. 1960]. - 20, 277 pp. (Jagadambā Prakāśana Mālā 9).

Metrical rendering of the BhG. (F)

673 [BHAGAVADGĪTĀ, 1960]: The Bhagavad Gitā [sic] or the lords lay: with commentary and notes, as well as references to the Christian scriptures. Translated from the Sanskrit [Engl.]. Chatterji, Mohini M. [tr., comm.]; Embree, Ainslee [introd.]. New York: The Julian Press, 1960. - 21, 283 pp.

Lithographic reprint of a 19th century edition, unfortunately without any indication of original place and date. With recent preface (consisting of a general description of the BhG and a note on Chatterji's translation) by Ainslie Embree. - The work itself consists of an Engl. translation with footnotes and running commentary. The latter is characterized by the preface as follows: Chatterji's »preference was for the

Bhagavadgītā interpretation of Śankarācārya Chatterji's notes tend to reflect, therefore, the Vedāntic teaching that the Gītā is an exposition of the true knowledge that leads to the realization that the individual soul is not real, but is identical with *brahman*, the ultimate reality He makes clear, however, that other interpretations are both possible and valid « (F)

674 [BHAGAVADGITĀ, 1961] Śrīmadbhagavadgītā purusārtha bodhinī bhāsa tīkā [Skt, Hi] Sātavalekara, Śrīpāda Dāmodara [ed, tr, comm] 4th ed Pāradi Svādhyāya mandala, 1961 - 978 pp

Bulky BhG commentary in Hi The Gītā text itself is furnished with Hi translation and Skt paraphrase of each *sloka* - The commentary seems to proceed from the compatibility of BhG and Vedic teachings, and stresses the ethical implications of the Gītā (F)

675 [BHAGAVADGITA, 1961] Die Bhagavadgita in Sanskrit und Deutsch Zweisprachige Fassung des Originaltextes und Einfuhrung Aus dem Englischen ins Deutsche ubertragen [Skt, Ger] Anantharaman, T R. [tr, adapt, comm], Lietz, Gertrud [tr] Stuttgart Hans E Gunther, 1961 - 141 pp

Ger translation (by Lietz) of an Engl translation (by Anantharaman) of a so-called »BhG text« (which is given in Roman transliteration) This text (prepared by Anantharaman) consists of 350 *slokas* drawn from various parts of the BhG in changed order, the idea seems to have been »to sift out the substance« (as is openly stated in the preface) A certain consolation may be found in the fact that at the end of the volume a concordance is added which accounts for »chapter and verse number of the complete BhG«, unfortunately without any indication of the recension used pp 77-128 give an »introduction« to BhG this and the preface (written by Waldemar Kurtz) form an amalgam of German pietism and Indian theosophy (F)

676* [BHAGAVADGITA, 1961] The Bhagavad Gita, a sublime hymn of dialectics composed by the antique sage bard Vyāsa, with general and introductory essays, verse commentary, word notes, Sanskrit text and English translation [Skt, Engl] Nataraj Guru [tr] Madras Asia Publishing House, 1961 - 15, 763 pp - Reprint London Asia Publishing House, 1962

677 [BHAGAVADGITA, 1962] Śrīmadbhagavadgītā sarvatantrasvatantra paramahamsaparivrājakācārya srīmadhusūdanasarasvatīkrta - »gudhārthadīpikā« samskrtatīkāyuta hindīvyākhyāvibhūsitā [Skt, Hi] Madhusūdana Sarasvatī [comm], Sanātanadeva Mahārāja [tr], Yogīndrānanda Śāstrī [comm, introd] Vārānasī Caukhambā samskrta Sīrīja Āphisa, 1962 - 14, 751 pp (Kāsī samskrta Granthamālā 162)

Gītā text in Skt, with the Madhusūdana commentary in Skt and Hi translation The translation is made by Sanātanadeva There are also additional Hi remarks (some of them extensive) on the Madhusūdana commentary explaining difficult passages and furnishing parallel passages, by Yogīndrānanda who has also written the preface and a short life-sketch on Madhusūdana (both in Hi) An accurate errata list is added at the end of the volume (F)

678 [BHAGAVADGĪTĀ, 1962]: The Bhagavad Gita: translated from the Sanskrit, with an introduction [Engl.]. Mascaró, Juan [tr., introd.]. Harmondsworth (Middlesex): Penguin, 1962. - 121 pp. - Reprints: 1963. - 1965. - 1966. - 1968. - 1969. - 1970.

The translator's introduction dwells especially on the Gītā's relation to the Upaniṣads and her principal character as »spritual vision«. »The aim of this translation is to give, without notes or commentary, the spiritual message of the BhG in pure English. ... In rendering a verse I have most carefully considered all the previous translations and interpretations I could find; ... this translation was begun over twenty years ago and I have occasionally translated a verse up to twenty times before I was satisfied ...« (F)

679 [BHAGAVADGĪTĀ, 1962]: Śrīmadbhagavadgītā / Śrīmad-bhagavadgītā [Skt., Hi.]. Belvalkar, S[hripad] K[rishna] [ed.]; Agrawala, V[asudeva] S[harana] [tr.]. Varanasi: Banaras Hindu University Press, *saṃvat* 2019 [A.D. 1962]. - 6, 239, 66 pp. (Hindū Viśvavidyālaya Nepāla Rājya saṃskṛta Granthamālā).

Skt. text with variant readings (carefully edited), *pāda*-index (including *pādas* which differ from the vulgate due to variant readings), and Hi translation. Short Hi introduction. (F)

680* [BHAGAVADGĪTĀ, 1962]: The sermon of the lord, or Bhagavad-Geeta, from the Mahabharata; an interpretation in simple verse of the discourse between Lord Krishna and Arjuna, the warrior, on the battlefield of Kurukshetra [Engl.]. Patel, Baburao [tr., comm.]. Bombay: Girnar Publications, 1962. - 201 pp., ill.

681* [BHAGAVADGĪTĀ, 1962]: Thus spake Krishna [Engl.]. Suddhasatwananda, Swami [ed.]. Mylapore, Madras: Sri Ramakrishna Math, 1962. - 19, 102 pp., 1 pl

682 [BHAGAVADGĪTĀ, 1963]: Bhagavad-Gita [Skt., Engl.] Rajagopalachari, C. [ed., tr., comm.] 4th ed.: Chowpatty, Bombay: Bharatiya Vidya Bhavan, 1970. - 128 pp. (Bhavan's Book University 115). - 1st ed.: ibid., 1963. - 2nd ed.: ibid., 1964 - 3rd ed.: ibid., 1967.

Engl commentary on selected *ślokas* from the Gītā (which are given in Devanagari text and Engl translation). »This book has been written mainly to serve as a handbook for students « (F)

683 [BHAGAVADGĪTĀ, 1965]: Bhagavadgita: Gesang des Erleuchteten. Ein indisches Lehrgedicht. Aus dem Sanskrit übersetzt und erläutert [Ger.]. Richter, Egbert [tr., comm.]. Bremen: Selbstverlag, 1965. - 2, 80 pp. - 2nd revised ed.: Bremen, 1968. - 3rd revised ed.: Gladenbach (Hessen): Hinder und Deelmann, 1974. - 162 pp. - Preprint: Berlin-Zehlendorf 1963.

Complete Ger. translation. »Due to the size of the book and in order to achieve a better legibility, I give the *ślokas* in three lines and the *triṣṭubh* in four lines with generally 11 syllables each, as far as possible in iambic feet, which resemble the original, to a certain degree.« pp. 17-103 comprise the translation, pp. 105-162 give explanatory annotations following the order of the text. (F)

684 [BHAGAVADGĪTĀ, 1965] The Bhagavad Gita a new translation [Engl] Lal, P[urshotama] [tr] Calcutta Lake Gardens Press, 1965 - 3, 72 pp

685* [BHAGAVADGĪTĀ, 1966] Bhagavad Gitā with Śankarānandī [Skt] Sankarānanda [comm] Kashi *samvat* 2023 [A D 1966] - (Acyuta Grantha Mala)

686 [BHAGAVADGĪTĀ, 1966] Śrī madbhagavadgīta [sic] nepāla bhāsānuvada [Nep] Jośī, Kesarīlāla [tr] Kantitura [sic] Cvasāpāsa, *nepala sambat* 1086 [A D 1966] - 88, 7 pp

Translation in Nepali *slokas* (F)

687* [BHAGAVADGITA, 1968] The Bhagavad Gitā, translated with introduction and critical essays [Engl] Deutsch, Eliot [tr] New York Holt, Rinehart and Winston, 1968 - 11, 192 pp - Reprint Washington University Press of America, 1981 - 13, 193 pp

[reviews] Rocher, Rosane In JAsianS 29 1, November 1969 pp 183-184

688* [BHAGAVADGITĀ, 1968] Srimat Bhagavat Gitā in English translation [Engl] Ramanujacharya, Srimat Yatindra [tr] West Bengal Sree Balaram Dharmasopan, 1968

689 [BHAGAVADGITĀ, 1968] Ramānuja on the Bhagavadgitā a condensed rendering of his Gītābhāsya with copious notes and an introduction [Engl] Ramānuja [comm], Buitenen, J A B van [ed, tr, comm, introd] Reprint Delhi Motilal Banarsidass, 1968 - 13, 187 pp - 1st ed The Hague 1953

Thorough study of Rāmānuja s Gita commentary The introduction is divided into five chapters »In the first chapter the basic assumptions of Rāmānuja s doctrine are sketched in outline and the attention is drawn to the parallelism between the relation of the Gitā to the earlier Upanisads and that of Rāmānuja to Śankara The second chapter deals with the place of the Gītā in Rāmānuja s system and with his indebtedness to Yāmuna, whose Gitārthasamgraha is included in an appendix together with a verbatim translation into English In the third chapter [the author has] sought to determine the relation of the Gitābhāsya to the Śrībhāsya and their relative dates In the fourth chapter [he] has given a brief account of Rāmānuja s views on the doctrines of the Gitā dealing in greater detail with the relation between *karma*- and *jnanayoga* and with the position of *prapatti* In the fifth chapter, finally [the author has] attempted a short exposition of Rāmānuja s methods in commenting on his text « The »condensed rendering ‹ of the *bhasya* text was achieved »1 by giving in notes a all minor details which have no direct bearing on the general interpretation of a certain verse, b all references to *sruti* and *smrti* and cross references to Gitā verses, 2 by omitting a all those explanations whose interest is didactic rather than scholarly b all those remarks which have already been frequently made or whose purport is sufficiently clear from foregoing discussions, 3 by condensing in a concise style the direct material interpretations using Rāmānuja s own words« - Finally, the appendices give text (according to ASS 92) and Engl translation of Yāmuna s Gitārthasamgraha, an index of quotations from the Bhagavadgitā in the Gitābhāsya (cross-references) an index of *śruti* and *smrti* quotations in the Gitābhasya and an index of important technical terms (F)

[reviews] Rocher, Ludo In JAsianS 29 1, November 1969 pp 202-203

690 [BHAGAVADGĪTĀ, 1969]: On the Bhagavad-Gita: a new translation and commentary. Chapters 1-6 [Skt., Engl.]. Mahesh Yogi, Maharishi [ed., tr., comm.]. Harmondsworth, Middlesex: Penguin, 1969. - 494 pp. - Reprint: 1971.

The commentator is the founder of the »Transcendental Meditation« movement. - Starts from the basic idea that »the truth of Vedic wisdom is by its very nature independent of time and can therefore never be lost.« The main tendency of the commentary seems to be expressed best in the following sentences: »The BhG is the Scripture of Yoga, the Scripture of Divine Union. Its purpose is to explain in theory and practice all that is needed to raise the consciousness of man to the highest possible level. ... Fundamentally there are four levels of consciousness on each of which the nature of practice changes: the waking state, transcendental consciousness, cosmic consciousness and God-consciousness. Every teaching of the BhG has its application on each of these planes of development. Every expression must therefore be interpreted in four different ways to explain, both in theory and practice, the ascending progression of the discourse on each of these four different levels.« The work comprises BhG 1-6 only and does not seem to have been continued. (F)

691 [BHAGAVADGĪTĀ, 1969]: Śrīmad Bhagavadgītā: translated into English by the editorial staff of the Kalyana-Kalpataru [Skt., Engl.]. Goyandka, Jayadayal [ed.]. Gorakhpur: Gita Press, 1969. - 803 pp.

Sanskrit text and English translation (JLB)

692 [BHAGAVADGĪTĀ, 1969]: The Bhagavad-Gītā: with a commentary based on the original sources [Skt., Engl.]. Zaehner, R[obert] C[harles] [ed., tr., comm., introd.]. Oxford: Clarendon Press [Oxford University Press], 1969. - 9, 480 pp.

Thorough study of the philosophical essentials of the BhG rather than a »commentary«. The introduction, pp. 5-41, gives a concise presentation of the »teachings of the Gītā«, in three chapters: A. the human being (1. the individual self, 2. material nature, the bondage of the spirit, 3. heaven and hell, 4. liberation, spiritual freedom, and how to win it, 5. the perfect man); B. *brahman*; C. god (1. the absolutely supreme, 2. the unmoved mover). After this, an Engl. prose translation of the BhG text is given on pp. 43-109, aiming at a literal rendering of the BhG wording; any word which is added to make the text easier to read or understand is marked by square brackets. - The main part of the work (p. 111-403) consists of »transliteration, translation [of each stanza], and [running] commentary«. The commentary seeks to combine the techniques of the classical Skt. commentaries (word-for-word explanations, adherence to the arrangement of the work subject to commentary) and that of modern European approach (discussion of the historical development of ideas, philosophical »objectivity«). Zaehner's commentary concentrates strictly upon the discussion of the philosophical problems involved and the historical background within Indian philosophy; special care is given to the treatment of the Gītā's relation to Upaniṣadic and, especially, Buddhist thought. The most important scholastic commentaries (Śaṅkara, Rāmānuja, Radhakrishnan) are also referred to, especially in order to discuss variant readings. The commentary is especially distinguished by a great number of careful and thorough examinations of Skt.

technical terms covering not only the passage in question but also all relevant occurrences in other Gītā stanzas (with outlooks on Upanisadic and Buddhist usages as well) - The appendix consists of (as it were) a Gītā anthology concerning eleven topics, the most relevant and substantial Gītā passages are collected (in Engl.), according to their original order (1 the individual self, 2 material nature, 3 liberation, spiritual freedom, and how to win it, 4 the perfect man, 5 *brahman*, 6 god, 7 life after death, 8 traditional religion, 9 worship of other gods, 10 faith, 11 »person«) The adjoining »index of passages cited« informs about quotations from Vedic literature (esp Upanisads), Epics, BrS, Sāmkhyakārikā, Yogasūtra, and Buddhist texts - Finally, a fairly differentiated »general index« is added (F)

[reviews] O Flaherty, Wendy Doniger In JRAS 1971, pp 77-78 - Hamm, F R. In OLZ 69, 1974, pp 185-188

693* [BHAGAVADGĪTĀ, 1970] The Bhagavad Gita a new verse translation [Engl] Stanford, Ann [tr] New York Herder and Herder, 1970 - 28, 145 pp

»A translation that is readable the first time through, grinds no ideological axe, is faithful to the original, is reasonably accurate, and, most important, can be enjoyed as a work of literary merit by beginning students « [source] G L Larson In JAAR 43, 1975, p 352 (JLB)

[reviews] Larson, Gerald J[ames] In JAAR 43, 1975, pp 351-352

694 [BHAGAVADGITA, 1970] Gītā kā karmayoga [Skt , Hi] Visvabandhu [ed , tr , comm] Hoshiarpur Visvesvarānanda Vaidika Śodha samsthāna, 1970 - 224 pp

Selects 157 *slokas* from the BhG on the subject of *karmayoga* with Hindi translation and running commentary Includes an index of *slokas* (AM)

695 [BHAGAVADGĪTĀ, 1971] Brahma-yoga of the Gīta [Skt , Engl] Date, V[inayak] H[ari] [ed , tr , comm , introd] New Delhi Munshiram Manoharlal, 1971 - 24, 647 pp

Running commentary Considers the Gītā to be the »harmonious synthesis« of all Indian philosophies as well as offering »the only effective remedy« of *samsara* This double quality is called »the *brahmayoga* of the Gītā« - The author seems especially to aim at giving equal importance to *jnana bhakti* and *karman* by arguing against an overemphasis on the *bhakti* components - The prefatory material contains the essence of *brahmayoga* in a survey from the author s point of view of the contents and principal teaching arranged according to *adhyayas* and a 47-page abstract (»a view in advance«), thematically arranged, of the author s interpretation - The commentary itself, starting at p 48 is arranged in traditional manner, i e according to *ślokas* in the original order (F)

696* [BHAGAVADGĪTĀ, 1971] Gītā satasloki (Ur-Gītā) [Skt] Shastree, Keshavram K. [ed] Baroda 1971 - 16 pp

»This presentation of the *Ur* Gītā is part of Prof K. K. Shastree s big ambitious attempt to arrive at the *Ur*-MBh He concludes that only 101 verses out of 700 of the BhG can have their place in the set up of the Bhāratasamhitā« [source] Bedekar, V M [Review] (SD)

[reviews] Bedekar, V M In ABORI 52, 1971, pp 278-279

697 [BHAGAVADGĪTĀ, 1972]: Bhagavad-Gītā as it is: complete edition with original Sanskrit text, Roman transliteration, English equivalents, translation and elaborate purports [Skt., Engl.]. Bhaktivedanta Swami Prabhupāda, A. C. [ed., tr., comm.]. New York: Collier Books, London: Collier-Macmillan, 1972. – 13, 981 pp., ill., 44 pl. – 2nd ed.: 1974. – Previous ed. (abridged): The Bhagavad Gita as it is: a new translation with commentary (with appreciations by A. Ginsberg, D. Levertov and T. Merton) [Engl.]. New York: Macmillan, London: Collier-Macmillan, 1968. – Translation: Bhagavad-gītā – wie sie ist [Ger.]. Pettersson, T.; Jansen, C.; Brinkman, P. [tr.]. Hamburg: Internationale Gesellschaft für Kṛṣṇa-Bewußtsein e.V., 1974.

»... the present attempt is to offer the original manuscript of this great book of knowledge with full *paramparā* explanation in order to establish the Kṛṣṇa consciousness movement more soundly and progressively.« The printing of the BhG-text, the Roman transliteration and the word-for-word explanations seem to have been produced very carefully. – The commentary is written entirely from a devotional point of view, which applies also to the definitions of technical terms given in a glossary. Furthermore, the book is furnished with a half-*śloka* index, an 82-page general index (covering also the text of the commentary), and, last not least, an array of 44 plates, colourful no less than impressive, which show besides some illustrations on Gītā scenes especially the worldly life As It Is, with and without the salutary presence of Kṛṣṇa consciousness. (F)

698* [BHAGAVADGĪTĀ, 1973]: Gītā-darśana [Skt., Hi.]. Rajneesh, Acharya [ed., comm.]. Bombay 1973.

Discourse on the Bhagavadgītā by an Indian religious leader. Includes original Skt. text of the BhG. [source:] LCAL 17,4, p. 329 (PS)

699* [BHAGAVADGĪTĀ, 1973]: The Bhagavad Gītā: a translation and critical commentary [Engl.]. Herman, A[rthur] L. [tr., comm.]. Springfield, Ill.: Charles C. Thomas, 1973. – 12, 188 pp.

»This book ... is written as an introduction to Indian religion and philosophy for the general reader, as well as for students of philosophy and religion. .. It is a readable translation for the use of students of general philosophy ... In any case the present book does not bring anything new from the scientific point of view to the already very rich literature on the BhG.« [source:] Sternbach, Ludwik: [Review]. (PS)

[reviews:] Sternbach, Ludwik: In: JAOS 95,2, 1975, pp. 328–329

700 [BHAGAVADGĪTĀ, 1974]: The Bhagavad Gita: a verse translation [Engl.]. Parrinder, Geoffrey [tr.]. London: Sheldon Press, 1974. – 10, 115 pp.

»... the double aim of this new edition in verse is to provide a rendering that is as memorable and as literal as possible. In this way many passages from the Gita can be learnt, in simple English verse forms, while keeping close to the words and meaning of the original«. – The translator has rendered the Skt. *śloka* by an Engl. four-line stanza, each line of which consists of four iambic feet. Line b and d of each stanza rhyme with each other. The whole pattern strongly resembles the German »Volksliedstrophe« (folk-song stanza). – Short preface and appendix. (F)

technical terms covering not only the passage in question but also all relevant occurrences in other Gītā stanzas (with outlooks on Upanisadic and Buddhist usages as well). - The appendix consists of (as it were) a Gītā anthology concerning eleven topics, the most relevant and substantial Gītā passages are collected (in Engl), according to their original order (1 the individual self, 2 material nature, 3 libera tion, spiritual freedom, and how to win it, 4 the perfect man, 5 *brahman*, 6 god, 7 life after death, 8 traditional religion, 9 worship of other gods, 10 faith, 11 »person«) The adjoining »index of passages cited« informs about quotations from Vedic literature (esp Upanisads), Epics, BrS, Sāmkhyakārikā, Yogasūtra, and Buddhist texts - Finally, a fairly differentiated »general index« is added (F)

[reviews] O Flaherty, Wendy Doniger In JRAS 1971, pp 77-78 - Hamm F R. In OLZ 69, 1974, pp 185-188

693* [BHAGAVADGĪTĀ, 1970] The Bhagavad Gita a new verse translation [Engl] Stanford, Ann [tr] New York Herder and Herder, 1970 - 28, 145 pp

»A translation that is readable the first time through, grinds no ideological axe, is faithful to the original, is reasonably accurate, and, most important, can be enjoyed as a work of literary merit by beginning students « [source] G L. Larson In JAAR 43, 1975, p 352 (JLB)

[reviews] Larson, Gerald J[ames] In JAAR 43, 1975, pp 351-352

694 [BHAGAVADGITĀ, 1970] Gitā kā karmayoga [Skt, Hi] Visvabandhu [ed, tr, comm] Hoshiarpur Visvesvarananda Vaidika Sodha samsthana, 1970 - 224 pp

Selects 157 *ślokas* from the BhG on the subject of *karmayoga* with Hindi translation and running commentary Includes an index of *slokas* (AM)

695 [BHAGAVADGITĀ, 1971] Brahma yoga of the Gita [Skt, Engl] Date, V[inayak] H[ari] [ed, tr, comm, introd] New Delhi Munshiram Manoharlal, 1971 - 24, 647 pp

Running commentary Considers the Gītā to be the »harmonious synthesis« of all Indian philosophies as well as offering »the only effective remedy« of *samsāra* This double quality is called »the *brahmayoga* of the Gitā« - The author seems especially to aim at giving equal importance to *jnana bhakti* and *karman* by arguing against an overemphasis on the *bhakti* components - The prefatory material contains the essence of *brahmayoga* in a survey from the author s point of view of the contents and principal teaching arranged according to *adhyayas*, and a 47-page abstract (»a view in advance«), thematically arranged, of the author s interpretation - The commentary itself, starting at p 48, is arranged in traditional manner, i e according to *ślokas* in the original order (F)

696* [BHAGAVADGITĀ, 1971] Gītā-śatasloki (Ur-Gītā) [Skt] Shastree, Keshavram K. [ed] Baroda 1971 - 16 pp

»This presentation of the *Ur*-*Gītā* is part of Prof K. K. Shastree s big ambitious attempt to arrive at the *Ur*-MBh He concludes that only 101 verses out of 700 of the BhG can have their place in the set up of the Bhāratasamhitā« [source] Bedekar, V M [Review] (SD)

[reviews] Bedekar, V M In ABORI 52, 1971, pp 278-279

Italian translation of the BhG and the commentary of Abhinavagupta. »In his introduction Gnoli deals with the philosophy of the Gīta, the Sāṃkhya in the Gīta, the commentaries on the Gīta by Śaṅkara, Rāmānuja and Bhāskara, Abhinavagupta's commentary and the Kashmir recension.« [source:] IIJ 24, 1982, p. 82. (KPG)

704 [BHAGAVADGĪTĀ, 1977]: Science of Bhagavadgita: a study of ancient wisdom through modern science [Skt., Engl.]. Virajeshver [ed., tr., comm., introd.]. Delhi: Spiritual India Publishing House, 1977. - 7, 478 pp., frontispiece.

Running commentary in English; includes the Skt. text of the BhG both in Devanagari and transliteration, an Engl. translation, and a brief preface by the author. »The present book is the result of contemplations by one who was trained in the crafts of science and worked as a research scientist in several areas of science and technology, but being unable to find the Truth turned toward the science of *yoga* and discovered for himself the peace he was seeking. As a result, many scientific ideas drawn from several branches of natural science have been incorporated in trying to explain the meaning of the verses with a view to help convince the scientifically minded, the fact that *brahman*, the ultimate Reality, is beyond the experimental domain of science (p. vi) « (AK)

705 [BHAGAVADGĪTĀ, 1977]: Madhusūdana Sarasvatī on the Bhagavad Gītā: being an English translation of his commentary Gūḍhārtha Dīpikā [Engl., Skt.]. Madhusūdana Sarasvatī [comm.]; Gupta, Sisir Kumar [ed., tr., adapt., comm.]. Delhi: Motilal Banarsidass, 1977. - 16, 343 pp.

Free rendering of Madhusūdana's commentary Includes text and Engl translation of the BhG (PS)

[reviews:] Schreiner, Peter: In: ZDMG 130, 1980, pp. 654-655 - Mainkar, T[rimbak] G[ovind] In: ABORI 61, 1980, p 310

706* [BHAGAVADGĪTĀ, 1977]: Bhagavad Gītâ: El canto del Señor. Traducción directa del sanscrito, introducción y notas [Sp.]. Tola, Fernando [tr., comm., introd.]. Caracas: Monte Avila Editores, 1977. - 263 pp.

Forms part of a series of annotated direct translations into Sp. from major Skt. and Pali texts of Hinduism and Buddhism for a general public. Verse by verse tr based on the Poona cr ed. [source:] Miller, Barbara Stoler: [Review] (AP)

[reviews:] Miller, Barbara Stoler: In. JAOS 99, 1979, p. 544

707 [BHAGAVADGĪTĀ, 1977]: Śrī Gītā-sāra: essence of the Gita [Skt., Engl.]. Deshpande, M[anohar] S[rinivas] [ed., tr., introd.]. 3rd ed.. Bombay: Bharatiya Vidya Bhavan, 1977. - 15, 77 pp. (Bhavan's Book University 218).

Presents in the introduction the universal message contained in the BhG (acc. to the headings »goal«, »path«, and »rationale«). Gives then the text of 129 verses of the BhG with translation, which are for the author the »essence« of the text. (AM)

708* [BHAGAVADGĪTĀ, 1978]: Shrimad Bhagadavgītā (the way to happiness and success), with a critical and comparative (English) commentary entitled Shreeranga [Engl., Skt.]. [Ramalingeswara Rao, Mailapraggada Chinna:] Rao, M. C. R. [ed., tr., comm.]. Tanuku: Royal Printing Works, 1978. - 456 pp.

701 [BHAGAVADGITĀ, 1975–1980] Gita in Sankara's own words Vol 1–4 [Skt, Engl] Śaṅkara [comm], Panoli, V [ed, tr, comm, introd], Jatti, B D [forew] Calicut, Madras 1975–1980 – Vol 1 Chapters one to three. Calicut S Paramasivan, October 1975 – 20, 200 pp, 1 *portrait* – Vol 2 Chapters four to eight Madras S Paramasivan, October 1977 – 10, 246 pp, 1 portrait – Vol 3 Chapters nine to thirteen Madras S Paramasivan, *February 1979 – 6, 215 pp – Vol 4 Chapters fourteen to eighteen* Madras S Paramasivan, March 1980 – 14, 222 pp

Presents the Skt text (in Devanagari) and Engl translation of Śaṅkara's *bhāṣya*, printed in parallel columns, also text and translation of the BhG, and explanatory notes in English which occasionally pass into a lengthy commentary, e g in vol 2, on *māya* (p 8ff), *caturvarnya* or the institution of caste (p 21ff), and *pranava* or *omkara* (p 192ff) Includes a foreword by B D Jatti (Vol 1-3) publisher's notes (Vol 1 and 2) and appreciations by S R Doraiswamy Sastri (Vol 2) and M D Paradkar (Vol 4) In addition, Vol 1 contains a preface and a prologue, and Vol 4 a poem and a preface (in Skt and Engl), by the author No indices are given The books are mainly based on 101 discourses given by the author under the auspices of the Sudharma Samskarika Samithi in Calicut from 1973 onwards Commentary and notes are written *from a traditional (Vedānta or Advaita) occasionally almost devotional point of view Noteworthy is the careful printing which makes text, translation etc., easy to survey* (AK)

702 [BHAGAVADGITĀ, 1975–1984] The Bhagavad Gita for daily living Vol 1–3 [Skt, Engl] Easwaran, Eknath [ed, tr, comm] Vol 1 Chapters 1 through 6 Berkeley The Blue Mountain Center of Meditation, 1975 – 433 pp – Vol 2 Chapters 7 through 12 Berkeley, Petaluma The Blue Mountain Center of Meditation, Nilgiri Press, 1979 – 455 pp – Vol 3 Chapters 13 through 18 Berkeley, Petaluma The Blue Mountain Center of Meditation, Nilgiri Press, 1984 – 519 pp – Simultaneous paperback ed, with subtitles Vol 1 The end *of sorrow,* vol 2 Like *a thousand suns, vol* 3 *To love is* to know me

Running commentary the BhG text is presented in the original Skt and Engl translation The commentary stresses the *advaita* aspects of the BhG, starting from the assumption that »*there is no significant problem in life which cannot be referred to the BhG for a perfect solution* « »*To practice the teachings of* the BhG *no amount of* intellectual study can be of much help, because intellectual knowledge, by its very nature has little power to transform character conduct, and consciousness Meditation is the mighty instrument which enables us to bring the timeless teachings of the Gita into our life day by day, step by step « Gives the following eight catchwords as a summary of the teachings of the commentary meditation *japa*, slowing down *ekagrata* or one pointedness sense restraint putting others first, reading the scriptures *satsamga* or association with *spiritually* oriented people – Each *volume contains extensive indexes* (F)

703 [BHAGAVADGITA, 1976] Il canto del beato (Bhagavadgīta) [It] Abhinavagupta [comm], Gnoli, Raniero [tr, introd] Torino Edizioni U T E T, *1976* – 285 pp (Classici delle Religioni)

»This new edition ... contains a complete translation, a general introduction (the Bhagavadgītā, Kṛṣṇa and the Bhāgavata school, the relations of the Gītā with other philosophical and religious schools, the transmission and study of the Gītā, metre and language, conspectus of the contents) and a detailed explanation of the main ideas in the text.« [source:] IIJ 24, 1982, p. 82. (KPG)

715 [BHAGAVADGĪTĀ, 1981]: The Bhagavadgītā in the Mahābhārata: text and translation [Skt., Engl.]. Buitenen, J. A. B. van [ed., tr.]. Chicago: Chicago University Press, 1981. - 188 pp.

Gives a translation of the whole BhG-*parvan* to corroborate the thesis, which he elaborates in the introduction, that the BhG essentially belongs to the (brahmanic redaction of the) MBh: The BhG is not to be isolated from the situation in which it is placed. Also, Arjuna's dilemma is a real one, which is solved by Kṛṣṇa by introducing another level of values Acc. to B. it is the »revelatory relevance« that makes the BhG unique. He then deals with the authority of the BhG. After a lengthy discussion of the BhG's theory of action (stressing its ritual implications) and Yoga he turns to the concept of *bhakti*· »*Bhakti* .. appears, as a form of religiosity specifically Hindu in that it allows a religious man to create out of a social polytheism a personal monotheism.« The BhG is therefore »suprasectarian«. The 2nd century B.C seems to be a »likely« date for the BhG. (AM)

716 [BHAGAVADGĪTĀ, 1982]: Bhagavad-Gītā: an exegetical commentary [Engl., Skt.]. Minor, Robert N[eil] [ed., comm., introd.]. New Delhi: Heritage Publishers; Columbia, Missouri: South Asia Books, 1982. - 60, 504 pp.

According to our source, Minor gives in the introduction a summary of the major historical problems concerning the BhG (dating, authorship, relation to MBh, etc.) M. presents the Sanskrit text, no translation, and a detailed verse by verse commentary on the entire text, »he argues, among other points, that the Gītā does *not* espouse Advaita Vedānta, that it does *not* reflect a synthetic, tolerant, and catholic point of view, and that it *does* support caste, inequality, and war. In the course of this ruthlessly candid analysis, Śaṅkara, Zaehner, and the ›modern Hindu apologists‹ such as Radhakrishnan and Telang all come under heavy criticism, the author generally seems to be most in sympathy with the views of Edgerton« - »At various points in the text, Minor shows how, despite some apparently illogical sequences of topics, the Gītā as a whole follows a carefully constructed ›progressive method of argument‹ (p. 114) He is thereby able to clarify the overall structure of the text and refute the complaints of Zaehner, et al, that the later chapters in particular are out of place and unconnected [source] Salomon, Richard [Review]. (AP)

[reviews] Salomon, Richard In JAOS 103,2, 1983, pp. 438–439. - B[uddruss], G[eorg]. In. ZDMG 134, 1984, pp 205-206

717 [BHAGAVADGĪTĀ, 1982]: Bhagavadgītā for executives [Skt., Engl.]. Ramanathan, V. [ed., tr., comm.]. Bombay: Bharatiya Vidya Bhavan, 1982. - 7, 239 pp.

Contains text, translation and commentary with advice for its application in active life. (vSt)

718 [BHAGAVADGĪTĀ, 1984]: Srimad Bhagavadgita: Sanskrit text, English translation and a commentary [Skt., Engl.]. Banerjee, Nikunja Vihari [ed., tr., comm.]. New Delhi 1984. - 194 pp.

Text (ın Roman scrıpt) and »a lıteral Englısh translatıon and copıous exegetıcal notes The one unfortunate cırcumstance about thıs work ıs ›the several prıntıng errors‹ that have crept ınto ıt Moreover the text of the Gītā and also the Skt. texts cıted are throughout gıven ın the, not standard, translıteratıon«. [source] Deva sthalı, G V [Revıew] (SD)

[revıews] Devasthalı, G V In *ABORI 60, 1979*, p *272*

709 [BHAGAVADGĪTĀ, 1979] La saınte Upanısad de la Bhagavad Gītā *ıntroductıon*, commentaıre et texte traduıt du Sanskrıt [Fr , Skt] Rıvıere, Jean M [ed , tr , ıntrod] Mılano Arche, 1979 - 390 pp (Joyaux de la Tradıtıon Orıentale, Ratna, 3)

French translatıon (wıthout notes) and translıterated Sanskrıt text prınted on opposıte pages, wıth ındex, ı e glossary (p 357-387) In the ıntroductıon (p 19-65), the translator deals wıth the followıng topıcs (1) orıgın and date of the text, (2) the relatıons between MBh and BhG, (3) translatıons and commentarıes, (4) specıfıc concepts, and (5) tradıtıonal ınterpretatıons of the BhG (AK)

710 [BHAGAVADGITA, 1979] The Bhagavadgıtā a new translatıon [Engl , Skt] Bolle, Kees W [tr , ed , comm] Berkeley Unıversıty of Calıfornıa Press, 1979 - 318 pp

The text and translatıon ın Part One ıs followed by a substantıal Part Two »On Translatıng the Bhagavadgıtā« wıth comments on exıstıng versıons (JLB)

711* [BHAGAVADGĪTĀ, 1980] Bhagavadgıtā [Estonıan] Mäll, Lınnart [tr] *Tallınn* 1980

Translatıon from Skt ınto Estonıan made by a specıalıst ın the hıstory of Indıan *phılosophy* (V)

712 [BHAGAVADGITĀ, 1980] The holy Geeta [Engl , Skt] Chınmayananda, Swamı [ed , tr , comm] Bombay Central Chınmaya Mıssıon Trust, Trıumph Press, n d [ca *1980*] - *30, 1133 pp*

Runnıng commentary, the Gıtā text ıs gıven ın Engl and Skt (Devanagarı) Interprets the Gıtā maınly as a practıcal guıde on how to gaın ınner purıty, ı e as »a hand book of ınstructıons as to how every human beıng can come to lıve the subtle phılosophıcal prıncıples of Vedānta ın the actual work a-day world« (F)

713 [BHAGAVADGĪTA, *1980*] Dıe Bhagavadgıtā [Ger] Mylıus, Klaus [*tr , comm., ıntrod*] Leıpzıg Verlag Phılıpp Reclam jun , *1980* - 125 pp

A *German* prose translatıon whıch aıms at »a compromıse between the phılosophıcal *truth* and the poetıc language« The edıtıon ıncludes a glossary of proper names *and an* appendıx lıstıng the ımportant edıtıons and translatıons of the BhG ın *varıous* languages. The ıntroductıon presents »the text ın a hıstorıcal settıng« and an *analysıs of ıts* relıgıous and phılosophıcal character The hıstory of BhG *ınterpretatıons ıs brıefly surveyed* [source] Kashıkar, C G [Revıew] (SD)

[revıews] Kashıkar, C. G In ABORI *61, 1980*, p *292* - Lıenhard, S[*ıegfrıed*] *In* WZKS 25, 1981, pp *237-238*

714* [BHAGAVADGĪTA, 1980] Bhagavadegıtā (Indo koten sōsho) [Jp] Tōkyō Kodansha, *1980* - *416* pp

»This new edition ... contains a complete translation, a general introduction (the Bhagavadgītā, Kṛṣṇa and the Bhāgavata school, the relations of the Gītā with other philosophical and religious schools, the transmission and study of the Gītā, metre and language, conspectus of the contents) and a detailed explanation of the main ideas in the text.« [source:] IIJ 24, 1982, p. 82. (KPG)

715 [BHAGAVADGĪTĀ, 1981]: The Bhagavadgītā in the Mahābhārata: text and translation [Skt., Engl.]. Buitenen, J. A. B. van [ed., tr.]. Chicago: Chicago University Press, 1981. - 188 pp.

Gives a translation of the whole BhG-*parvan* to corroborate the thesis, which he elaborates in the introduction, that the BhG essentially belongs to the (brahmanic redaction of the) MBh: The BhG is not to be isolated from the situation in which it is placed. Also, Arjuna's dilemma is a real one, which is solved by Kṛṣṇa by introducing another level of values. Acc. to B. it is the »revelatory relevance« that makes the BhG unique. He then deals with the authority of the BhG. After a lengthy discussion of the BhG's theory of action (stressing its ritual implications) and Yoga he turns to the concept of *bhakti*: »*Bhakti* ... appears, as a form of religiosity specifically Hindu in that it allows a religious man to create out of a social polytheism a personal monotheism.« The BhG is therefore »suprasectarian«. The 2nd century B.C. seems to be a »likely« date for the BhG. (AM)

716 [BHAGAVADGĪTĀ, 1982]: Bhagavad-Gītā: an exegetical commentary [Engl., Skt.]. Minor, Robert N[eil] [ed., comm., introd.]. New Delhi: Heritage Publishers; Columbia, Missouri: South Asia Books, 1982. - 60, 504 pp.

According to our source, Minor gives in the introduction a summary of the major historical problems concerning the BhG (dating, authorship, relation to MBh, etc.) M. presents the Sanskrit text, no translation, and a detailed verse by verse commentary on the entire text; »he argues, among other points, that the Gītā does *not* espouse Advaita Vedānta; that it does *not* reflect a synthetic, tolerant, and catholic point of view, and that it *does* support caste, inequality, and war. In the course of this ruthlessly candid analysis, Śaṅkara, Zaehner, and the ›modern Hindu apologists‹ such as Radhakrishnan and Telang all come under heavy criticism; the author generally seems to be most in sympathy with the views of Edgerton« - »At various points in the text, Minor shows how, despite some apparently illogical sequences of topics, the Gītā as a whole follows a carefully constructed ›progressive method of argument‹ (p. 114). He is thereby able to clarify the overall structure of the text and refute the complaints of Zaehner, et al., that the later chapters in particular are out of place and unconnected. [source:] Salomon, Richard: [Review]. (AP)

[reviews:] Salomon, Richard: In: JAOS 103,2, 1983, pp. 438-439. - B[uddruss], G[eorg]. In ZDMG 134, 1984, pp 205-206.

717 [BHAGAVADGĪTĀ, 1982]: Bhagavadgītā for executives [Skt., Engl.]. Ramanathan, V. [ed., tr., comm.]. Bombay: Bharatiya Vidya Bhavan, 1982. - 7, 239 pp.

Contains text, translation and commentary with advice for its application in active life. (vSt)

718 [BHAGAVADGĪTĀ, 1984]: Srimad Bhagavadgita: Sanskrit text, English translation and a commentary [Skt., Engl.]. Banerjee, Nikunja Vihari [ed., tr., comm.]. New Delhi 1984. - 194 pp.

719* [BHAGAVADGĪTA, 1984] The Bhagavad Gītā, translated [Engl] Sargeant, Winthrop [tr], Chapple, Christopher [ed] Albany, N Y State University of New York Press, 1984 - 24, 739 pp (S U N Y Series in Cultural Perspectives)

[reviews] Gelblum, Tuvia In BSOAS 49, 1985, pp 594-595 - Jong, J W de In IIJ 29, 1986, pp 53-55

720 [BHAGAVADGĪTĀ, 1986] The Gita for modern man [Engl] Chaitanya, Krishna [tr, comm] New Delhi Clarion Books, 1986 - 256 pp, 5 col pl, 14 b/w pl - 2nd ed ibid, 1987

»Krishna Chaitanya« is the pseudonym of K K Nair The book includes the Sanskrit text plus a translation with commentary, it concludes with a general index - »K. C s study stresses the vibrant contemporaneity of the Gita s message This study has tried to establish the validity of the Gita's arguments in the light of much of modern knowledge and the physical, biological and social sciences have been drawn upon extensively « (From a review by Dilip Kumar Sengupta in an English language newspaper from Bengal, probably The Statesman) (PS)

721 [BHAGAVADGĪTĀ, 1986] The Bhagavadgita, Krishna's counsel in time of war [Engl] Miller, Barbara Stoler [tr] New York Columbia University Press, 1986 - 168 pp

722* [BHAGAVAN DAS] BHAGAVĀNADASA *Gītā kā āsaya aura uddesya* [Hi] Varanasi Benares Hindu University, 1954

723* BHAGAVAN DAS Krishna [Engl] Madras 1929

724* BHAGAVĀN DĀS Krishna, a study in the theory of avataras [Engl] Bombay Bharatiya Vidya Bhavan, 1962 - 202 pp (Bhavan's Book University 96)

725* Bhagavata illustrations [by] Mokkapati Krishnamurti (Text, notes, layout and jacket design by Vajjah Srinivasa Sarma) [Engl] Srinivasa Sarma, Vajjah [ed, comm] Hyderabad Andhra Pradesh Lalit Kala Akademi, 1968 - 96 pp

726* The Bhāgavata Purāna in Kangra paintings [Engl] Khandalavala, K[arl], Bharatha Iyer [ed] New Delhi 1965 - (Lalit Kala Akademi Portfolio No 14)

727* BHAGAVATĀNANDA MANDALESVARA, SVĀMI Gītā mem vedom aura darsanādi ke siddhānta [Hi] In Gītātattvānka 1939 - pp 37-42

728 [BHĀGAVATAPURĀNA, 1788] Bhagavadam ou doctrine divine, ouvrage indien canonique sur l'etre supreme, les dieux, les geants, les hommes, les diverses parties de l'univers, etc [Fr] Foucher d Obsonville [introd], Poullee, Mariedas [adapt] Paris Tilliard, 1788 - 64, 336 pp - Translation in Sammlung Asiatischer Originalhandschriften Vol 1 Zürich 1791 - pp 1-216 - New ed. Le Bhāgavata d'après un texte en tamoul, nouvelle traduction de Mariedas Poullee de Pondichery (1793-1795) In Revue Historique de l Inde Française 4,1, No 38, 1920

Fr. translation of a Tamil adaptation of the Skt. BhāgP. As this work was the only source of information on the BhāgP available in any European language before Burnouf's translation of 1840ff, and as the original Skt. text was not to be released until 1830 (the year of the Calcutta ed.), the present translation (which seems rather to be an adaptation) has frequently been used and quoted especially in contemporary Ger. research literature. (F)

729 [BHĀGAVATAPURĀṆA, 1802]: Die Verkörperungen des Wischnu [Ger.]. Majer, Friedrich [adapt.]. In: Asiatisches Magazin 1, 1802, pp. 116–138, 221–244, and 395–405; and 2, 1802, pp. 11–70.

Free rendering of the *avatāra*-accounts in the BhāgP. Refers to »Abhandlungen uber die Geschichte und Alterthümer Asiens« and to Sonnerat's »Reise nach Ostindien«. The reference for *kūrma-avatāra* is the episode from MBh appended to Wilkins' translation of the BhG. (AM)

730* [BHĀGAVATAPURĀṆA, 1820]: Śrīśrīhariḥ śaraṇaṃ rāsapañcādhyāya śrīśukadebapraṇīta ... [Skt., Beng.]. Kalikātā *sana* 1227 [A.D. 1820]. – 2, 83 pp.

BhāgP 10,29–33. Text with Beng. paraphrase, both in Beng. letters [source] Rost· In ZDMG 8, 1854, p. 605. (F)

731* [BHĀGAVATAPURĀṆA, 1821]: The history of Krishno, translated from the original Samscrita; tenth part of Shree Bhaugbuth, compiled with a fine plate. Part 1: Contains the wonderful exploit of Krishno during his infancy and youth, till the death of Cungsho, the tyrant king of Mothoorah [Engl.] Calcutta 1821. – 2, 46 pp.

732 [BHĀGAVATAPURĀṆA, 1830]. [Skt.]. Śrīdhara Svāmī [comm.], Bhavānīśaraṇa »Bandhyopādhyāya« [ed.]. Calcutta *śaka* 1752 [A.D 1830]. – 530 sheets.

According to our source, in Bengali letters »on large-scale sheets of yellow colour« (»in luteae chartae foliis maximi moduli«). The sheets seem to be subdivided transversely, the middle part is occupied by the BhāgP-text, the upper part and the bottom by the commentary in »by far smaller« letters. The number of verses on each page varies from 12 to 18 – There is no title, but at the end of the commentary, the following can be found. *aśesarasāmbādakakrtapuṇyapuñjanirmatsaraharipa-rāyanabaiṣnabarājo samājāntah karanānusārena saptadaśaśatonapañcāśacchakā-rīyabaiśākhārambhitaṃ nikhilamuktamumuksubisayinām tribidhajanānām aśesa-sukhapradam / śrīmaharṣibedabyāsaproktam śrīmadbhāgabatam śrībhabānīśarana-bandyopādhyāyena prayatnato bahubudhaśodhitam paksaśaradharādharadharā-śākīyabaiśakhasyaikatriṅśadivāsare kalikātānagare samācāracandrikāyantrenānki-tam* »Here the date 1749 appears which Burnouf [in his BhāgP-translation of 1840, q.v] ascribes to the present edition and which was, in fact, the year in which the work was started but not the one in which it was finished « (»Inde apparet annum 1749, quem Burnoufius . editioni assignat, eum esse, quo opus inceptum neque tamen absolutum fuit «) Provided that this statement of our source is true, »1749« will mean »*śaka* 1749«, all of which proves that the present edition was started in 1827 and finished in 1830 A.D [source] Gildemeister, p 55. (F)

733* [BHĀGAVATAPURĀṆA, 1839]: [Skt.]. Śrīdhara Svāmī [comm.]. Bombay *śaka* 1761 [A.D. 1839].

This edition, which seems to be a very rare one, is (according to our source) described by Burnouf (BhāgP 1840) as follows »A quarto volume of considerable bulk, in Devanagari letters This volume was lithographed very accurately in Bombay in *saka* 1761, i e in 1839, it is one of the most beautiful productions of the lithographic presses of this town « Besides this, no further details are given [source] Gildemeister, p 55 (F)

734 [BHAGAVATAPURĀNA, 1840–1898] Le Bhâgavata Purâna ou histoire poetique de Krishna [sic] traduit et publie Tome 1–5 [Fr] Burnouf, Eugene, Hauvette Besnault, Eugene Louis, Roussel, Alfred [ed, tr] Paris Imprimerie Royale [later Nationale], 1840–1898 – Vol 1 1840 – 163, 603 pp – Vol 2 1844 – 16, 709 pp – Vol 3 1847 – 100, 581 pp – Vol 4 1884 – Vol 5 1898 – (Collection Orientale, Manuscrits inedits de la Bibliothèque Royale traduits et publies par ordre du Roi)

The first three volumes of this complete Fr BhāgP translation were edited and translated by Eugene Burnouf The fourth and fifth volumes appeared in 1884 and 1898 respectively (according to Rocher, the fourth one edited and translated by E. L. Hauvette Besnault, the fifth one by E L. Hauvette Besnault jointly with A. Roussel) – The present volumes are in folio, but there seem to exist also some copies in quarto with the same date and place but different pagination vol 1 177, 286, 331 pp, vol 2 15, 342, 383 pp – The translation of the first volume is based on the Calcutta ed of 1830 and three Paris manuscripts, that of the 2nd volume on the Calcutta ed and four Paris manuscripts One of the manuscripts used had been previously described by Burnouf in an article entitled »Notice sur un manuscrit du Shri Bhagavata Purana «, q v [source] Gildemeister, pp 55–56, Rocher, p 138 (F)

735 [BHĀGAVATAPURĀNA, 1842] [Brahmastuti] [Skt] Vāmana [comm] Bombay 1842 – 18, 37, 15 sheets

According to our source with an »explanation composed in rhymed verse by Vāmana« [source] Roth, R. [Review]. (F)

[reviews] Roth, R. *In ZDMG 1, 1847, p 201*

736• [BHĀGAVATAPURĀNA, 1852] Krichna [sic] et sa doctrine, Bhagavat dasam askand [sic], dixieme livre du Bhagavat Pourana, traduit sur le manuscrit hindoui [sic] de Lalatch Kab, par Theodore Pavie [Fr]. Pavie, Theodore [tr]. Paris B Duprat, 1852 – 420 pp

[reviews] *Delatre, L. Krichna et sa doctrine .. In Revue Archeologique 14 1857, pp 573–590*

737• [BHĀGAVATAPURĀNA, 1860] Bhāgavata purāna [Skt] Śridhara Svāmī [comm], Ksetramkara (of Nāsika) [ed] Bombay 1782 [A D 1860] – 836 sheets.

[reviews] Weber Albrecht [Friedrich] In ZDMG 17, 1863 pp. 778–779

738• [BHĀGAVATAPURĀNA, 1862] [Vedastuti] [Skt]. Śridhara Svāmī, Kāsīnātha Upādhyāya [*comm*]. Bombay Granthaprakāśaka Press, 1784 [A.D 1862]

According to our source, an edition of the Vedastuti or Śrutistuti of ch. 87 of the tenth *skandha* of the BhāgP with the commentaries »Bhāgavatārthadīpikā« and »Śrīdharīprakāśa by Kāśīnātha Upādhyāya« [possibly the editor]. [source] Rocher, p. 143. (AK)

739 [BHĀGAVATAPURĀṆA, 1863]: Bhāgavatapurāṇa. Vol. 1-2 [Skt.]. Śrīdhara Svāmī [comm.]; Mosūru Paraśurāma Śāstrī; Vinjimūru Kṛṣṇam Ācārya [ed.]. Madras: Sūryaloka, *kalyabde* 4964 [A.D. 1863]. - Vol. 1: Skandha 1-9. - Vol. 2: Skandha 10-12.

In Telinga letters. [source] Klatt, J.: In: ZDMG 35, 1881, p. 199. (F)

740* [BHĀGAVATAPURĀṆA, 1865]: Pantchâdhyâyî ou Les cinq chapitres sur les amours de Chrishna avec les Gopîs [Fr.]. Hauvette-Besnault, Eugène Louis [tr.]. In: JA (6e série) 5, 1865, pp. 373-445. - Paris 1865.

741* [BHĀGAVATAPURĀṆA, 1869]: [Skandha 10, part 1-2] [Skt.]. Viśvāmitrapura: Vyāghrapādaprakāśaka, *vikrama* 1926 [A.D. 1869]. - 204 sheets.

742* [BHĀGAVATAPURĀṆA, 1872]: Kṛṣṇakalyāṇaguṇārṇava [Skt.]. Rāmānuja (son of Śrībhāṣyajagannāthārya) [comm.]. Cennapuri (Madras): Vivekakalānidhi, 1872. - 22 pp.

Skt. commentary on BhāgP *skandha* 10 (birth of Kṛṣṇa), written by Rāmānuja, son of Śrībhāṣyajagannāthārya, in *śaka* 1790 (A.D. 1868). In Telinga letters. [source] Klatt, J In: ZDMG 35, 1881, p. 199 (F)

743 [BHĀGAVATAPURĀṆA, 1894]: Atha śrīmadbhāgavataprārambhaḥ [Skt.]. Vāsudevaśarmā »Paṇaśīkara« (son of Lakṣmaṇaśarmā) [ed.]. [Bombay]: Nirṇayasāgara, 1894. - 708 pp. - 3rd reprint: 1905. - 710 pp. - 4th ed.: 1910. - 710 pp.

The text in 12 *skandhas* is preceded by the ŚrīmadbhāgavataMā from the Uttarakhaṇḍa of the PdP in 6 *adhyāyas*. (KPG)

744* [BHĀGAVATAPURĀṆA, 1895]: The Çrīmadbhāgavatam: translated from the original Sanskrit by Mohendranath Chatterjee. With notes and original text and twelve illustrations published by Sasi Mohan Datta, proprietor. Vol. 1ff [Engl., Skt.]. Chatterjee, Mohendranath [tr., ed., comm.]. (In 5 vols?): London: Kegan, Paul, Trench, Trübner, 1895ff. - with 12 ill. - 1st ed.: Calcutta: S. M. Datta, 1895ff. - with ill.

Vol. 1 contains translation and text of *skandha* 1 of the BhāgP Gives (p. 18-21, 1st group) »a list of 136 ›commentaries and dissertations‹ on the BhāgP«. With index. [Possibly the only published volume] [source] Rocher, p 149; NUC Pre-1956 and 1982 (AK)

745* [BHĀGAVATAPURĀṆA, 1895-1896]: A prose English translation of Srimadbhagavatam: edited and published by Manmatha Nath Dutt. Vol. 1-3 [Engl.]. Dutt, Manmatha Nath [tr.]. Calcutta: Printed by H. C. Dass, Elysium Press, 1895-1896. - 2nd ed.: Varanasi: Chaukhamba Amarabharati Prakashan, 1977. - (Chaukhamba Amarabharati Studies 4).

746* [BHĀGAVATAPURĀNA, 1896] [Skt] Śrīdhara Svāmī [comm] Bombay 1896

Preceded by the BhāgavataMā from the Uttarakhanda of the PdP Each *skandha* is separately paginated [source] Aufrecht, Th In ZDMG 54, 1900, p 84 (F)

747* [BHAGAVATAPURĀNA, 1899] [Skt] Bombay VePr, 1899 - 1908 - 1927

748* [BHĀGAVATAPURĀNA, 1906] [Skt] Nityasvarupa Brahmacāri [ed], Sanātana Gosvāmī, Jīva Gosvāmī [comm] Brindavan *samvat* 1963 [A D 1906]

749* [BHĀGAVATAPURĀNA, 1908] [Skt] Śridhara Svāmi [comm], Pañcanana Tarkaratna [ed] Calcutta Vangavāsi Press, B S 1315 [A D 1908] - 5th ed B S 1334 [A D 1927]

750* [BHAGAVATAPURĀNA, 1911] [Kan] Nityātmasukayogin [tr], Krishnaiah Setty, T N [ed] Bangalore Rajeshwari Press, 1911 - 2nd ed Bangalore T N Krishnayyasetty, 1926

Kannada translation of the BhāgP in 12 *skandhas* Written in the so-called *bhāminisatpadi* metre [source] Suryanarayanarao, M K In Purāna 6,1 January 1964, p 147 (F)

751 [BHAGAVATAPURĀNA, 1912] The Bhakti-ratnâvali *with the commentary of* Visnupuri translated by a professor of Sanskrit, (retired) [Skt, Engl] Visnupuri [adapt, comm] Allahabad The Pânini Office, Bhuvaneswari Âsrama, Bahadurganj, 1912 - 10, 8 153, [11] p (The Sacred Books of the Hindus, translated by various scholars, Vol VII Bhakti Sastra, Part 3 The Bhakti-ratnâvali) - Photomechanical reprint (with same title pages) New York AMS Press, *1974* - *10, 8, 153, 6,* 4 pp (Sacred Books of the Hindus 7, Pt 3 Bhakti-ratnavali) - *Originally issued in 2 parts February & March* 1912 - (Nos 32-33) [from cover]

Text and Visnupuri's commentary in Nagari and Engl translation, the anonymous translator has also added a great number of explanatory notes »The text and commentary in the present edition is based on a ms which bears the date of *samvat* 1699 [A D 1642] *It is written in beautiful Nāgarī character* « The introduction discusses inter alia the biographical material available on Visnupuri, the appendix gives an »alphabetical index to the verses« and a list of errata - Cf also the commentary on the Bhaktiratnāvalī edition Allahabad 1918 (F)

752* [BHAGAVATAPURANA, 1914] [Eleventh skandha] [Skt, Tel] Narasimha Raya Kavi, Kokkireni [tr] Madras 1914

Consists of the original Skt text of this part of the BhāgP, a Tel translation in verse and detailed explanations [source] Ramakoti Kavi, K. V In Purāna 4,2, July 1962, p 397 (F)

753* [BHAGAVATAPURĀNA, 1914] Bhāgavatapurānāntargatā bhaktiratnāvalih [Skt, Hi] Visnupuri [adapt, comm] Allahabad Pānini Office, *1914* - *104, 47,* 6 pp (*Syāmācharana Sanskrita Series 1*)

754* [BHAGAVATAPURĀNA, *1916*] *Srimad Bhagavatam in easy English prose a new translation* [Engl] Subba Rao, S [adapt] Tirupati 1916

755* [BHĀGAVATAPURĀṆA, 1916]: Srimad-Bhagavatam. New edition. The text of Sridhara. With Vishishtadwaita and Dwaita readings. Edited and published by T. R. Krishnacharia. Vol. 1-2 [Skt.]. Śrīdhara Svāmī [comm.]; Krishnacharia, T. R. [ed.]. Bombay: T. R. Krishnacharia, printed by Ramachandra Yesu Shedge, 1916.

756* [BHĀGAVATAPURĀṆA, 1916]: ... Srimad Bhagavatam in easy English prose: a new translation according to the Advaita commentaries, with notes from Vishishtadvaita & Dvaita commentaries, with the help of competent scholars ... Published by Pandit T. R. Krishnacharia ... [Engl.]. Krishnacharia, T. R. [ed.]. Madras: [The author], 1916.

757 [BHĀGAVATAPURĀṆA, 1918]: The Bhakti-ratnavali with the commentary of Visnu Puri: translated by A. B. [Skt., Engl.]. Viṣṇupuri [adapt., comm.]. Reprint: Delhi: Oriental Publishers, [ca. 1970]. - 14, 150 pp. - Original ed.: Allahabad: The Panini Office, Bhuvaneswari Āśrama, Bahadurganj, 1918.

Text of Bhaktiratnāvali, of the commentary and of the Engl. translation with notes are entirely identical with that of the 1912 edition »Sacred Books of the Hindus 7,3« (q.v.), so the present work is simply a reprint of this edition, though with changed type area, hence the differing number of pages. As against the 1912 edition, the introduction is (very) slightly shortened In the copy in hand (reprint), the »alphabetical index to the verses« breaks off at letter »t« (Nagari alphabet), which corresponds to p. 2 of the first appendix of the 1912 »Sacred Books« edition. (F)

758* [BHĀGAVATAPURĀṆA, 1918]: Vol. 1-8 [Kan.]. Devaśikhāmaṇi Aḷasiṅgarācārya [tr.] 2nd ed.: Madras 1918. - (Ānanda Karṇāṭaka Granthamālā 2).

Kannada prose rendering of the BhāgP [source] Suryanarayanarao, M. K. In: Purāṇa 6,1, January 1964, p. 147. (F)

759* [BHĀGAVATAPURĀṆA, 1919-1924]: Part 1-3 [Kan.]. Śrīkaṇṭha Śāstrī, K. V. [tr.]; Kulakarṇi, Y. G. [ed.]. Agaḍi: Śrī Śeṣācala Printing Press, 1919-1924. - Part 1: 1919. - Part 2: 1922. - Part 3: 1924.

760 [BHĀGAVATAPURĀṆA, 1920]: Le Bhâgavata d'après un texte en tamoul; nouvelle traduction de Mariedas Poullée de Pondichéry (1793-1795) [Fr.]. Hosten, H. [ed.]; Poullée, Mariedas [adapt.]; Viṭṭhaleśvara; Pītāmbara [comm.]. In: Revue Historique de l'Inde Française 4,1, No. 38, 1920. - Paris: E. Champion, 1920. - Paris: Société de l'Histoire de l'Inde Française, 1921. - 2, 44, 1, 234, 1 pp., frontispiece. - Original ed.: Bhagavadam ou doctrine divine, ouvrage indien canonique sur l'être suprème, les dieux, les géants, les hommes, les diverses parties de l'Univers, etc. Paris ... 1788.

New edition of the French BhāgP translation (rather adaptation) by Mariedas Poullée (Paris 1788), on the basis of a revised translation by Mariedas Poullée himself. - »With Viṭṭhaleśvara's gloss and Prakāśa, a commentary on this and on the Subodhinī itself by Pītāmbara (attributed here to Purushottama)«. [source] Rocher, p 150; NUC Pre-1956. (AP)

778 [BHĀGAVATAPURĀNA, 1943] Srımad Bhagavatam the wisdom of God Translated by Swāmı Prabhavānanda, frontispiece by *Suzanne Miller [Engl] Prabhavānanda, Swāmı [tr] New York G P Putnam's Sons, 1943* - 12, 340 pp, frontispiece - Reprint Madras 1944 - 2nd ed Mylapore, Madras Srı Ramakrishna Math, 1947 - 10, 320 pp, 1 pl - 3rd ed ibid, 1964 - 10, 320 pp, 1 pl - Reprint (of American ed) New York Capricorn Books, 1968 - 340 pp - Reprint Mylapore, Madras Rāmakrishna Math, 1975 - 8, 320, 2 pp, ill

»Only the more generally interesting portions of the work - amounting to somewhat less than half of the whole - are included in the present version« (Preface) Includes a few notes and a glossary of Skt terms The title of some reprints runs as follows Śrīmad Bhāgavatam translated by Swamı Prabhavānanda (KPG)

779* [BHĀGAVATAPURĀNA, 1947-1948] [11th skandha] *Vol 1-2 [Skt, Hı] Śāstrī, Premavallabha [tr], [Śrīkrsnapanta Śāstrī] Śāstrī, Krsna Panta [ed] Vol 1 1947 - Vol 2 1948 - (Acyutagranthamālā Second Series 13)*

780* [BHAGAVATAPURĀNA, 1949] Śrımadbhāgavatam śrırāghavānandamunikrta vyākhyayā samalamkrtam Em bı śankaranārāyanaśāstrınā parısodhıtam Pūrnatrayīpurasamskrtakalāsālānırvāhakasamıtyā prakāsıtam Vol 1-3 [Skt] Rāghavānanda Munı [comm], Śankaranārāyana Śāstrī, M B, Achyutha Poduval, K, Raman Nambıar, C K [ed] Pūrnatrayīpura [Tri punithura] samskrtakalāśālānırvāhakasamıtı, 1949ff - Vol 1 Daśama skandhapūrvārdham - Vol 2 Dasamaskandhottarārdham - Vol 3 Ekā dasadvādasaskandhau - *(Srīravıvarmasamskrtagranthāvalıh / Srı Ravı Varma Sanskrit Series 2) - Reprint ibid, 1964*

781* [BHĀGAVATAPURANA, 1949] The divine light, extracted from Shrımad Maha Bhagwat edited with a translation into English [Skt, Engl] Gangollı D A [ed, tr] Bombay Popular Book Depot, ca 1949 - 4 173 pp

Extracts from the BhāgP In praising the BhāgP the editor states that it »is meant for the entire humanity irrespective of caste creed and nationality (p 1)« [source] Rocher p 144 and 148 (AK)

782* [BHĀGAVATAPURĀNA 1949-1953] [Tam] Sevvaıchchūduvar [adapt] Tırupatı T T Devasthanam, 1949 - 1953

Tamıl version of the *BhāgP in 382 verses [source] Raghavan V[enkatarama]* In Purāna 2 1-2 July 1960 p 239 (F)

783 [BHAGAVATAPURANA, 1950] Atha srımadbhāgavatam bhagavatasaptāhasan kalpa visnusahasranāmadısametam [Skt] [Nārāyanaśarmā Ācārya »Kāvya tīrtha« (son of Rama)] Narāyana Rama Ācārya »Kāvyatīrtha« [ed] *9th ed* Bombay Nırnayasāgara, 1950 - 16 855 pp

Includes a table of contents and the texts ŚrımadbhāgavataMā of the Uttarakhanda of the PdP in 6 *adhyayas*, *Śrīmadbhāgavatasaptāhapārāyanasamkalpa*, *Rudraśāpa*

vimocanaviddhi of the Agastyasaṃhitā, Viṣṇusahasranāmastotra of MBh, and the Viṣṇoraṣṭaviṃśatināmastotra of BhG. (KPG)

784* [BHĀGAVATAPURĀṆA, 1950–1954]: The Srimad Bhagabatam of Krishna-Dwaipayana Vyasa: translated into English prose from the original Sanskrit text. Vol. 1–5 [Engl.]. Sanyal, J. M. [tr.]. 2nd ed. (5 vols in 2): Calcutta: Oriental Publishing Company, 1950–1954.

785* [BHĀGAVATAPURĀṆA, 1951]: Vol. 1–2 [Skt., Hi.]. 2nd ed.: Gorakhpur: GiPr, *saṃvat* 2008 [A.D. 1951]. – 4th ed.: *saṃvat* 2018 [A.D. 1961]. – 1st ed.: *saṃvat* 1997 [A.D. 1940].

With Hindi translation and Bhāgavatamāhātyma from PdP. (PS)

786 [BHĀGAVATAPURĀṆA, 1951]: Maharṣivedavyāsapraṇītaṃ śrīmadbhāgavatamahāpurāṇam (sthūlākṣaraṃ mūlamātram) [Skt.]. Gorakhpur: Gītā Press, V.S. 2008 [A.D. 1951]. – 14, 674 pp., 1 pl.

Contains the BhāgP with a Bhāgavatamāhātmya from SkP in the beginning and the Bhāgavatamāhātmya from PdP in the end. (vSt)

787* [BHĀGAVATAPURĀṆA, 1952]: Śrībādarāyaṇa-vedavyāsaviracitam srībhāgavataṃ mahāpurāṇam, ›sāmayikī‹ bhāṣāṭīkāsahitam [Skt., Hi.]. Pāṇḍeya, Rāmateja [Śāstrī] [ed.]. Benares: Paṇḍita Pustakālaya, 1952. – 2, 8, 820, 520 pp.

788 [BHĀGAVATAPURĀṆA, 1952]: Śrīmad-bhāgavatam-bhāṣā [Mal.]. Chandrasekharan, T. [ed.]. Madras: Government Oriental Manuscript Library, 1952. – 2, 120 pp. (Madras Government Oriental Manuscript Series, No. 21).

According to the editor's preface, the work is also entitled Bhāgavatasārasaṃgraha It is a »brief and free rendering of the story of Śrīmad Bhāgavata of Vedavyāsa ... This book is based on a single paper ms [description follows] . There are many mistakes and lacunae in the ms and attempts have been made to give the correct readings and reconstruct the lost text as far as possible No information is available about the author – not even his name « (F)

789* [BHĀGAVATAPURĀṆA, 1952]: The Bhāgavata [Engl.]. In: KK special number 1952. Gorakhpur: GiPr, 1952.

Engl. translation. [source] Rivière, Juan Roger: In: Purāṇa 5,2, July 1963, p 247. (F)

790* [BHĀGAVATAPURĀṆA, 1952]: Sri Sri Bhagavata-samlapa, compiled and translated by Bhakti-Pradip Tirtha [Skt., Engl.]. Bhakti-Pradīp Tīrtha [adapt., ed., tr.]. Calcutta: Gauḍīya Mission, 1952. – 175 pp.

791* [BHĀGAVATAPURĀṆA, 1957]: Śrīmadbhāgavata cūrṇikā ṭīkā [Skt.]. Pāṇḍeya, Rāmateja Śāstrī [ed.]. Kāśī: Paṇḍita Pustakālaya, *saṃvat* 2014 [A.D. 1957]. – 1966.

792 [BHĀGAVATAPURĀṆA, 1957]: The lord of the autumn moons [Engl.]. Mukerjee, Radhakamal [tr., comm., introd.]. Bombay: Asia Publishing House, 1957. – 10, 167 pp.

Annotated translation of the *rasapancadhyaya* (BhāgP 10,29–33), i.e. the five chapters »dealing with the episodes of Lord Krsna's sport with the shepherd maidens in Vrndāvana« These events »symbolise man's generic approaches to the deity and attitudes towards the world« Two introductory essays – which form the major part of the work (p 1–94) – give a presentation of »philosophy and religion« of the BhāgP 1 the place of the Bhāgavata in Indian thought (dealing especially with the *bhakti* concept and stressing that the BhāgP teaches basically »the dignity of the finite creature«), 2. *Bhagavatadharma* the religion of man (»The Bhāgavata brought into Indian life a new accent in the concept of *dharma* – the tender reciprocity between the Divine and the human spirit that speedily and spontaneously engenders supreme enlightenment, bliss and compassion merged in an integrated experience The BhāgP definitely stands against world flight and the quest of one's salvation in loneliness without reference to the bondage and misery of fellowmen. It stresses an abundant, active and unselfish life of goodness and service.«). (F)

[quoted passages] BhāgP 10 29–33

793 [BHĀGAVATAPURĀNA, 1957] Immortals of the Bhagavat, or nectar of immortality, and Shri Ramkrishna's parables [Engl] Roy, Dilip Kumar [adapt.] Agra Lakshmi Narayan Agarwal, 1957

Tells six stories from the BhāgP in his own words. (source] Rocher p 139 (AK)

794 [BHĀGAVATAPURĀNA, 1960–1963] Nepālī bhāsāmā maharsi vedavyāsa pranīta srīmadbhāgavata mahāpurāna. Sacitra. Prathama khanda skandha 1 dekhi 7 samma. Dvitīya khanda 8 dekhi 12 samma [Nep] Bhattarāī, Vāsudeva [tr] Kāthamāmdau Nepālī Bhāsāprakāśinī Samiti *Khanda* 1 2017 [A.D 1960] – 24, 627 pp , appendix, pl – *Khanda* 2 2020 [A D 1963]. – 16, 732 pp , appendix, pl

Nepali prose translation without commentary Short introduction. The tables of contents are fairly detailed – The work seems to have appeared first in serial parts comprising one or a half *skandha* each, so single parts may be listed in some bibliographical notes as separate publications. The respective dates of issue are *skandha* 1, 2017 *skandha* 2, 2017, *skandha* 3 2017 *skandha* 4 2017 *skandha* 5 2017, *skandha* 6 2017, *skandha* 7, 2017, *skandha* 8 2018 *skandha* 9 2018 *skandha* 10 [including only first part which is not noted on the front page], 2018 *skandha* 10 *uttarārdha* [sic], 2019, *skandha* 11 2019, *skandha* 12, 2020 (F)

796 [BHĀGAVATAPURĀṆA, 1961]: Purāṇaratnāni [Skt.]. In: Purāṇa 3,2, July 1961, p. 191.

Skt. text of an epigram from the BhāgP. (F)
[quoted passages:] BhāgP 1,2.6–8.

797* [BHĀGAVATAPURĀṆA, 1962]: Śrīmadbhāgavata śrīdharī (bhāvārthadīpikā) ṭīkā. Sampādaka pāṇḍeya rāmateja śāstrī. Sahāyaka sampādaka vindhyeśvarīprasāda miśra, yugalakiśora dvivedī [tathā] rājarāma pāṇḍeya [Skt.]. Śrīdhara Svāmī [comm.]; Pāṇḍeya, Rāmateja Śāstrī; Miśra, Vindhyeśvarīprasāda; Dvivedī, Yugalakiśora; Pāṇḍeya, Rājarāma [ed.]. Vārāṇasī: Paṇḍita Pustakālaya, *saṃvat* 2019 [A.D.] 1962]. – Various pagings.

798 [BHĀGAVATAPURĀṆA, 1962–1964]: Srimad Bhagwatam. First part: with short life sketch of Lord Sri Chaitanya Mahaprabhu the ideal preacher of Bhagwat Dharma, original Sanskrit text, its Roman transliteration, English synonyms, English translation and elaborate purport. Second part: from seventh chapter 2nd half to twelfth chapter of the first canto. Original Sanskrit text, its Roman transliteration, English synonyms of word to word, English translation and elaborate purports [Skt., Engl.]. Bhaktivedanta Swami [Prabhupāda], A. C. [ed., tr., comm.]. Vrindaban, Delhi: The League of Devotees. Vol. 1: 1962. – 3, 5, 364, 7 pp. – Vol. 2: 1964. – 8, 4 pp., pp. 366–748.

Commentary from a dedicated Caitanya-follower point of view. The introduction consists of a presentation of the biography of Śrī Caitanya and, correspondingly, of the early history of the movement. – The word-for-word translations as well as the running translation are both tendentious. The commentary pursues exclusively devotional objects and considers the BhāgP text to present simply and literally the truth, spiritually as well as historically. (F)

799 [BHĀGAVATAPURĀṆA, 1963]: The divine cowherd and the divine milk-maids [Engl.]. Kripal Singh [adapt., tr., comm.]. Bombay: Sindh Navavidhan Mission Trust, 1963. – 162 pp.

Re-narration, partial translation and theological interpretation of the *rāsalīlā* story; the author (who lived, according to the publisher, 1874–1952), was a dedicated devotee and is marked by a somewhat flowery language. »The present account is based on the original chapters 29 to 33 of the tenth book of the BhāgP and the various commentaries thereon, notably of Mukhyaji Raghunathji Krishnalaji (1894 edition)«. – As the preface is dated 1918, it may safely be supposed that the whole text is of this age. (F)

800 [BHĀGAVATAPURĀṆA, 1964]: Purāṇasubhāṣitāni: śrīmadbhāgavatamahāpurāṇāt [Skt.]. [Tripāṭhī, Haradeva Prasāda] [ed.]. In: Purāṇa 6,1, January 1964, pp. 200–201.

Collection of 14 epigrams from the BhāgP. Skt. only. Continued in Purāṇa 6,2; 7,1 and 7,2. (F)

801 [BHĀGAVATAPURĀNA, 1964] Purānasubhāsıtānı śrīmadbhāgavatamahāpurā nāt pūrvatanuvrttam [Skt] Trıpāthī, Haradevaprasāda [ed] In Purāna 6,2, July 1964, pp 443-444
Contınuatıon of Purāna 6 1, 1964 Collectıon of 22 epıgrams from the BhāgP Skt text only Contınued ın Purāna 7,1 and 7,2 (F)

802* [BHAGAVATAPURĀNA, 1964-1965] The Srımad Bhagavatam of Krıshna-Dwaı payana Vyasa translated ınto Englısh prose from the orıgınal Sanskrıt text Vol 1-5 [Engl] Sanyal, J M [tr] 2nd ed Calcutta Orıental Publıcatıon Company, 1964-1965 - [Reprınt of?] 2nd ed (ın 2 vols) wıth exhaustıve ındex of proper names & words New Delhı Munshıram Manoharlal, 1973 - Also ıbıd, 1970

803* [BHAGAVATAPURĀNA, 1965] Srīmadbhagavata anvıtarthaprakāsıkā tıka Tī-kākāra gangāsahāya Sampadaka pandeya rāmateja sāstrī [Skt] Gangāsa hāya [comm], Pandeya, Rāmateja Sastrı [ed] Vārānasī Pandıta Pustakā laya, 1965

804 [BHĀGAVATAPURANA, 1965] Puranasubhasıtanı srımadbhāgavatamahāpura nāt purvatanuvrttam [Skt] Trıpāthī, Haradeva Prasada [ed] In Purāna 7,1, January 1965, pp 137-143
Contınuatıon of Purāna 6 1 and 6 2, 1964 Collectıon of some 53 epıgrams from the BhāgP Skt text only Contınued ın Purāna 7 2 (F)

805 [BHAGAVATAPURANA, 1965] Purānasubhāsıtanı srımadbhāgavatamahāpura nāt purvatanuvrttam [Skt] Trıpathı, Haradevaprasāda [ed] In Purana 7,2 July 1965, pp 288-290
Contınuatıon of Purana 6,1, 6 2 and 7,1 (1964 1965) Collectıon of some 26 epıgrams from the BhagP Skt text only (F)

806* [BHAGAVATAPURANA, 1965] [Skt] Srıdhara Svamī, Vamśıdhara, Radhāra manadasa Gosvamı, Vırarāghavacarya, Vıjayadhvajatırtha, Jıva Gosvāmī, Vısvanātha Cakravartı, Sukadeva, Vallabhacarya, Purusottamacarana Gosvamı, Gırıdharalala [comm], Sāstrı Krsnasankara [ed] Ahmedabad Srıbhāgavatavıdyāpıtha, 1965
Text edıtıon wıth the commentarıes of Śrıdharasvāmı (and Vamsıdhara and Rādhā ramanadāsagosvāmın) Vırarāghavācārya, Vıjayadhvajatırtha Jıvagosvāmī Vısva nāthacakravartı Sukadeva, Vallabhācārya (and Purusottamacaranagosvāmī) and Gırıdharalāla [source] Rocher, p 139 (AK)

807* [BHĀGAVATAPURANA, 1965] Krsna dvaıpayana vyāsa sukasāgara or srīmad-bhāgavat bhāsā [Hı] Upadhyāya, Padmaprasāda [tr] Vārānasī Thāku raprasāda, [ca 1965] - Varıous pagıngs

808* [BHAGAVATAPURANA, 1965] Maharsıvedavyāsapranıtam śrīmadbhāgavata mahāpurānam Śrīdharasvāmıvıracıta bhāvārthadīpıkā, srīvamsīdharakrta bhāvārthadīpıkāprakāsah, srırādhāramanadāsagosvāmıprathıta-dīpınī, śrī-madvīrarāghavācāryabhāvıta bhāgavatacandrıkā, srīmadvıjayadhvajatīr

tharacita-padaratnāvalī, śrīmajjīvagosvāminiṣpādita-kramasaṃdarbhaḥ, śrīmadviśvanāthacakravartisādhita-sārārthadarśinī, śrīmacchukadevanirvartita-siddhāntapradīpaḥ, śrīmadvallabhācāryanirmita-subodhinī, śrīpuruṣottamacaraṇagosvāmiracita-subodhinīprakāśaḥ, gosvāmiśrīgiridharalālavihita-bālaprabodhinī, ityetābhirvyākhyābhirbhāṣānuvādena ca samalaṅkṛtam. Sampādakaḥ ... kṛṣṇaśaṅkaraḥ śāstrī. Vol. 1-10 [Skt., Hi.]. Śrīdhara Svāmī; Vaṃśīdhara; Rādhāramaṇadāsa Gosvāmī; Vīrarāghavācārya; Vijayadhvajatīrtha; Jīva Gosvāmī; Viśvanātha Cakravartī; Śukadeva; Vallabhācārya; Puruṣottamacaraṇa Gosvāmī; Giridharalāla [comm.]; Śāstrī, Kṛṣṇaśaṅkara [ed.]. Vārāṇasī: Śrīvidyāhitanidhisadasyāḥ, 1965ff.

Text edition with Hi. translation. - With the following commentaries: Śrīdharasvāmī's Bhāvārthadīpikā, Vaṃśīdhara's Bhāvārthadīpikāprakāśa, Rādhāramaṇadāsa Gosvāmī's Dīpinī, Vīrarāghavācārya's Bhāgavatacandrikā, Vijayadhvajatīrtha's Padaratnāvalī, Jīva Gosvāmī's Kramasaṃdarbha, Viśvanātha Cakravartī's Sārārthadarśinī, Śukadeva's Siddhāntapradīpa, Vallabhācārya's Subodhinī, Puruṣottamacaraṇa Gosvāmī's Subodhinīprakāśa, and Giridharalāla's Bālaprabodhinī. [source] NUC 1968-1972; PS. (AK)

809 [BHĀGAVATAPURĀṆA, 1965]: Srīmad Bhāgavata, condensed [Engl.]. Cohen, S. S. [adapt., tr., introd.]. 2nd ed.: Tiruvannamalai: Sri Ramanasramam, 1977. - 15, 359, 13 pp., index. - 1st ed.: Madras: Chinmaya Publications Trust, 1965.

Condensed version of the BhāgP in English »Care has been taken to retain all the features, structure, and almost the very words of the original, especially in the dialogues .. where [they are] preserved . as quotations.« Interpretative remarks are added in brackets In the preface the spiritual value of the BhāgP is demonstrated. (AK)

810 [BHĀGAVATAPURĀṆA, 1966]: Śrīmadbhāgavata bhāṣā ṭīkā; sarala evaṃ sarasa vṛndāvanī ṭīkā sahita. Ṭīkākāra maṇḍalaḥ rādhakṛṣṇa śāstrī tathā anya. Aneka dṛṣṭānta, ṭippaṇī, kathāntara, pāṭhāntara, kavitta, savaiyā, bhajana evaṃ pratyeka adhyāya ke sāra ādı se alaṃkṛta saṃskaraṇa [Skt., Hi.] Maṇḍala Rādhakṛṣṇa Śāstrī [ed., tr., comm.]. Bambaī: Śikṣā Granthāsāra, 1966. - 11, 1530 pp.

Edition of Skt. text, with translation, commentary and introduction, in Hindi. [source] NUC 1956-1967. (AK)

811* [BHĀGAVATAPURĀṆA, 1966]: Śrīmadbhāgavata cūrṇıkā ṭīkā. Sampādaka pāṇḍeya rāmateja śāstrī. Sahāyaka sampādaka yugalakiśora dvivedī, rāmacandra śāstrī tathā lakṣmīkānta miśra [Skt.]. Pāṇḍeya, Rāmateja Śāstrī; Dvivedī, Yugalakiśora; Śāstrī, Rāmacandra; Miśra, Lakṣmīkānta [ed.]. Kāśī: Paṇḍita-Pustakālaya, 1966. - 181 [i.e. 1086] p.

A critical edition, with Sanskrit commentary; includes Śrīmahābhāgavatamāhātmya of the PdP. [source] LCAL 1966, p. 348. (KPG)

812* [BHĀGAVATAPURĀṆA, 1966]: Śrī bṛhat navīna sukhasāgara; arthāt śrīmadbhāgavata ke 12 skaṃdhoṃ kā sarala, sundara aur rocaka bhāṣā meṃ hindī

anuvāda, 15 tiraṃge citroṃ se susajjita. Anuvādaka rājeśa dīkṣita [Hi.]. Dīkṣita, Rājeśa [tr.]. 5. *saṃskaraṇa*: Vārāṇasī: Bhārgava Bukaḍipo, Pradhāna vitaraka: Śrī Gaṅgā Pustakālaya, 1966. - 16, 1051 pp., col. ill.

813 [BHĀGAVATAPURĀṆA, 1968]: Bhaktiratnāvalī: Śrīviṣṇupurīkṛtakāntimālāvyākhyāsahitā. Sampādako 'nuvādakaśca śrīkṛṣṇamaṇitripāṭhī [Skt., Hi.]. Viṣṇupuri [adapt., comm.]; Tripāṭhī, Śrīkṛṣṇamaṇi [ed., tr.]. Vārāṇasī: Vārāṇaseya-saṃskṛta-Viśvavidyālayaḥ, *śake* 1890 [A.D. 1968]. - 4, 30, 2, 208 pp. (Gaṅgānātha-Jhā-Granthamālā 3).
Hindi and Sanskrit. Introductory matter in Sanskrit. [source] NUC 1968-1972. (AP)

814• [BHĀGAVATAPURĀṆA, 1969]: Vol. 1-2 [Skt., Beng.]. Nāth, Rādhāgovinda [comm.] Calcutta 1969.
With a Bengali commentary named Gaurakaruṇāmandākinī by Rādhāgovinda Nāth (1878-1970) Skt. text printed in Beng. letters. [source] LCAL. (PS)

815 [BHĀGAVATAPURĀṆA, 1969]: Vāsudeva-stutiḥ [Skt., Engl.]. Gupta, Anand Swarup [ed.]. In: Purāṇa 11,2, July 1969, pp. 207-209.
Text of a hymn in praise of Vāsudeva. With an explanatory note. Refers to RV. (F)
[quoted passages] BhāgP 8,16 29-37; 8,16 60.

816 [BHĀGAVATAPURĀṆA, 1970]: Kṛṣṇa: the supreme personality of Godhead: a summary study of Śrīla Vyāsadeva's Śrīmad-Bhāgavatam, tenth canto. Vol. 1-3 [Engl.] Bhaktivedanta Swami Prabhupāda, A. C. [adapt., comm.]. New York, London, Bombay: Bhaktivedanta Book Trust, 1974. - Vol. 1: 24, 241 pp., pl. - Vol. 2: 253 pp., pl. - Vol. 3: 253 pp., pl. - Previous ed. (in 2 vols): Boston, Mass.: Iskcon Press, 1970. - col. ill. - Translation: Kṛṣṇa, der höchste persönliche Gott [Ger.]. ... 1975.

820 [BHĀGAVATAPURĀṆA, 1971]: Śrīśuddhādvaitasampradāyācāryānumoditā rāsapañcādhyāyī-śrīsubodhinī; mahāprabhuśrīvallabhācāryaviracitā śrīmadbhāgavatadaśamaskandha-rāsapañcādhyāyīvyākhyā. Hindī vyākhyākāra jagannātha (munamuna jī) caturvedī. Śubhāśaṃsaka gosvāmī dīkṣita jī mahārāja. Prākkathana-lekhaka rādheśyāma rastogī / Rāsapañcādhyāyī Śrī Subodhinī, being a commentary on the five rāsa chapters of Śrīmad Bhāgavata by Mahāprabhu Śrī Vallabhācārya as accepted by the ācaryas of the Śuddhādvaita sect: with a Hindi commentary [Skt., Hi., Engl.]. Vallabhācārya [comm.]; Caturvedī, Jagannātha [ed., comm.]; Gosvāmī Dīkṣita Mahārāja; Rastogī, Rādheśyāma / Rastogi, Rādheshyam [introd.]. Vārāṇasī: Caukhambā saṃskṛta Sīrīja Āphisa, 1971. - 42, 54, 526 pp. (Jayakṛṣṇadāsa-Kṛṣṇadāsa Prācyāvidyā Granthamālā 1).

Edition of Skt. text, with commentary and introduction, in Hindi Prefatory matter in English, Hindi, or Sanskrit. [source] LCC 1970-1974. (AK)

821 [BHĀGAVATAPURĀṆA, 1971]: Srīmad Bhāgavata Mahāpurāṇa (with Sanskrit text and English translation). Part 1-2 [Skt., Engl.]. Jalan, Motilal [ed.]; Goswami, C. L. [tr.]. Gorakhpur: Gita Press, 1971. - Part 1: 6, 934 pp. - Part 2: 6 pp., pp. 935-1716.

Part I contains books 1-8, part II books 9-12 The work begins with the Śrīmadbhāgavatamāhātmya (from SkP). (vSt)

822 [BHĀGAVATAPURĀṆA, 1972-1985]: Śrīmad-Bhāgavatam, with a short life sketch of Lord Śrī Caitanya Mahāprabhu, the ideal preacher of Bhāgavatadharma, and the original Sanskrit text, its Roman transliteration, synonyms, translation and elaborate purports. Canto 1-12 [each in several parts] [Skt., Engl.]. Bhaktivedanta Swami Prabhupāda, A. C. [ed., tr., comm., introd.]. New York: The Bhaktivedanta Book Trust, 1972ff. - with col. ill. - Canto 1: Creation. Part 1: Chapters 1-7, 1972. - 6th print.: 1976. - Part 2. Chapters 8-12. 4th print.: 1976. - Part 3: Chapters 13-19. 3rd print.: 1976. - Canto 2: The cosmic manifestation: Part 1: Chapters 1-6, 1972. - Part 2: Chapters 7-10. 3rd print : 1976. - Canto 3: The status quo: Part 1: Chapters 1-8. 3rd print.: 1977. - Part 2: Chapters 9-16. 2nd print.: 1977. - Part 3: Chapters 17-24, 1974. - Part 4: Chapters 25-33, 1974. - Canto 4: The creation of the fourth order: Part 1: Chapters 1-8. 2nd print.: 1977. - Part 2: Chapters 9-19 2nd print.: 1978. - Part 3: Chapters 20-24. 2nd print.: 1978. - Part 4: Chapters 25-31, 1974. - Canto 5: The creative impetus: Part 1: Chapters 1-13, 1975. - Part 2: Chapters 14-26, 1975. - Canto 6: Prescribed duties for mankind: Part 1: Chapters 1-5, 1975. - Part 2: Chapters 6-13, 2nd print.: 1981. - Part 3: Chapters 14-19. 2nd print.: 1981. - Canto 7: The science of god: Part 1: Chapters 1-5, 1976. - Part 2: Chapters 6-10. 4th print.: 1981. - Part 3: Chapters 10-15. 2nd print.: 1981. - Canto 8:

Withdrawal of the cosmic creations: Part 1: Chapters 1-8. 2nd print.: 1981. - Part 2: Chapters 9-16. 2nd print · 1981. - Part 3: Chapters 17-24, 1976 - Canto 9: Liberation: Part 1: Chapters 1-8, 1977. - Part 2: Chapters 9-16, 1977. - Part 3: Chapters 17-24, 1977. - Canto 10: The summum bonum: Part 1: Chapters 1-5, 1977. - Part 2: Chapters 6-12, 1977. - Part 3: Chapter 13. Special ed.: 1980. - Part 4: Chapters 14-20, 1985. - Part 5: Chapters 21-28, 1985. - Canto 11: General history: Part 1: Chapters 1-4, 1982. - Part 2: Chapters 5-9, 1982. - Part 3· Chapters 10-17, 1982 - Part 4. Chapters 18-24, 1983 - Part 5: Chapters 25-32, 1984 - Canto 12. The age of deterioration: Part 1: Chapters 1-6, 1984. - Part 2: Chapters 7-13, 1984

In his commentary the translator enthusiastically states that the BhāgP »surpasses all other Vedic scriptures« (Canto 1, Part 1, p 55), and that it is »the ripened fruit of all Vedic literatures In other words, it is the cream of all Vedic knowledge« (p 56) [source] Rocher, p 15 - The subtitles (»contents«) are taken from NUC 1973-1977 and TUB (AK)

823* [BHĀGAVATAPURĀṆA, 1974] Śrīmad bhāgavata mahāpurāna meṃ vena-gītā [Hi] Akhandananda Saraswati [tr] Bombay. Satsāhitya Prakāśana Ṭraṣṭa, 1974

824* [BHĀGAVATAPURĀṆA, 1975]· Shrimad Bhagawatam Vol. 1-2 [Skt, Engl] Shastri, Ramanlal K [ed, introd], Mehta, Bhimbhai D, Vyas, Krishnashanker A [tr]; Dave, T. N. [introd] Ahmedabad· Shri Janata Janardana Bhagawat Trust, 1975.

»Foreword by T N Dave, Ahmedabad, and preface by Ramanlal K Shastri in Vol 1 which contains the Bhāgavata-māhātmya (in six *adhyayas*) with Engl translation Then the abridged text of the BhāgP, of the first eight *skandhas*, is given with its Engl translation. Vol 2 contains the foreword by Shri Ramanlal K Shastri and the abridged text of the remaining *skandhas* In both the volumes the abridged Skt text is given along with its corresponding Engl translation « [source] Gupta, A S · In Purāṇa 20,1, January 1978, p 139 (F)

825* [BHĀGAVATAPURĀṆA, 1975]· [Bhaktiratnāvalī] [Skt] Viṣṇupuri [comm, adapt] Varanasi Caukhambā Surabhārati Granthamālā, 1975.

826* [BHĀGAVATAPURĀNA, 1975]· Kṛṣṇa, der hochste personliche Gott Teil 1: Eine Zusammenfassung des zehnten Cantos von Vyāsadevas Śrīmad-Bhāgavatam [Ger] Bhaktivedanta [Swami Prabhupāda], A C [adapt, comm], Vedavyāsa Dāsa Brahmacārī / Jansen, Christian [tr] [Hamburg] Bhaktivedanta Book Trust, 1975. - Translation of· Kṛṣṇa: the supreme personality of godhead .. [Engl] .. 1970

827 [BHĀGAVATAPURĀṆA, 1975] Śrīmadbhāgabatam śrīśrībrndābana līlā, daśa skandha, prathama haite ekonacatvārimśa adhyāya, gosvāmī ṭīkā-sugata byākhyā [Skt, Beng] Gosvāmī, Prāṇakiśora [comm]; Caudhurī, Rādhārañjana [ed] Kalikātā· Phārmā K. L. Mukhopādhyāya, 1975. - 19, 720, 3 pp.

Edition of the tenth *skandha* of BhāgP in Bengali characters with Bengali commentary of Prāṇakiśora Gosvāmī. [source.] TUB. (KPG)

828* [BHĀGAVATAPURĀṆA, 1976]: Narayaneeyam: Bhagavata condensed [Engl.]. [Nārāyaṇabhaṭṭapāda:] Narayana Bhattatiri, Mappathur [adapt.]; Tapasyananda, Swami [tr.]. Madras: Ramakrishna Math, 1976.

Hymn to Kṛṣṇa, enshrined at Guruvayur, Kerala. (PS)

829 [BHĀGAVATAPURĀṆA, 1976]: Srimad Bhāgavatam: with notes from a dozen commentaries. Translated from the Sanskrit. Vol. 1-2 [Engl.]. Raghunathan, N. [tr., comm.]. Madras, Bangalore: Vighneswara Publishing House, 1976. - Vol. 1: God and the world: books 1 to 7. - 38, 692 pp. - Vol. 2: Books 8 to 12: Krishna, spirit of delight. - 746 pp. - Reprint: 1981.

»Much of the difficulty in interpreting the BhāgP is due to the unsettled state of the text. . The present translation, based on a comparison of the texts relied upon by the principal commentaries, aims at providing an authentic rendering ...«. Vol. I contains a »synopsis« (i.e a brief survey of contents) of BhāgP 1-7. The notes (Vol. I, pp 656-692, vol II, pp. 699-730) include every now and then remarks concerning important variant readings but mainly comprise explanatory passages drawn from the principal Skt commentaries, which are accounted for Vol. I p. 654. Finally, Vol. II pp 731-734 contain a glossary of Skt terms, pp. 735-743 a glossary of proper names, and pp 743-746 a select subject index, which may serve the needs of a first glance. (F)

830* [BHĀGAVATAPURĀṆA, 1976]: Srimad Bhagavatham [sic] by Vyasa Bhagawan: retold and commented by Swami Srikrishnadas, Achyutha [Engl.]. Srikrishnadas Achyutha, Swami [adapt., comm.]. Madurai: Srikrishnadas, 1976. - 10, 32, 395 pp., 1 leaf of pl., ill.

831 [BHĀGAVATAPURĀṆA, 1976]: The Bhagavata Purana: the birch bark manuscript in the State and University Library in Gottingen. With a concordance by Maheshwari Prasad [Skt., Engl.]. Bechert, Heinz [ed., introd.]; Prasad, Maheshwari [ed.]. New Delhi: International Academy of Indian Culture, 1976. - 26, 846 pp., 1 leaf of pl., ill. (Arbeiten aus der Niedersächsischen Staats- und Universitätsbibliothek, Gottingen; published with the support of the Deutsche Forschungsgemeinschaft: Śata-piṭaka Series, Indo-Asian Literatures, 228).

Facsimile edition of the 423 leaves of the ms The script can be classified as Sharada, therefore, the provenance of the ms is Kashmir. Bechert gives as the tentative date the 14th or 15th cent A.D Includes a concordance to the BhāgP ed. of GiPr (5th ed, 1964). (AM)

832 [BHĀGAVATAPURĀṆA, 1976-1978]: The Bhāgavatapurāṇa: translated and annotated. Vol. 1-5 [Engl.]. Tagare, Ganesh Vasudeo [tr., comm.]; Shastri, J[agdish] L[al] [ed.]. Delhi: Motilal Banarsidass, 1976-1978. - Vol. 1: 1976. - 129, 419 pp. - Vol. 2: 1976. - 11 pp., pp. 421-883. - Vol. 3: 1976. - 11 pp., pp. 885-1254. - Vol 4: 1978. - 16 pp., pp. 1254-1886. - Vol. 5: 1978. - 9 pp., pp. 1887-2241. - (Ancient Indian Tradition and Mythology Series 7-11).

Volume 1 includes an informative introduction, which deals with contents, date, the religious and philosophical implications and with the commentators of the BhāgP Then a translation of the BhāgavataMā follows The translation of the BhāgP is based on the VePr edition and includes exhaustive notes, quoting different commentators Vol 5 includes an index of subjects and one of names (KPG)

833 [BHĀGAVATAPURĀNA, 1977] Teachings of Lord Kapiladeva, the son of Devahūti translated from the Sanskrit, Roman transliteration with elaborate purports [Engl, Skt] Bhaktivedanta Swami Prabhupāda, A C [tr, comm, ed] New York, London Bhaktivedanta Book Trust, 1977 - 10, 309 pp, ill, 1 pl

Based on a series of lectures delivered in Bombay in the spring of 1974 Contains Engl translation of the 3rd canto, chapter 25, including commentary Appended are Bio-data of the author, references, glossary, index of Skt verses (= half-*śloka* index), and general index (vSt)

834 [BHĀGAVATAPURĀNA, 1977] Uddhava Gita (skandha XI of Srimad Bhaga watham [sic]) *retold and commented* [Engl] *Srikrishnadas Achyutha*, Swami [adapt, comm] Madurai Srikrishnadas, 1977 - 60 pp, introduction, ill

An abridged prose translation of BhāgP canto 11, of which chapters 7th to 29th are called Uddhavagītā, a work on *yoga* and self realization [source] TUB (AP)

835 [BHAGAVATAPURĀNA, 1978] Sri Srimad Bhagavata arka marichimala / Śri Bhāgavata arka maricimala / The brilliant rays of Srimad Bhagavatam Compiled by Bhakti Vinode Thakur English translation by Bhakti Prajnan Yati [Skt, Engl] Bhakti Vinode Thakur [adapt, ed], Bhakti Prajnan Yati [tr] Madras Sree Gaudiya Math, 1978 - 8, 479 pp

836* [BHĀGAVATAPURANA, 1979] Śrimadbhāgavata pādānukramanika / *Quarter* index of the Bhagawat puran [Skt] Mathura Sat Shastra Prakashan, 1979

837 [BHAGAVATAPURANA, 1979] Srimad Bhagavatam (Summarized version) [Engl] Subramaniam, Kamala [adapt], Birla Ghanshyamdas [introd] Bombay Bharatiya Vidya Bhavan, 1979 - 16, 672 pp

838* [BHAGAVATAPURĀNA, 1979] Bhakti ratnavali or a necklace of devotional gems an anthology from Bhagavata by Vishnu Puri With English translation, introduction and commentary [Skt, Engl] Vishnu Puri [adapt, comm], Tapasyananda, Swami [tr, introd, comm] Madras Sri Ramakrishna Math, 1979 - 256 pp

839* [BHAGAVATAPURANA, 1979] Shrimadbhagawat Reproduction of the 18th century Deccani (Maratha) style of miniature paintings selected from the illustrated manuscript of the Bhāgavatapurāna, originally in possession of Raje Raghuji Bhosale of Nagpur, now in collection of Central Museum, Nagpur [Skt] Bombay Directorate of Government Printing and Stationery, Maharashtra State, n d [ca 1979] - 7 leaves

840 [BHĀGAVATAPURĀṆA, 1980]: The heart of Bhāgavatam, containing translations and explanations in English of 367 verses selected from Srimad Bhagavata Purana to elucidate its central ideas by Susarla Srinivasa Rao [Engl.]. Srinivasa Rao, Susarla [tr., comm.]. Tirupati: Tirumala Tirupati Devasthanams, 1980. - 5, 172 pp. (T. T. D. Religious Publications Series 39).

841 [BHĀGAVATAPURĀṆA, 1980-1982]: Śrīmadbhāgavatam / Srimad Bhagavata, the holy book of god: translated. Vol. 1-4 [Skt., Engl.]. Tapasyananda, Swami [ed., tr.]. Madras: Sri Ramakrishna Math, 1980-1982. - Vol. 1: Skandhas 1-4, 1980. - Vol. 2: Skandhas 5-9, 1982. - Vol. 3: Skandha 10, 1981. - Vol. 4: Skandhas 11-12, 1982.

Edition of Skt. text, with translation and introduction, in English. [source:] NUC 1982. (AK)

842* [BHĀGAVATAPURĀṆA, 1983]: Srimad Bhāgavatam of Sri Krishnadvaipāyana Vyāsa: in 6 volumes in English with purport following the commentary of Sri Vishvanātha Chakravarty and the annotation of his divine grace Śrī Śrimad Bhakti Siddhanta Saraswati Goswāmi Thākur [Engl.]. Bhakti Prajnan Yati [tr.]; Bhakti Siddhanta Saraswati; Vishvanātha Chakravarty [comm.]. Vol. 1: Cantos 1 to 3. Madras: Sree Gaudiya Math, 1983.

843* [BHĀGAVATAPURĀṆA, 1983]: [Skt.]. Śrīdhara Svāmī [comm.]; Shastri, J[agdish] L[al] [ed.]. Delhi: Motilal Banarsidass, 1983.

Text edition with commentary of Śrīdharasvāmī [Bhāvārthadīpikā]. [source:] Rocher, p 139 (AK)

844 [BHĀGAVATAPURĀṆA, 1984]: Krishna, the God [Engl.]. Aiyer, H. R. [adapt.]. Trivandrum: Published by the author, 1984. - 8, 219 pp.

The author freely retells the life of Kṛṣṇa, based on the BhāgP (SD)

845 [BHĀGAVATAPURĀṆA, 1987]: Śrīmadbhāgavatamahāpurāṇam / The Bhāgavatamahāpurāṇam; ānvitārthaprakāśitā[i.e. kā?]khyavyākhyāsametam; dillī viśvavidyālayastha hindūmahāvidyālasya [sic] ḍā. rājendranāthaśarmaṇā bhūmikāpāṭhaśodhanābhyāṃ pariṣkṛtam nāgaśaraṇasiṃhasampāditaślokānukramaṇyā sahita. Vol. 1-4 [Skt., Engl.]. Rājendranātha Śarmā [ed., introd.]; Siṃha, Nāgaśaraṇa [ed.]; [Gaṅgāsahāya] [comm.]. Delhi: Nag Publishers, 1987. - Vol. 1: 7, 6, 6, 63, 36, 104, 104 pp., 4 ill. - Vol. 2: 74, 56, 55, 59, 58 pp. - Vol. 3: 298, 2 pp. - Vol. 4: 101, 129 pp., 35 leaves; oblong.

A reprint of the Veṅkaṭeśvara edition, with Skt. commentary and index of verses (printed as part of vol. 4; listing the first *pāda* of each verse). In the copy at hand the volume numbering of vol. 2 and 3 is reversed. (PS)

846 BHAGI, M. L.: Ancient India: culture and thought [Engl.]. Ambala Cantt.: The Indian Publications, [1963]. - 200 pp.

Short survey for popular usage; no individual approach. Includes presentation of Epics and Purāṇas. (F)

847 BHAGOWALIA, URMILA Vaisnavism and society in Northern India 700-1200 [Engl] New Delhi Intellectual Book Corner, 1980 - 12, 18, 227 pp, 16 pl

According to Bonazzoli s review the book »analyses five centuries of Vaisnavism basing [its] statements mainly on epigraphic evidence, and trying to see the impact Vaisnavism had on a society which was undergoing evolution« (F)

[reviews] Bonazzoli, Giorgio In Purāna 23,1, January 1981, p 83

848 BHAGVAT, DURGA Bear in Indian culture [Engl] In JASBombay (NS) 43-44, 1968-1969 Dr D D Kosambi memorial volume 1970 - pp 31-93

849 Bhakti in current research 1979-1982 Proceedings of the second international conference on early devotional literature in New Indo-Aryan languages St Augustin, 19-21 March 1982 [Engl] Thiel Horstmann, Monika [ed] Berlin Dietrich Reimer Verlag, 1983 - 501 pp (Collectanea Instituti Anthropos 30, Haus Volker und Kulturen, St Augustin bei Bonn)

32 articles, each followed by an edited transcript of discussions that followed the presentation in the research forum Following articles refer to Epic/Purānic sources Hardy, F »Viraha in relation to concrete space and time«, Hess, L. Rām Līlā The audience experience«, Mc Gregor, R. S »The Dhyān-Manjarī of Agradās«, Mallison F »Development of early Krishnaism in Gujarāt Visnu in Ranchod Krsna«, Niemann, G »Bhūpati s Bhagavat and the Hindi Bhāgavat genre«, Turbani, E »The impact of Islam on Tulsidās thought and his poetical work« (AM)

[reviews] Shapiro, Michael In JAOS 107,1, 1987, pp 200-201

850* [BHAKTI PRAJNAN YATI] MAHARAJA, B P YATI Gītadarsana as bhaktiyoga, as a Chaitanyite reads it [Engl] Madras Sree Gaudiya Math, 1975 - 227 pp - Previous ed 1968

851 [BHAKTI VINODE THAKUR] BHAKTIVINODE, S T The Bhāgavata its philosophy, its ethics and its theology [Engl] Madras B T Gosvami, 1959

Includes an article or a chapter on the »Bhagavadgitā« (according to Callewaert, by Kedarnath Datta »Bhaktivinoda«) [source] Callewaert/Hemraj (AK)

852 BHAKTICHAITANYA, BRAHMACHARI The problem of the Purushottama in the Gita [Engl] In PBh 45, 1940, pp 316-320

853 BHANDARKAR, D R Dandakāranya [Engl] In Jha commemoration volume Part 2 1937 - pp 47-57

In search of the actual location of Rm s Dandakāranya »To sum up the evidence furnished by Vālmīki s Rm tends to show that after all Dandakāranya was no other than Mahārāstra « (F)

[quoted passages] MBh 3 261 43-44, Rm 4,46 17, 4,58 7, 4 60 44, VāP 45 132, 45 134

854 BHANDARKAR, D R. An Êklingji stone inscription and the origin and history of the Lakulisa sect [Engl] In JBombayBRAS 22, 1908 pp 151-167

Starting from inscriptional evidence, the author tries to establish an approximate date for the origin of the Lakulīśa-Pāśupata sect (1st cent. A.D. at the latest). Cites a parallel passage in VāP 23,217–225 and LiP 24,124–133 and discusses the date by tracing quotations from the VāP in other texts, including MBh 3,191.16. Gives references to Lakulīśa, his disciples (or his teachings) in KūP, MBh, and several other texts. (vSt)

855 BHANDARKAR, D. R.: Epigraphic notes and questions [Engl.]. In: JBombayBRAS 23, 1909, pp. 61–74.

Continued from Vol. 21, p. 412. Contains on pp. 73–74 a discussion of the date of the MkP, particularly the Devīmāhātmya-section on the basis of epigraphical evidence. It was known in 608 A.D. (vSt)

856 BHANDARKAR, D. R.: Foreign elements in the Hindu population [Engl.]. In: IA 40, 1911, pp. 7–37.

Although this paper handles the subject »principally from the epigraphic point of view«, literary references to Epics and Purāṇas are given. (KPG)

857* BHANDARKAR, D. R.: Ghatiyala inscriptions of Kakkuta, samvat 918 [Engl.]. In: Epigraphia Indica 9, 1907–1908, pp. 277–281.

Bhandarkar reports that »round about Jôdhpur there is a class of Brâhmaṇas known as Śevaks, most of whom are religious dependents of the Ôsvâḷ Śrâvaks. They call themselves Śâkadvîpa Brâhmaṇas, and know that their story is told in the Nâmagrantha of the Sûrya-purâṇa and also *in the Bhaviṣya-purâṇa.« An inscription*, written by a Maga called Mātṛravi, attests that this group existed in Rājputāna about A.D. 860 (p. 279). [source:] Rocher, p. 218 and 238. (AP)

858 BHANDARKAR, D. R.: Lakulīśa [Engl.]. In: ARASI 1906–1907, pp. 179–192.

Gives a summary of the KārvānMā which attaches itself in the colophons to the VāP (ch. 1) and the ŚiP (ch. 2–4) respectively. He then enumerates various places where he found new sculptures depicting Lakulīśa and describes their iconography (AM)

859 BHANDARKAR, D. R.: Lectures on the ancient history of India, on the period from 650 to 325 B.C. delivered in February, 1918 [Engl.]. Reprint: Delhi, Varanasi: Bharatiya Publishing House, 1972. – 12, 218 pp., index. – Original ed.: Calcutta: Calcutta University, 1919.

Contains the following four lectures: (1) Aryan colonisation of Southern India and Ceylon (2) Political history. (3–4) Administrative history. (3) Literature on Hindu polity, Hindu conception of monarchy, (4) saṃgha form of political government. Refers often to Purāṇas and MBh. (AM)

860 BHANDARKAR, D. R.: Non-Vedic origin of Vaishnavism [Engl.] In: JGujaratRS 1, 1939, pp. 141–142.

Referring to some passages from BhāgP and to BhG, the author states that »a strong presumption arises that like Buddhism and Jainism, the Vaishṇavism of Kṛishṇa [sic] also was originally a *śramaṇa* religion«. (AM)

[quoted passages:] BhāgP 3,5.20; 5,3–4.

861* BHANDARKAR, D R. Śiva of pre-historic India [Engl] In JISOA 5, 1937, pp 74-77

862 BHANDARKAR, D R Some aspects of ancient Hindu polity Delivered in February, 1925 [Engl] 2nd ed Varanasi Banaras Hindu University, 1963 - 200 pp (The Manindra Chandra Nandy Lectures, 1925) - Benares 1929

Contains nine lectures by the author dealing with the following topics Hindu science of politics, date of Kautilya, Hindu conception of the state, different types of states, origin of the state, the nature and end of the Hindu state Refers, among other texts, to MBh, MtP, and VāP (AK)

[quoted passages not included]

863 BHANDARKAR, D R Was there any Vaishnava sect in existence in the Gupta period? [Engl] In IC 15,1-4, July 1948 - June 1949 B M Barua commemoration volume 1949 - pp 4-5

864 BHANDARKAR, R[AMKRISHNA] G[OPAL] Allusions to Krsna in Patañjali's Mahābhāsya [Engl] In IA 3, 1874, p 14ff - Reprint in Bhandarkar, R. G Collected works Vol 1 1933 - pp 209-213

865 BHANDARKAR, R[AMKRISHNA] G[OPAL] Bhavabhuti's quotations from the Rāmayana [Engl] In IA 2, 1873, p 123 - Reprint in Bhandarkar, R G Collected works Vol 1 1933 - pp 217-218

866 BHANDARKAR, R[AMKRISHNA] G[OPAL] Collected works of Sir R G Bhandarkar comprising miscellaneous articles, reviews, addresses &c Vol 1-4 [Engl] Utgikar, Narayana Bapuji, Paranjpe, Vasudev Gopal [ed] Poona Bhandarkar Oriental Research Institute, 1927-1933 - Vol 1 1933 - 6, 600 pp - Vol 2 1928 - 6, 724 pp - Vol 3 1927 - 16, 518, 14 pp - Vol 4 1929 - 15, 640, 12 pp - (Government Oriental Series Class B, No 1-4)

867 BHANDARKAR, RAMKRISHNA GOPAL Consideration of the date of the Mahabharata, in connection with the correspondence from Col Ellis [Engl] In JBombayBRAS 10, 1871-1874, p 81-92

Proves the MBh to be a text of great antiquity by giving references to it from the time of Pānini and Āśvalāyana to the time of Śārṅgadhara (14th cent) in order to prove that an inscription of 1521 AD claiming to be a grant of land by Janamejaya, son of Pariksit is a forgery (vSt)

868 BHANDARKAR, R[AMKRISHNA] G[OPAL] The critical, comparative, and historical method of inquiry, as applied to Sanskrit scholarship and philology and Indian archeology [Engl] Reprint in Bhandarkar, R G Collected works Vol 1 1933 - pp 362-393 - Originally published Bombay The author, 1888

869 BHANDARKAR, R[AMKRISHNA] G[OPAL] Early history of the Deccan down to the Mahomedan conquest [Engl] In Bhandarkar, R. G Collected works Vol 3 1927 - p IX-XVI and 1-198 - 1st ed Bombay 1884

This thorough study of the history of the Deccan uses inscriptions and coins as well as Indian and foreign literature as sources. In the first section Bhandarkar quotes Epic and Purāṇic references of the name Dakṣiṇapātha, denoting the whole peninsula south of the Narmada river in the Purāṇas, while the country of the Pāṇḍyas is not included in the MBh. Section II deals with »the settlement of the Āryas in the Deccan«, which is already reflected in the Epics. Both know the name Daṇḍakāraṇya for Maharashtra. Because the Rm knows fewer countries of the South than the MBh, Bhandarkar believes it to be older. The name »Mahārāṣṭra« first appears in Purāṇas, namely MkP, VāP and MtP. Section V deals with »the native and foreign princes« mentioned in inscriptions. Bhandarkar identifies the Śātavāhanas with the dynasty of the Āndhrabhṛtyas, the genealogies of which are given in VāP, MtP, ViP and BhāgP. In the next section, on the chronology of the Āndhrabhṛtyas, these genealogies are compared with each other. The VāP refers only to the main branch. The MtP seems to have put together the names of all branches. The ViP, being a later work whose authors have sectarian purposes, omits names and does not mention the duration of reigns. »The BhāgP is still more careless«. In this section Bhandarkar gives a theory on the genesis of Purāṇas: »certain versified accounts of certain things, purporting to be narrated by a bard to Ṛṣis, assembled together at a sacrificial session, were handed down orally from generation to generation, and these were after some time committed to writing. The later Purāṇas, devoted to the exaltation of a particular deity and to the inculcation of certain doctrines, derived their accounts of these things from earliest written Purāṇas and not from the oral tradition.« Section XIII deals with the dynasty of the Kalacuris. During their reign the religious revolution of Basava took place. The Basava Purāṇa is dealt with as a source for that time. (KPG)

870 BHANDARKAR, R[AMKRISHNA] G[OPAL]: Extracts from the report on the search for Sanskrit manuscripts during the year 1882-83, year 1883-84, years 1884-87, years 1887-91 [Engl.]. In: Bhandarkar, R. G.: Collected works. - Vol. 2. 1928. - pp. 1-57, 58-291, 292-348, and 349-412.

In these extracts from the original reports published at the Government Central Press in Bombay from 1884-1897, Bhandarkar also reports about manuscripts of Epics and Purāṇas, purchased with the object of securing materials for critical editions. He mentions manuscripts of MBh, HV, VāsiṣṭaRm, MkP and ViP (p. 6), and deals with the Kasmīramāhātmya, identified with the Nīlamatapurāṇa (p. 132f.). (KPG)

871 BHANDARKAR, R[AMKRISHNA] G[OPAL]: The incorporation of pre-Mohamedan foreigners into the Hindu social organisation [Engl.]. Ligikar, Narayan[a] Bapuji [tr.]. In: Bhandarkar, R. G.: Collected works. - Vol. 2. 1928. - pp. 624-638. - Translation from Mar. in: Dyan Prakash of Poona, 1 September 1909.

With the Hindu-Muslim conflict in mind, Bhandarkar lists evidence for a number of foreign dynasties reflected in inscriptions and Purāṇas, and concludes that »all the foreigners, viz. the Yavanas, the Śakas, the Ābhīras, the Turks, the Magas, the Hūṇas and the Gujars who came into India at different periods got absorbed in the Hindu Society.« (KPG)

872 BHANDARKAR, R[AMKRISHNA] G[OPAL] The latest limit of the date of the origin of the conception of the ten avatāras of Visnu and of the widow marriage text [Engl] In PIntCO 9, London 1892 Transactions of the Ninth International Congress of Orientalists of 1892 Vol 1 London [1893] - p 425ff - Reprint in Bhandarkar, R G Collected works Vol 1 1933 - pp 301-303

873 BHANDARKAR, R[AMKRISHNA] G[OPAL] Lines for fresh research in Sanskrit literature and Indian antiquities [Engl] In Bhandarkar, R G Collected works Vol 1 1933 - p 394-415 - Originally in Sanskrit Research 1, 1915, p 51ff

874 BHANDARKAR, R[AMKRISHNA] G[OPAL] The Mahābhārata [Engl] In Bhandarkar, R G Collected works Vol 1 1933 - pp 422-426 [1st ed]
A speech made in 1919 on the occasion of the commencement of a MBh edition by the Bhandarkar Institute in which the author demonstrates the importance of the MBh and the editorial work He deals, besides other things, with the textual history of the MBh and discusses its date with reference to the account of Pānini s grammar (AK)

875 BHANDARKAR, R[AMKRISHNA] G[OPAL] Mr Vincent Smith's early history of India [Engl] In IRev 10, 1909, p 401ff - Reprint in Bhandarkar, R G Collected works Vol 1 1933 - pp 512-522

876 BHANDARKAR, R[AMKRISHNA] G[OPAL] A note on Professor Weber's letter [Engl] In IA 2, 1873, pp 59-61 - Reprint in Bhandarkar, R G Collected works Vol 1 1933 - p 115-120
Deals with the date of the MBh (KPG)

877* BHANDARKAR, R[AMKRISHNA] G[OPAL] A peep into the early history of India [Engl] Bombay Taraporevala, 1930
Discusses p 68 the date of the Purānas [source] Church, Cornelia Dimmitt In Purana 16 1 January 1974 p 10 (F)

878 BHANDARKAR, R[AMKRISHNA] G[OPAL] The Ramānujiya and the Bhāgavata or Pañcaratra systems [Engl] In Bhandarkar, R G Collected works Vol 1 1933 - p 284-294 - Reprinted from PIntCO 7, Wien 1886 Berichte des VII Internationalen Orientalisten Congresses Wien 1889
Deals with two summaries of the doctrines of the school of Rāmānuja contained in the Arthapancaka and the Yatindramatapradipikā and shows that these doctrines correspond to those of the Pāncarātra system Adduces evidence from the exposition of the Pāncarātra teachings in the Nārāyanīya section of the MBh (12 339) and shows that Rāmānuja accepts the Pāncarātra as conforming to the Vedas and quotes from the Pāncarātra-*samhitas* At his times there was no clear distinction between the Pāncarātras the Bhāgavatas and the Sātvatas The BhG and the BhāgP formed part of the Pāncarātra literature (vSt)

879 BHANDARKAR, RAMKRISHNA GOPAL Vaisnavism, Śaivism and minor religious systems [Engl] Strassburg Karl J Trubner, 1913 - 169 pp (Grund

riss der indo-arischen Philologie und Altertumskunde 3,6). - Reprint in: Bhandarkar, R. G.: Collected works ... Vol. 4. 1929. - 238 pp. - Reprint: Varanasi: Indological Book House, 1965. - Reprint: New Delhi: Asian Education Services, 1983.

This classical study on the history of Indian religion uses iconographic and epigraphical as well as literary sources (Vedic and Buddhist literature, Epics and Purāṇas, and later sectarian works). The book is divided into two parts: Vaiṣṇavism (making up two thirds of the book) and Śaivism and minor religious systems. Chapter 2 of part I deals with the rise of Vāsudeva worship and its connection with the Bhāgavatas (a term used by Bhandarkar as identical with Pāñcarātras), mainly quoting grammatical literature and inscriptions. Chapter 3 is a detailed analysis of the Nārāyaṇīya section of the MBh. Bhandarkar regards this text as a reflection of a new religion of devotion with bloodless sacrifices, with oblations in accordance to Vedic texts. »This sect became conterminous with the race of the Sātvakas«, who are dealt with in the fourth chapter, where Bhandarkar quotes references to Sātvaka and his genealogy in MBh and ViP. In BhāgP the Sātvakas are described as worshippers of Vāsudeva Remarks follow on the name Vāsudeva and his identification with Kṛṣṇa, Janārdhana and Keśava. Early references to the name Kṛṣṇa and the *gotra* Kārṣṇāya are then dealt with. Bhandarkar argues that the BhG, which does not mention the *vyūha* doctrine, was composed before the Bhāgavata school had included it, not later than the beginning of the fourth century. Chapter 5 gives the summaries of BhG 2-18. Chapter 6 deals with the religious sources of the BhG, identified as Upaniṣads and the prevalent philosophical systems of Sāṃkhya and Yoga »Thus the BhG is the result of developments that prevailed before the rise of Buddhism« Chapters 7 to 9 deal with the identification of Vāsudeva with Nārāyaṇa, Viṣṇu and Gopāla Kṛṣṇa respectively, quoting Epic and Purāṇic references Chapter 9 also includes text-critical remarks on interpolations in MBh Chapter 11 treats the *avatāras* of Viṣṇu or Nārāyaṇa In chapter 13 on the cult of Rāma Bhandarkar states that »Rāma was considered as incarnation of Viṣṇu even in very early times«, but believes that the passages in Rm pointing to this are »spurious or interpolated«. He then treats the Rāma story contained in Raghuvaṃśa, VāP (here dated to about the fifth century) and AdhyātmaRm, all of which regard Rāma as *avatāra* The cult of Rāma »must have come into existence about the eleventh century« In chapter 14 on Vaiṣṇavism in South India, Bhandarkar remarks on the reference to Dravidic devotees of Vāsudeva in the BhāgP, whom he identifies with the Alvars (before the 11th century) Chapters 15 to 25 deal with several Vaiṣṇava Vedāntins and saints, from Rāmānuja to Tukaram, chapter 21 being on Rāmacaritamānasa of Tulasīdāsa Chapter 24, »the debasement of Vaiṣṇavism«, deals with the worship of Rādhā, giving the Purāṇic references and comparing her with Sītā. In Part II, chapter 4 deals with Rudra-Śiva in the MBh and *liṅga* worship Remarks are given on the occurrences of Śiva in myths, which show him as »a powerful, wrathful and impetuous«, but also »generous and bountiful« god Chapter 5 on »origin and diffusion of the Śaiva sects and the general classes of Śiva worshippers« gives references to Pāśupatas and their founder Lakulīśa in MBh, VāP and LiP Chapters 6 to 12 deal with the different Śaivite sects, chapter 11 on the Vīraśaivas including remarks on the BasavaP. Chapter 13 discusses several myths about goddesses in MBh, HV and MkP Bhandarkar notices »different goddesses who owed their conception to different historical conditions, but who were afterwards identified with the one Goddess«. Chapters 14 to 16 deal with the worship of Gaṇeśa, Skanda

and of the sun respectivly, including Epic/Purānic references The book concludes with a chapter on Hindu theism and pantheism which also refers to BhG (KPG)

[quoted passages] BhG 7 4-5, 7 19, 10 37, BhāgP 1,3, 2,7, 9,9 49, 11 2 36, 11,4, 11,5 38-40, BhvP 1,139, HV (C) 3236ff, 3532, 3808, 5161-5163, 5876-5878, 14384, LiP 1,24, MBh (B) 2,41, 3,12 34, 3,12 46-47, 3,30 1, 3,38-40, 3,188-189, 3,229, 5,49 19, 6,23, 6 65, 6 66, 7,80-81, 10,7, 12,43, 12,341, 12,334-351, 12,349 18, 12,349 64, 13,14, 13,151 26, 14,53-55, MkP 82, Rm 1,37, VāP 23, 97 72ff, 98 63ff, 98 100-102, ViP 3,12, VmP 6

880 BHANDARKAR, R[AMKRISHNA] G[OPAL] White and black Yajur-vedas [Engl] In IA 1, 1872, p 163 - Reprint in Bhandarkar, R G Collected works Vol 1 1933 - p 222

On accounts of Yajurveda *śakhas* in AgP (KPG)

881 BHANJ DEO, KUMAR PRAFULLA CHANDRA Mahisāsuramardini Durgā [Engl] In JOI 5, 1955-1956, pp 52-60

Gives the account of the origin of the Goddess according to MkP States on the basis of the verses 7-10 of Vaikrtikarahasya and 18-24 of Prādhānikarahasya (two appendixes to the Devimāhātmya) that the 18-handed form of this universal goddess is Mahālaksmī, the mother of Brahman and Laksmī (and therefore different from Laksmī), identical with Gauri of the *uttamacarita* of Devīmāhātmya Gives a *dhyana* of Mahālaksmī, her Tāntric *mantra* and two sculptural representa tions of Mahālaksmī (vSt)

882 BHĀNUBHAKTA Ādi kavi bhānubhaktacarya krta asali thūlo ātha kanda rāmayana sati sulocana, ahiravanavadha, narantaka vadha ra ramasvamedha sahita [Nep] Vāranasi Sarva Hitaisi Kampani, [ca 1960] - 284, 248 pp , ill

Nepali verse re narration of Rm, first part comprising the complete Rm (including Bāla- and Uttarakāndas), second part consisting of a section entitled »Rāmāsvamedha kānda« (F)

883 BHARADWAJ, KRISHNA DATTA The cult of bhakti [Engl] In IndS (Delhi) 3,1-2, December 1974 A D Pusalker commemoration volume 1974 - pp 6-13

884* BHARADWAJ, KRISHNA DATTA The Gita [Engl] In KK 10, 1944, pp 570-572 - Reprint in Bharadwaj, Krishna Datta The philosophy of Rāmānuja New Delhi Shankar Lal, 1958

885 [BHARADWAJ, O P] BHARADWAJA, O P The Ailadhāna Ludhiana equation a rejoinder [Engl] In Purāna 21,2, July 1979, pp 177-193

Refers to the contribution of D Handa in Purāna 19 1 January 1977 pp 233-237 being in its turn a reply to Bharadwaja s article on the theme in question in Purāna 17 2, July 1975, pp 106-117 Rejects the objections Handa has made and introduces some fresh arguments in order to support his identification of the modern Ludhiana with the Ailadhāna of the Rm Gives a longer examination of the meanings of the root *ir* (discussing a doubtful passage in the Rm) Refers to Firishta, Alberuni and modern historical and geographical research (F)

[quoted passages] MBh (C) 1,150.6; 2,31.1190-1191; 5,18.596-601; Rm 2,62.13; 2,62.15; 2,62.17-18; 2,65.6; 4,42.8.

886 BHARADWAJ, O. P.: From the Sutlej to the Gaṅgā with Vālmīki [Engl.]. In: VishvIJ 14, 1976, pp. 192-206.

A detailed examination of both the text and the topography of Bharata's return to Ayodhyā in Rm 2. The author proposes the identification of the river Āgneyī with modern Markanda, the towns Śalyakarṣaṇa and Kīramatsya (reading thus for Vīramatsya) with Salakhni and Kirmach, and the forests Bhāruṇḍa and Caitraratha with Paonta and Chakrata. (JLB)

[quoted passages] Rm (cr.ed.) 2,65.1-10.

887 [BHARADWAJ, O. P.:] BHARADVAJ, O. P.: Gaṅgā to Ghaggar with Vālmīki [Engl.]. In: VishvIJ 17, 1979, pp. 142-167.

A detailed examination of both the text and the topography of the journey of the messengers to fetch Bharata in Rm 2. The author proposes the identification of the rivers Vāruṇī, Śaradaṇḍā and Ikṣumatī with the Yamunā, Sadadeni and Ghaggar, of the towns Puṣkarāvatī, Bhūliṅgā and Ajakūlā with Bilaspur, Bunga (N of Ramgarh) and Panchkula (near Chandigarh), and of the Bodhi people as members of the Śālva confederacy with their capital at Panjaur (near Kalka). (JLB)

[quoted passages] Rm (cr ed) 2,1586*-1588*; 2,62 10-13.

888 BHARADWAJ, O. P.: Identification of Barhiṣmatī: notes and criticism [Engl.]. In: Purāṇa 18,1, January 1976, pp. 101-102.

Rejects the attempt to identify Svāyambhuva Manu's capital Barhiṣmatī with the modern village Barhi, made by Devendra Handa in his contribution in Purāṇa 17,2, July 1975, p. 163-167. (F)

889 BHARADWAJ, O. P.: The identification of Ludhiana on the basis of the Epics and the Purāṇas [Engl.]. In: Purāṇa 17,2, July 1975, pp. 106-117.

Thorough study Identifies Ludhiana by means of an etymological examination with the Ailadhāna of the Rm, and discusses some text passages which present Ailadhāna as the city of King Purūravas (»Aila« being the matronymic of Purūravas). Concludes that this identification will provide a valuable piece of evidence for settling the issue of Purūravas' historicity. Refers to Pāṇini's grammar, Tilaka on Rm, Bhūṣaṇā on Rm, Śiromaṇi on Rm, ŚBr, BṛSa of Varāhamihira. (F)

[quoted passages] BhāgP (GiPr) 9,8.28-29; 9,9.1, HV (GiPr) 26 6; 26 49; MBh (GiPr) 3,84 157, 3,129 3-4; 3,129.12; 5,19.31; 6,9.47; 7,11.17; 7,63.4; 9,41 32-33; MkP 57.36, Rm (VePr) 2,68 12-21, 2,68.13; 2,70.24-25, 2,71.1-10, VāP 91 31-32; ViP (GiPr) 4,6 62-63, VmP (cr.ed.) 13.37.

890 BHARADWAJ, O. P.: Location of the Naimiśa forest [Engl.] In: Purāṇa 24,1, January 1982, pp. 208-217.

Concludes that »Naimiśa was the name of a district and its people in ancient Kurukṣetra. It was mostly covered with wild growth and dotted with hermitages. It was located along the bank of the Dṛṣadvatī and extended towards the Sarasvatī so as to comprise the lower part of the Sarasvatī-Dṛṣadvatī doab which was called *brahmāvarta*«. Refers to PVBr, ĀśvŚS, KātyŚS, JaiBr, BṛSa of Varāhamihira, KauṣBr, Kṛtyakalpataru. (F)

appendices « Chapters 1-5 deal with Vedic literature in general, Vedic *rsis* contemporary with the Bhrgus, the ›ancient home‹ of the Vedic *rsis* and with that of the Bhrgus in particular (i e. Phrygia), and with life-sketches of prominent Bhrgus. »The sixth chapter throws light on the legends connected with the Bhrgus such as Cyavana-Sukanya episode the legend of Śukra, Devayānī, Kaca, Yayāti and *Śarmisthā, the legends* regarding Jamadagni, Renukā and Parasurāma, the legend of Mārkandeya, etc.« Chapter 7 critically evaluates the Vedic hymns of the Bhrgus, while chapter 8 › takes notice of the various texts ascribed by way of authorship to the Bhrgu *rsis*« (inter alia MkP Bhrgugītā) Chapter 9 summarizes the contribution of the Bhrgus to the Vedic literature and culture as a whole [source] Sharma, U C. [Review]. (SD)

[reviews] *Sharma, U[mesh] C[handra] In ABORI 55 1974* pp *329 330*

903 BHARGAVA, PURUSHOTTAM LAL Additions and interpolations in the Bhagavadgītā [Engl] *In* EW (N.S) 27 1977, pp 357-361

»The Bhagavadgītā in its present form consists of two clear-cut parts, one of which, having a few sporadic verses which can be shown to be interpolated, regards Krsna as a human teacher while in the other part Krsna claims to be the omnipotent, omniscient and omnipresent God in almost every verse.« »The part in which Krsna claims to be God and is addressed as such by Arjuna consists of chap. VII to XII « The other twelve *adhyāyas* are regarded as forming »the original Bhagavadgītā«, with the exception of the following verses 2.61 3 22-24 and 30 32, 4 1 15 5 29 6 13-15 30 31 and 47 13 3 11 and 19 14 2-4 19 and 26-27 15 6-15 and 18 19 16 17 20 17 5-6 and 18 54-58 64-71 and 77 The touchstone in all cases is reference to Krsna s divinity (JLB)

904* BHARGAVA, PURUSHOTTAM LAL The date of Vālmīki s Rāmāyana [Engl.]. Jaipur Rājasthan University Press, 1965 - (Rajasthan University Studies, Sanskrit and Hindi 1)

905 BHARGAVA, P[URUSHOTTAM] L[AL] *A fresh appraisal of the historicity of* Indian Epics [Engl] *In* ABORI *63 1982*, pp *15-28*

A traditional approach to the dating of the Epics »If the Bharata war took place at some date not far from 1000 B C. Rāma must have ruled around 1500 B C « (JLB)

906 BHARGAVA, P[URUSHOTTAM] L[AL] Fundamentals of Hinduism a rational analysis [Engl]. Delhi Munshiram Manoharlal Publishers Pvt Ltd. 1982 - 8 104 pp

907 BHARGAVA, PURUSHOTTAM LAL: India in the Vedic age: a history of Aryan expansion in India [Engl.]. 2nd revised and enlarged ed.: Lucknow: The Upper India Publishing House PVT. LTD., 1971. - 12, 396 pp., 1 map. - 1st ed.: Lucknow: The Upper India Publishing House, 1956.

»The author has studied the Purāṇic materials in detail for the purpose of reconstructing pre-Bhārata war period. He has tried to establish agreement between Vedic and Purāṇic traditions.« [source] Mankad, D. R.: In: Purāṇa 4,1, January 1962, p. 5. (F)

908 BHARGAVA, P[URUSHOTTAM] L[AL]: King Bhagīratha and the river Gaṅgā [Engl.]. In: Purāṇa 23,1, January 1981, pp. 3-8.

Renders the story of king Bhagīratha and the river Gaṅgā (named Bhagīrathī) according to BhāgP and MBh and searches for the historical facts enveloped in this myth. After having examined the account as found in the Purāṇas and the HV the author concludes: »It is thus abundantly clear that Bhagīratha did come from afar to the bank of the river Gaṅgā and adorned it with chariots carrying his numerous followers. .. He was .. not the first Aryan king to settle in the Gangetic region [but he] was, nevertheless, undoubtedly the first Ikṣvāku king to arrive on the bank of the Gaṅgā and therefore felt justified in giving the river his name.« (F)

[quoted passages] AgP 273.30, BdP 3,63.167-169, 3,74,7-8, BhāgP 9,8-9, BrP 8.75-77; 13.149-150; GaP 1,138, HV 1,11.15-16; 1,32.124-125, KūP 1,21, LiP 1,66.19-20; MBh 3,107-109; 3,126, 7,60.1, 7,60.8; MtP 12.44, PdP 5,8.149-150, VāP 88.7-8, 88.167-169; ViP 4,4.35.

909 BHARGAVA, PURUSHOTTAM LAL: Mauryan and pre-Mauryan chronology according to the Purāṇas [Engl.] In: JIH 27,2, 1949, pp. 171-178

Accepts the Purāṇic king lists as valuable sources for the reconstruction of the chronology of the Pradyotas, Bimbisāras, Śaiśunāgas, Nandas and Mauryas. The data of the Purāṇas accord with those mentioned in various Brahmanical and Buddhist sources. (AM)

910 BHARGAVA, P[URUSHOTTAM] L[AL]: Names and epithets of Kṛṣṇa in the Bhagavadgītā [Engl.] In: IT 7, 1979: Dr. Ludwik Sternbach felicitation volume ... 1980. - p. 93-96.

Counts and classifies names and epithets used for Kṛṣṇa by saṃjaya or Arjuna. As names are considered Kṛṣṇa, Keśava, Govinda, epithets are classified as patronyms (Mādhava, Vārṣṇeya, Vāsudeva), »moral qualities« (Hṛṣīkeśa, Acyuta), descriptive epithets that can be used also for other persons (*yogin*, *yogeśvara*, etc., *arisūdana*, *mahābāhu*), and words signifying god or the supreme being that only occur in chapters 8, 10 and 11 (that is in the chapters containing Kṛṣṇa's revelation as Viṣṇu), but not afterwards. From the latter fact Bh concludes that the »original Bhagavadgītā« comprised chapters 1-6 and 13-18, showing Kṛṣṇa as a human teacher, chapters 7-12 being composed later, after Kṛṣṇa's deification. (RS)

[quoted passages] [Names and epithets are given with references to the text].

911 BHARGAVA, P[URUSHOTTAM] L[AL]: The origin and development of Purāṇas and their relation with Vedic literature [Engl.]. In: ABORI 58-59, 1977-1978: Annals of the Bhandarkar Oriental Research Institute: diamond jubilee volume ... 1978. - pp. 489-498.

In the introductory paragraphs the author deals with the textual history and the origin of the Purānas, referring both to the traditional view and to the views of modern historians He then discusses the historical value of the Purānas in relation to that of the Veda The historical account of the Purānas, he argues, is veiled by religion and mythology, whereas in the Veda »there is hardly any room for mythology in it« The Purānas, for instance, have distorted the Vedic image of Indra He concludes, however, that the Purānas nevertheless have to be regarded as »valuable documents« »We should be grateful to the authors of the Purānas for preserving for us, even in a distorted form, a record of the great deeds of our ancestors from the earliest times to the fourth century A D « (AK)

[quoted passages not included]

912 BHARGAVA, PURUSHOTTAM LAL Pre-Mauryan *history according to the* Purānas [Engl] In *IHQ* 28,3, September 1952, pp 232-239

Seeks to reconstruct the history of Avantī and Magadha up to the reign of Asoka from the king lists of the Purānas, especially VāP and MtP Refers, in addition to Buddhist, Jain, and Greek sources Concludes that »the chronology of the Pradyotas, Bimbisāras, Śiśunāgas, Nandas and Mauryas, as preserved in the Purānas accords with all the facts mentioned in various works« (AK)

[quoted passages not included]

913 BHARGAVA, P[URUSHOTTAM] L[AL] Retrieval of history from Purānic myths exposure of late Puranic myths about some great characters of the earliest Indian history [Engl] Aminabad, Lucknow The Upper Publishing House PVT LTD, 1984 - 6, 122 pp

In the introduction the author discusses anew the trustworthiness of the Purānic king lists Arguing against D C Sircar, he holds that they are »based on reliable ancient tradition«, though in later times, they were distorted by mythology, »the bane of history« In the following chapters he »undertakes the difficult task to pick out the grain of history from the husk of myths« and tries to reconstruct the »real story« of eight »great personages«, viz, Visvāmitra, Parasurāma, Bhagīratha Rāma, Vyāsa, Krsna, Yuddhisthira and Vālmiki The appendix gives the Sanskrit text of »the genuine portion of the Bālakānda of Vālmīki s Rm originally forming the commencement of its Ayodhyākanda« (AK)

[quoted passages not included]

914 BHARGAVA, PURUSHOTTAM LAL The Satavāhana dynasty of Daksināpatha [Engl] In *IHQ* 26,2, 1950, pp 325-329

The author distinguishes between a main line and a lateral branch of the Sātavāhana dynasty He assigns the first three kings in the Purānic list of Sātavāhana kings to the main line, as well as the kings from Pulomāvi I to Pulomāvi III The kings intervening between Sātakarni and Pulomāvi I in the list are relegated to a lateral branch They are not mentioned in all Purānas nor have their coins been found On the basis of the Purānic statements about the reigning period of each king the author gives precise dates to each king of the main line, taking 46 B C as the beginning and 244 A.D as the end of the dynasty (vSt)

915* [BHĀRGAVAPURĀNA, 1910] Śrībhārgavopapurāna *srīmahāyogimāhātmyam* nāma uttarakhandah [Skt] Sundappalayam *Bhāgavatavarddhinī* Press, [1910].

Partial edition of the Bhārgavapurāṇa in Grantha characters. [source] Rocher, p. 151. (AK)

916* [BHĀRGAVAPURĀṆA, 1910]: Vināyakapurāṇam: pārkkavapurāṇam eṉṉum vināyakapurāṇam / Vināyaka-Purāṇa or Bhārgava Purāṇa [Tam.]. [Kacciyappa Civācāriyar:] Kacciyappamuṉivar / Kachchiyappa Muni [tr.]. Madras: Ganesa Press, 1910.

According to our source, this work is a Tamil translation [i.e. adaptation?] of parts of the Skt. Gaṇeśamāhātmya or Vināyakamāhātmya, which exists only in ms, and of a part of the so-called Gaṇeśapurāṇa. [source] Raghavan, V.: In: Purāṇa 2,1-2, July 1960, p. 235. (F)

917* BHĀSARVAJÑA: Gaṇakārikā [Skt.]. Dalal, C. D. [introd.]. Baroda 1920. - (GOS 15).

In appendix IV, pp. 37-57, the Sanskrit text of the Kāravaṇamāhātmya is given, a local *māhātmya* which is, according to the introduction, »the only work of the Lakulīśa Pāśupata system which is available now« [source] Rocher, p 244 (AP)

[quoted passages] VāP 23 217-225.

918* BHĀSKARA: Mūla Bhagavadgītā. Kallipara: The Adi Shaiva Mission, 1956

919* BHAT, G. K.: The Bhagavadgītā and Dr. Radhakrishnan [Engl.] In: ISPP 15, 1973-1974, pp. 1-11.

920 BHAT, G. K.: Interpretation of a verse in the Bhagavad-Gītā (II.16) [Engl.] In: BhV 15,2, 1955, pp. 1-5. - Also in: PTAIOC 16, 1951, summaries, pp. 216-217

[quoted passages] BhG 2.16

921 BHAT, G. K.: The problem of the Mahābhārata plays of Bhāsa [Engl.]. In ABORI 35, 1954, pp. 73-83.

The author does not agree with the view that Bhāsa's one-act plays on the MBh are »incomplete, abrupt or fragmentary« and that they »are only detached single acts from a big MBh play«. A review of the question leads to the conclusion »that the existence of a MBh saga written by the author of these epic plays, is unthinkable on aesthetic and critical grounds; and that these plays are complete one-act plays« (SD).

922 BHAT, VISHWAS G.: The Bhagavadgītā: a study [Engl.]. Dharwar: Karnatak Printing Works, 1924. - 2nd ed.: Poona: Āryasaṃskṛti Press, 1932.

Discusses its message and its position within the MBh and regards it as a unitary work. (JLB)

923 BHATNAGAR, VEENA: Double sandhi in Epic Sanskrit [Engl.]. In. IndS (Delhi) 2,1, August 1973, pp. 33-47.

Lists 361 examples from Rm, MBh and HV. (KPG)

924 BHATT, B[HAGAVATPRASAD] N[ATVARLAL]: An analysis of the Rāmāyaṇasārasaṃgrahavivaraṇa of Appayya Dīkṣita [Engl.]. In: JOI 32, 1982-1983, pp. 150-161.

In the introductory paragraphs the author deals with the textual history and the origin of the Purānas, referring both to the traditional view and to the views of modern historians He then discusses the historical value of the Purānas in relation to that of the Veda The historical account of the Purānas, he argues, is veiled by religion and mythology, whereas in the Veda »there is hardly any room for mythology in it« The Purānas, for instance, have distorted the Vedic image of Indra He concludes, however, that the Purānas nevertheless have to be regarded as »valuable documents« »We should be grateful to the authors of the Purānas for preserving for us, even in a distorted form, a record of the great deeds of our ancestors from the earliest times to the fourth century A D « (AK)

[quoted passages not included]

912 BHARGAVA, PURUSHOTTAM LAL Pre-Mauryan history according to the Purānas [Engl] In IHQ 28,3, September 1952, pp 232-239

Seeks to reconstruct the history of Avantī and Magadha up to the reign of Aśoka from the king lists of the Purānas, especially VāP and MtP Refers, in addition, to Buddhist, Jain, and Greek sources Concludes that »the chronology of the Pradyotas, Bimbisāras Śiśunāgas, Nandas and Mauryas, as preserved in the Purānas, accords with all the facts mentioned in various works« (AK)

[quoted passages not included]

913 BHARGAVA, P[URUSHOTTAM] L[AL] Retrieval of history from Purānic myths exposure of late Purānic myths about some great characters of the earliest Indian history [Engl] Aminabad, Lucknow The Upper Publishing House PVT LTD , 1984 - 6, 122 pp

In the introduction the author discusses anew the trustworthiness of the Purānic king lists Arguing against D C Sircar, he holds that they are »based on reliable ancient tradition« though, in later times, they were distorted by mythology, »the bane of history« In the following chapters he »undertakes the difficult task to pick out the grain of history from the husk of myths« and tries to reconstruct the »real story« of eight »great personages« viz , Visvāmitra, Parasurāma, Bhagīratha Rāma, Vyāsa Krsna, Yuddhisthira, and Vālmiki The appendix gives the Sanskrit text of »the genuine portion of the Bālakānda of Vālmiki s Rm originally forming the commencement of its Ayodhyākanda« (AK)

[quoted passages not included]

914 BHARGAVA, PURUSHOTTAM LAL The Satavāhana dynasty of Daksināpatha [Engl] In IHQ 26,2, 1950, pp 325-329

The author distinguishes between a main line and a lateral branch of the Śātavā hana dynasty He assigns the first three kings in the Purānic list of Śātavāhana kings to the main line as well as the kings from Pulomāvi I to Pulomāvi III The kings intervening between Śātakarni and Pulomāvi I in the list are relegated to a lateral branch They are not mentioned in all Purānas nor have their coins been found On the basis of the Purānic statements about the reigning period of each king the author gives precise dates to each king of the main line, taking 46 B.C. as the beginning and 244 A D as the end of the dynasty (vSt)

915* [BHĀRGAVAPURĀNA, 1910] Śrībhārgavopapurāna śrīmahāyogimāhātmyam nāma uttarakhandah [Skt] Sundappalayam Bhāgavatavarddhinī Press, [1910]

Partial edition of the Bhārgavapurāṇa in Grantha characters. [source:] Rocher, p. 151. (AK)

916* [BHĀRGAVAPURĀṆA, 1910]: Vināyakapurāṇam: pārkkavapurāṇam eṉṉum vināyakapurāṇam / Vināyaka-Purāṇa or Bhārgava Purāṇa [Tam.]. [Kacciyappa Civācāriyar:] Kacciyappamuṉivar / Kachchiyappa Muni [tr.]. Madras: Ganesa Press, 1910.

According to our source, this work is a Tamil translation [i.e. adaptation?] of parts of the Skt. Gaṇeśamāhātmya or Vināyakamāhātmya, which exists only in ms, and of a part of the so-called Gaṇeśapurāṇa. [source:] Raghavan, V.: In: Purāṇa 2,1-2, July 1960, p. 235. (F)

917* BHĀSARVAJÑA: Gaṇakārikā [Skt.]. Dalal, C. D. [introd.]. Baroda 1920. - (GOS 15).

In appendix IV, pp 37-57, the Sanskrit text of the Kāravaṇamāhātmya is given, a local *māhātmya* which is, according to the introduction, »the only work of the Lakulīśa Pāśupata system which is available now « [source] Rocher, p. 244. (AP)

[quoted passages] VāP 23.217-225.

918* BHĀSKARA: Mūla Bhagavadgītā. Kallipara: The Adi Shaiva Mission, 1956.

919* BHAT, G. K.: The Bhagavadgītā and Dr. Radhakrishnan [Engl.]. In: ISPP 15, 1973-1974, pp. 1-11.

920 BHAT, G. K.: Interpretation of a verse in the Bhagavad-Gītā (II.16) [Engl.]. In: BhV 15,2, 1955, pp. 1-5. - Also in: PTAIOC 16, 1951, summaries, pp. 216-217

[quoted passages] BhG 2.16.

921 BHAT, G. K.: The problem of the Mahābhārata plays of Bhāsa [Engl.]. In: ABORI 35, 1954, pp. 73-83.

The author does not agree with the view that Bhāsa's one-act plays on the MBh are »incomplete, abrupt or fragmentary« and that they »are only detached single acts from a big MBh play«. A review of the question leads to the conclusion »that the existence of a MBh saga written by the author of these epic plays, is unthinkable on aesthetic and critical grounds; and that these plays are complete one-act plays«. (SD).

922 BHAT, VISHWAS G.: The Bhagavadgītā: a study [Engl.]. Dharwar: Karnatak Printing Works, 1924. - 2nd ed.: Poona: Āryasaṃskṛti Press, 1932.

Discusses its message and its position within the MBh and regards it as a unitary work. (JLB)

923 BHATNAGAR, VEENA: Double sandhi in Epic Sanskrit [Engl.]. In: IndS (Delhi) 2,1, August 1973, pp. 33-47.

Lists 361 examples from Rm, MBh and HV. (KPG)

924 BHATT, B[HAGAVATPRASAD] N[ATVARLAL]: An analysis of the Rāmāyaṇasārasaṃgrahavivaraṇa of Appayya Dīkṣita [Engl.]. In: JOI 32, 1982-1983, pp. 150-161.

925 BHATT, B[HAGAVATPRASAD] N[ATVARLAL] Axioms how far they have won lasting value for the Vālmīki Rāmāyana [Engl] In JOI 28,1, September 1978, pp 41-47

A collection of some proverbial material from the Rm, mostly on destiny (JLB)

[quoted passages] MBh (GiPr) 1,139 54, 5,178 48, 12,57 7, Rm (GiPr) 1,58 21-24, 2,4 20, 2,4 26-27, 2,12 100, 2,21 7, 2,21 12-13, 2,21 19, 2,22 16, 2,22 19-20, 2,22 22-24, 2,24 32-36, 2,24 35, 2,53 9-10, 2,53 13, 2,63 6, 2,88 11, 2,105 15-18, 2,106 13, 3,13 5-7, 3,29 7-9

926 BHATT, B[HAGAVATPRASAD] N[ATVARLAL] Estimating the traditions of Valmīki Rāmāyana by the presence or absence of the syllables of Gāyatrī in them [Engl] In JOI 26, 1976-1977, pp 145-161

927 BHATT, B[HAGAVATPRASAD] N[ATVARLAL] Rsyasrṅga episode in the two Epics and the light it throws on their text traditions [Engl] In JOI 31,3, 1982, pp 238-240

The investigation shows that the Southern recension of the Rm reflects an earlier stage of development than the Northern recension (vSt)

928 BHATT, B[HAGAVATPRASAD] N[ATVARLAL] The sacerdotal influence and its importance in shaping the course of events in Rāma saga [Engl] In JOI 22, 1972-1973, pp 316-322

No discussion just paraphrase of relevant passages (JLB)

929 BHATT, BHAGAVATPRASAD NATVARLAL Śrīkanthacaritam [Engl] Baroda M S University of Baroda, 1973 - 15, 181 pp (M S University of Baroda Research Series 14)

Monograph on the Śrīkanthacarita, a *kavya* of the Kashmir poet Mankha (ca 1140), dealing with the Purānic story of Śiva s destruction of *tripura* Ch 2 on sources and innovations includes a concordance of the Epic and Purānic sources of the description of *tripuradahana* occurring in the poem Contains an index verborum, particular grammatical forms, a metrical analysis of the text and an index (vSt)

[reviews] Buddruss, Georg In ZDMG 126, 1976, pp 219-220

930 BHATT, G[OVINDLAL] H[ARGOVIND] The draupadīvastraharana episode an interpolation in the Mahābharata [Engl] In JOR 18,1, 1948, pp 170-178

Gives internal evidence - such as missing reference to the scene of Duhśāsana taking away the clothes of Draupadī in contexts where one would expect such mention, e g accounts of the bad deeds of Duhsāsana - from the following *parvans* of MBh Ādi Udyoga, Karna, Āranyaka and Śalya As external evidence he adduces the BhāgP and Bhāsa s drama Dūtavākya, act 1 In all cases mention is only to Duhśāsana dragging Draupadī s hair, not to depriving her of her clothes (vSt)

[quoted passages] BhāgP 1,86 15-20, 3,1 7, 11,1 2, MBh (cr ed) 1,2 169-172, 5,29 30-33, 5,31 13-16, 8,83 15, 8 83 20-21, 8,83 24, 8,83 46, 8,83 48, 8,91 2-8

931 BHATT, G[OVINDLAL] H[ARGOVIND] The fire-ordeal of Sītā an interpolation in the Vālmīki Rāmāyana [Engl] In JOI 5, 1955-1956, p 292

Points out that the passage in ed. Bombay 1,1.81-83 is missing in most northern manuscripts. (JLB)

[quoted passages] Rm (B) 1,1.81-83.

932 BHATT, G[OVINDLAL] H[ARGOVIND]: Krauñcavadha in Dhvanyāloka and Kāvyamīmāṃsā [Engl.]. In: JOI 9,2, December 1959, pp. 148-151.

Seeks to defend Ānandavardhana and Rājaśekhara against the reproach of having contradicted Vālmīki's account that it was the male bird who was killed, by a corresponding interpretation of the compound concerned in Ānandavardhana's Dhvanyālokavṛtti, and by proposing a conjecture in the case of Rājaśekhara's Kāvyamīmāṃsā. (RS)

[quoted passages] Rm (cr.ed.) 1,2.9-13; 1,2.14

933 BHATT, G[OVINDLAL] H[ARGOVIND]: The literature on Gītā in the Śuddhādvaita school [Engl.]. In: ABORI 30,1-2, January-April 1949, pp. 131-134.

A brief survey of BhG commentaries in the Śuddhādvaita system, includes information on Vallabhācārya's discussion on BhG topics in the Śāstrārtha section of his Tattvārthadīpa; Viṭṭhalanātha's Gītārthavivarana and Gītātātparya, Kalyāna Bhaṭṭa's *Rasikarañjanī*, Vallabha's *Tattvadīpikā*, *Puruṣottamajī's Amṛtataraṅginī*, and alludes to the works of Pandit Gattulalji (1845-1898) on the BhG. (SD)

934 BHATT, G[OVINDLAL] H[ARGOVIND]: On Vālmīki [Engl.]. In: JOI 9,1, September 1959, pp. 1-4.

Quotes and discusses once more (after Bulcke and Sandesara in *JOI* 8, 1958-1959) the first reference to the name Vālmīki in the Taittirīya Prātiśākhya (with comm.) and the passages in the MBh that deal with Vālmīki and describe him as a model of patience (1), as a distinguished contemporary ascetic (2, 4, 5A), a killer of brahmins and *śivabhakta* (2), a teller of the glory of Viṣṇu (5), the author of a certain *śloka* (6), a son of Garuḍa (7). The article is »to be continued« (there seems to be, however, no continuation of it in the following volumes of the journal). (RS)

[quoted passages] MBh (CiPr) 13,18.8-10; MBh (cr.ed.) 1,1.50, 2,7.14; 3,83.102; 3,83.150; 5,99.6, 5,99.11, 5,99.15; 7,118.48; 12,47.5; 12, App. I,4; 12,200.3-4; Rm (ChSS) 6,61.23; Rm (K) 6,81.29; Rm (L) 6,59.29

935 BHATT, GOVINDLAL HARGOVIND: Pāda-index of Vālmīki-Rāmāyaṇa. Vol. I [Skt.]. Baroda: Oriental Institute, University of Baroda Press, 1961. - 6, 174 pp. (GOS 129).

An index of all the verse-quarters of the Rm based on the vulgate text of the commented Gujarati Printing Press edition in 7 vols, Bombay 1912-1920 [*source*] Meier, Franz Joseph: [Review]. (AP)

[reviews] Ruben, W[alter]. In: ZDMG 113, 1965, pp. 378-379. - Meier, Franz Joseph: In: OLZ 58, 1963, p. 286.

936 BHATT, G[OVINDLAL] H[ARGOVIND]: The place of Bhāgavata in the Śuddhādvaita of Vallabhācārya [Engl.]. In: VishvIJ 2, 1964, pp. 261-263.

937 BHATT, G[OVINDLAL] H[ARGOVIND]: Rāmāyaṇa commentaries [Engl.]. In: JOI 14,3-4, 1965, pp. 350-361.

Collects the fragments of Sarvajña Nārāyaṇa's commentary. (JLB)

938 BHATT, G[OVINDLAL] H[ARGOVIND] The raseśvara system in the Mahābhārata [Engl] In JOI 9,4, June 1960, pp 422–423

Deals with a passage from the MBh (Śāntiparvan) on the question of how to remove old age and death As one of the possible means *rasayanaprayoga* (medical and chemical remedies) is mentioned which is interpreted as a reference to *raseśvara* system i e the propagation of the use of mercury (*rasa*) for making the human body eternal In the MBh passage which relates a dialogue between king Janaka and the *yogin* Pancaśikha this method however is rejected (RS)

[quoted passages] MBh (cr ed) 12 307 1–2

939* BHATT, J K. Śrīmadbhagavadgītā a critical study with special reference to Śankara s interpretation of the same [Engl] Saurashtra University 1970–1974

940* BHATTA NALINI MANISANKARA Gītā darsanam [Guj] Bombay 1962

941* BHATTA, SITALAKSHMI A fresh approach to the Bhagavadgītā [Engl] In PTAIOC 16, 1951 summaries p 215

942 BHATTACARYA SUKHAMAYA Mahābhārate caturbarga [Beng] Calcutta Sanskrit College 1972 – [4] 68 pp (Calcutta Sanskrit College Research Series No 82)

On the four goals of life (*dharma artha kama moksa*) in MBh one chapter is devoted to each concept meaning scope and limitations of each concept are discussed and illustrated by numerous (though selected) Sanskrit quotations (without text-critical considerations or reference to secondary literature) (PS)

[quoted passages not included]

943 BHATTACARYA, SUKHAMAYA Mahābhāratera samāja [Beng] 3rd ed Santiniketana Bisvabhārati Gabesanā Prakāsana Samiti B S 1390 A D 1983 – 11 28 671 pp – 1st ed ibid B S 1353 [A D 1946] – 2nd ed ibid B S *1366*

Part I deals with marriage conception women, the four castes the four stages of life education means of livelihood agriculture husbandry trade arts food clothes family life hospitality forgiveness and faith pride and ungratefulness alms and various other top cs Part II deals with religion (*dharma*) truth deities worship rituals penances cremation ancestral rites inheritance Part III deals with the duties of the king (*rajadharma*) politics war Part IV deals with medicine music, grammar astrology Vedas and Purānas philosophies Sāmkhya and Yoga Mīmāmsā BhG Pancarātra non Vedic schools (List based on table of contents) Each detail is described in bold print and then treated in a brief paragraph Quotations from MBh are given in the footnotes The conclud ng index mainly lists proper names (PS)

[quoted passages not included]

944 BHATTACHARJEE, AMULYA KUMAR Age of the Mahābhārata war [Engl] In Proceedings of the First International Sanskrit Conference March 26th

31st 1972. Vol. 4. Sharma, R. K. [ed.]. Delhi: Rashtriya Sanskrit Sansthan, 1981. - 3, 297 pp. - pp. 106-108.
Accepting Kalhaṇa's assignment of the Kurus and Pāṇḍavas to year 653 of the Kali Yuga, affirms the date of the MBh war as 2448 B.C. (JLB)

945 BHATTACHARJEE, UMESH CHANDRA: External evidence about the teachers of the Upanisads [Engl.]. In: IA 55, 1926, pp. 31-35.
Collects information from ViP, MBh, and Yogavāsiṣṭha about the quest for *brahmavidyā* at the court of Videha which was connected with names such as Yājñavalkya, Janaka, Śuka, Vyāsa, Māndavya, Parāśara, Vasiṣṭha, Pañcaśikha, Hārīta, Kahoḍa (disciple of Uddālaka) and Aṣṭāvakra There were several kings named Janaka, their predelection for learning had tradition and the doctrine developed at their court came to be known as *rājavidyā*. But there were always brahmins employed and partaking in the evolution of Upaniṣadic thought. (vSt)

946 BHATTACHARJEE, UMESH CHANDRA: The Gītā-literature and its relation with brahmavidyā [Engl.] In: IHQ 2, 1926, pp. 537-546; 761-771.
The contribution is concerned with the Gītā-literature found in the MBh and the Purāṇas. It includes a list of the different Gītās and deals with the »Classification of Gītās«, »The position of the Bhagavadgītā in the Gītā-literature« and »The relation between the Gītās and the Upaniṣads« (KPG)

947 BHATTACHARJEE, U[MESH] C[HANDRA]: Rules of warfare in Epic India [Engl.] In: BhV 9, 1948: Shri K. M. Munshi diamond jubilee volume. Part 1. ... 1949. - pp. 37-61

948 BHATTACHARJI, SUKUMARI: The Indian theogony: a comparative study of Indian mythology from the Vedas to the Purāṇas [Engl.]. Cambridge: University Press, 1970. - 13, 396 pp. - Corrected Indian ed.: Calcutta: KLM, 1978.
Extensive presentation of the development of the principal characters of the Hindu pantheon The introduction gives a general outline of the development from Veda to Purāṇas, the succeeding four parts deal monographically with Śiva, Viṣṇu, Brahman, and the *trimūrti*. - The author refers specifically to C G. Jung and Lévi-Strauss and gives comparisons with the mythologies of Iran, Greece-Rome and the Teutonic sphere. [source:] Gail, Adalbert J : [Review] (F)
[reviews:] Gail, Adalbert J . In ZDMG 122, 1972, pp. 412-413. - Shinn, Larry D.: In: JAsianS 31,1, May 1971, pp. 699-700 - Edholm, Erik af. In. Temenos 8, 1972, p. 137 - O'Flaherty, W[endy] D[oniger]: In: BSOAS 34, 1971, pp 166-168. - Krick, H.: In WZKS 16, 1972, pp 207-209. - Lienhard, S[iegfried]: In: OLZ 69, 1974, pp. 590-592. - Ling, Trevor: In: JRAS 1973, pp 74-75.

949 BHATTACHARJI, SUKUMARI: Rudra from the Vedas to the Mahābhārata [Engl.]. In: ABORI 41, 1960, pp. 85-128.
A collection of data concerning Rudra (and Śiva) from Vedic literature and from the MBh - regarding Śiva's attributes and appearance, his functions, the episodes and exploits in which he is involved, his relationships with Viṣṇu, his associates, his worship as phallic deity. In order to explain the continuity of development toward increasing significance of the god the author has recourse to concepts like »transformation«, »assimilation«, and considers Rudra a »composite godhead«. (PS)

[quoted passages] MBh 1,48 22, 1,223, 2,22 7-9, 2,284, 3,23 6, 3,39, 3,39 76, 3,41 39, 3,82-83, 3,82 119-123, 3,85 51, 3,108-109, 3,168 44, 3,173, 3,230 28-43, 3,251 16, 3,271, 3,272 47, 4,6 1-25, 4,13 14-15, 5,190 5-7, 6,23 3-16, 7,19, 7,32, 7,78, 7,111, 7,200-201, 8,33, 8,34, 8,86 12-13, 9,17 44, 9,38 53, 9,44, 9,45 76-111, 9,46, 10 3 29, 10,7, 10,17, 10,18, 12,34 37, 12,49 33, 12,122, 12,283-284, 12,289 10-38, 12 294 8-18, 12,312.13-14, 12,323-324, 12,324, 12 327 21-25, 12,341-342, 12 350-351, 13,14-15, 13,15 39, 13,17-18, 13,85 55-82, 13,85 92, 13,140 24, 13,141, 14,8 1-32, 14,8 8-9

950 BHATTACHARJI, SUKUMARI Validity of the Rāmāyana values [Engl] In The Ramayana tradition in Asia 1980 - pp 76-92

A discursive assessment of some of the ethical implications of major incidents in the Rm, taken in their order of occurrence in the narrative (JLB)

951• BHATTACHARYA, B The location of Uddiyāna [Engl] In JGJRI 1,1, November 1943, pp 66-70

952• BHATTACHARYA, B New light on the history of the imperial Gupta dynasty [Engl] In JBiharRS 30, 1944, pp 1-46

Investigates the Purānic genealogies of kings to reconstruct the history of the Gupta dynasty [source] Rocher, p 122 (AK)

953 BHATTACHARYA, BATUKNATH Gītā the gospel of harmony [Engl] In PBh 65, 1960, pp 10-17

954 BHATTACHARYA, BATUKNATH The mother goddess in the Saptasatī [Engl] In PBh 68, January 1963, pp 12-18

955 BHATTACHARYA, BATUKNATH The sources of dharma and their comparative authority [Engl] In PTAIOC 10, Tirupati March 1940, publ Madras 1941, pp 160-170

Contains remarks on the authority of the Purānas as a source of *dharma* in general, this authority is considered »only subsidiary« by the *sastra*-authors (F)

956 BHATTACHARYA, BENOYTOSH Mañjughosa [Engl] In Jha commemoration volume Part 2 1937 - pp 59-68

»Mañjughosa is one of the most popular deities of the Buddhist pantheon « Includes a short presentation of the Manjughosa story as found in Svayambhū Purāna (F)

957 BHATTACHARYA, BHABATOSH A peculiar gift recorded in the Matsyapurāna and Dānasāgara [Engl] In JGJRI 16,1, November 1958 pp 1-3

On the gift of 30 *kalpas*, i e golden images in the shape of sages one for each day of the month of Brahman which clears away all sins (vSt)

958 BHATTACHARYA, BHABATOSH Raghunandana s indebtedness to his predecessors (Parts I and II) [Engl] In JASCalcutta (3rd series) 19,2, 1953, pp 151-201, and 20,1, 1954, p 67-176

Raghunandana, the last great *nibandha* writer of Bengal, has quoted extensively from not less than 300 works (many of these second hand quotations from

commentaries or digests). Part I of this study deals selectively with R.'s sources in 10 chapters, ranging from the ancient period to the medieval period. Among these ch. 2 deals with quotations from MBh, Rm, and BhG; ch. 5 with quotations from BhāgP and VDhottP. Part II is an appendix of identified quotations (giving the references for both the quotations and the source). (vSt)

959 BHATTACHARYA, BHABATOSH: The Rāmāyaṇa and its influence upon Ballāla Sena and Raghunandana [Engl.]. In: JOI 2, 1952–1953, pp. 18–22.

960 BHAṬṬĀCHĀRYA, BHABATOSH: The Rāmāyaṇa and its influence upon the mediaeval digests of eastern India [Engl.]. In: Professor P. K. Gode commemoration volume ... 1960. - pp. 19–26 [first numeration].

»We propose to investigate the indebtedness to the Rm of the following eight medieval digests of Eastern India, viz, the Hāralatā of Aniruddha (a Bengali author of the 12th century), the Kṛtyaratnākara, Gṛhastharatnākara and Vivādaratnākara of Caṇḍeśvara (a Maithila author of the 14th century), the Dānakriyākaumudī and Śuddhikaumudī of Govindānanda (a Bengali author of the 16th century) and the Rājadharmakaustubha of Anantadeva (a Banaras author of the 17th century).« The first part of the contribution (p. 19–23) gives short accounts of the works named in connection with the Rm, the second part (p 24–26) shows in detailed lists the »identified quotations« from Rm to be found in these works and adds two further quotations from Gṛhastharatnākara and Vivādaratnākara ascribed to Rm but which could not be identified. (F)

[quoted passages not included].

961* BHATTACHARYA, BHABATOSH: Studies in dharmaśāstra, I: Ancient period; III: The Purāṇas [Engl.]. In: ISPP 5, 1963–1964, pp. 275–281.

962 BHATTACHARYA, BHABATOSH: The Viṣṇudharmottarapurāṇa: its dharmaśāstra contents and their utilisation in medieval digests [Engl.]. In: JBombayBRAS (N.S.) 28, 1953, pp. 6–18.

Gives a list of quotations from VDhottP in *nibandha* literature (AM)

963 BHATTACHARYA, BISWANATH: The textual correlation between the anonymous Vyāsa-subhāṣita-saṃgraha and Sāyaṇa's Subhāṣita-sudhā-nidhi [Engl.]. In: Purāṇa 15,2, July 1973, pp. 233–243.

The Vyāsasubhāṣitasaṃgraha is »a selection of epigrams from Vyāsa's Mahābhārata« - The present contribution consists of a concordance to the parallel passages to this text in the Subhāṣitasudhānidhi of Sāyana. States that »there is a textual correspondence of as many as 38 verses between« the two texts. (F)

964* BHATTACHARYA, B[RAJAMADHAVA]: Saivism and the phallic world [Engl.]. New Delhi: Oxford and IBh Publishing Co., 1975.

965* BHATTACHARYA, D[EBIPRASAD]: How to use the Gita [Engl.]. In: IRev 39, 1938, p. 592.

966* BHATTACHARYA, DEBIPRASAD: The stages of spiritual progress in the Gita [Engl.]. In: BRamakrishnaMIC 30, 1979, pp. 35–38 and 57–63.

[quoted passages] MBh 1,48 22, 1,223, 2,22 7-9, 2,284, 3,23 6, 3,39, 3,39 76, 3,41 39, 3,82-83, 3,82 119-123, 3,85 51, 3,108-109, 3,168 44, 3,173, 3,230 28-43, 3,251 16, 3,271, 3,272 47, 4,6 1-25, 4,13 14-15, 5,190 5-7, 6,23 3-16, 7,19, 7,32, 7,78, 7,111, 7,200-201, 8,33, 8,34, 8,86 12-13, 9,17 44, 9,38 53, 9,44, 9,45 76-111, 9,46, 10,3 29, 10,7, 10,17, 10,18, 12,34 37, 12,49 33, 12,122, 12,283-284, 12,289 10-38, 12,294 8-18, 12,312 13-14, 12,323-324, 12,324, 12,327 21-25, 12,341-342, 12,350-351, 13,14-15, 13,15 39, 13,17-18, 13,85 55-82, 13,85 92, 13,140 24, 13,141, 14,8 1-32, 14,8 8-9

950 BHATTACHARJI, SUKUMARI Validity of the Rāmāyana values [Engl] In The Ramayana tradition in Asia 1980 - pp 76-92

A discursive assessment of some of the ethical implications of major incidents in the Rm, *taken in their order of occurrence in the narrative (JLB)*

951* BHATTACHARYA, B The location of Uddiyāna [Engl] In JGJRI 1,1, November 1943, pp 66-70

952* BHATTACHARYA, B New light on the history of the imperial Gupta dynasty [Engl] In JBiharRS 30, 1944, pp 1-46

Investigates the Purānic genealogies of kings to reconstruct the history of the Gupta dynasty [source] Rocher, p 122 (AK)

953 BHATTACHARYA, BATUKNATH *Gītā the gospel of harmony* [Engl] In PBh 65, 1960, pp 10-17

954 BHATTACHARYA, BATUKNATH *The mother-goddess in the Saptaśatī* [Engl] In PBh 68, January 1963, pp 12-18

955 BHATTACHARYA, BATUKNATH The sources of dharma and their comparative authority [Engl] In PTAIOC 10, Tirupati March 1940, publ Madras 1941, pp 160-170

Contains remarks on the authority of the Purānas as a source of *dharma* in general, this authority is considered »only subsidiary« by the *sastra*-authors (F)

956 BHATTACHARYA, BENOYTOSH Mañjughosa [Engl] In Jhā commemoration volume Part 2 1937 - pp 59-68

»Manjughosa is one of the most popular deities of the Buddhist pantheon « Includes a short presentation of the Mañjughosa story as found in Svayambhū Purāna (F)

957 BHATTACHARYA, BHABATOSH A peculiar gift recorded in the Matsyapurāna and Dānasāgara [Engl] In JGJRI 16,1, November 1958, pp 1-3

On the gift of 30 *kalpas*, i e golden images in the shape of sages, one for each day of the month of Brahman which clears away all sins (vSt)

958 BHATTACHARYA, BHABATOSH Raghunandana's indebtedness to his predecessors (Parts I and II) [Engl] In JASCalcutta (3rd series) 19,2, 1953, pp 151-201, and 20,1, 1954, p 67-176

Raghunandana, the last great *nibandha* writer of Bengal has quoted extensively from not less than 300 works (many of these second hand quotations from

commentaries or digests). Part I of this study deals selectively with R.'s sources in 10 chapters, ranging from the ancient period to the medieval period. Among these ch. 2 deals with quotations from MBh, Rm, and BhG; ch. 5 with quotations from BhāgP and VDhottP. Part II is an appendix of identified quotations (giving the references for both the quotations and the source). (vSt)

959 BHATTACHARYA, BHABATOSH: The Rāmāyaṇa and its influence upon Ballāla Sena and Raghunandana [Engl.]. In: JOI 2, 1952-1953, pp. 18-22.

960 BHAṬṬĀCHĀRYA, BHABATOSH: The Rāmāyaṇa and its influence upon the mediaeval digests of eastern India [Engl.]. In: Professor P. K. Gode commemoration volume ... 1960. - pp. 19-26 [first numeration].

»We propose to investigate the indebtedness to the Rm of the following eight medieval digests of Eastern India, viz., the Hāralatā of Aniruddha (a Bengali author of the 12th century), the Kṛtyaratnākara, Gṛhastharatnākara and Vivādaratnākara of Caṇḍeśvara (a Maithila author of the 14th century), the Dānakriyākaumudī and Śuddhikaumudī of Govindānanda (a Bengali author of the 16th century) and the Rājadharmakaustubha of Anantadeva (a Banaras author of the 17th century).« The first part of the contribution (p. 19-23) gives short accounts of the works named in connection with the Rm, the second part (p 24-26) shows in detailed lists the »identified quotations« from Rm to be found in these works and adds two further quotations from Gṛhastharatnākara and Vivādaratnākara ascribed to Rm but which could not be identified. (F)

[quoted passages not included]

961* BHATTACHARYA, BHABATOSH: Studies in dharmaśāstra, I: Ancient period; III: The Purāṇas [Engl.]. In: ISPP 5, 1963-1964, pp. 275-281.

962 BHATTACHARYA, BHABATOSH: The Viṣṇudharmottarapurāṇa: its dharmaśāstra contents and their utilisation in medieval digests [Engl.]. In: JBombayBRAS (N.S.) 28, 1953, pp. 6-18.

Gives a list of quotations from VDhottP in *nibandha* literature. (AM)

963 BHATTACHARYA, BISWANATH: The textual correlation between the anonymous Vyāsa-subhāṣita-saṃgraha and Sāyaṇa's Subhāṣita-sudhā-nidhi [Engl.]. In: Purāṇa 15,2, July 1973, pp. 233-243.

The Vyāsasubhāṣitasaṃgraha is »a selection of epigrams from Vyāsa's Mahābhārata«. - The present contribution consists of a concordance to the parallel passages to this text in the Subhāṣitasudhānidhi of Sāyana. States that »there is a textual correspondence of as many as 38 verses between« the two texts. (F)

964* BHATTACHARYA, B[RAJAMADHAVA]: Saivism and the phallic world [Engl.]. New Delhi: Oxford and IBh Publishing Co., 1975.

965* BHATTACHARYA, D[EBIPRASAD]: How to use the Gita [Engl.]. In: IRev 39, 1938, p. 592.

966* BHATTACHARYA, DEBIPRASAD: The stages of spiritual progress in the Gita [Engl.]. In: BRamakrishnaMIC 30, 1979, pp. 35-38 and 57-63.

967 BHATTACHARYA, DINESH CHANDRA Vidyāsāgara's commentary on the Mahābhārata [Engl] In· ABORI 25, 1944, pp 99–102

The author deals with a fragment of a ms of Vidyāsāgara s Jayakaumudī, »by far the most extensive commentary ever written on the MBh« The fragment goes up to ch 69 of the Ādiparvan The article includes a list of works consulted by Vidyāsāgara and an alphabetical list of authorities cited in the fragment As a tentative date of Vidyāsāgara *the author proposes about 1700 A D (SD)*

968 BHATTACHARYA, GOPIKAMOHAN, NANDAKUMAR, PREMI Vaisnava literature [Engl] In The cultural heritage of India 2nd ed Vol 5 1978 – pp 107–129

Includes sections on the Epics and the Purānas (AK)

969 BHATTACHARYA, GOURISWAR *Studies in the concept of sraddhā in post-Vedic Hinduism* [Engl] Basle 1971 [*printed Berlin Dissertationsdruckstelle, 1971*] – *128 pp*

Basle (Switzerland) dissertation – The main points in the author's conclusion read as follows » *we pointed out that even in the Rgvedic period sraddha* meant belief *as well as trust, that scepticism existed already in the Rgvedic period, and that the* dispute between the *astikas*, ›believers‹, and the *nāstikas*, ›nihilists‹, is as old as the Vedas The introduction of the expression *śraddha* lay in the necessity of combating the scepticism in the minds of the people – *sraddha* in the meaning ›belief‹ remains unchanged in the post-Vedic period but where the objects of *śraddha* are concerned a remarkable shift has taken place The personal verb forms *śrad dadhati śrad dhatte* are restricted to the secular sense, *while* the noun *śraddha* and the participle *śraddadhana* alone remained *in the religious field in connection with abstract ideas* such as *dharma* – The acceptation of *śraddha* as ›belief‹ *in a holy truth*, especially in a religious text, is a special case of the general meaning, viz to believe something The characteristic expression for directly inviting a person to listen to a religious truth is *sraddhatsva*, ›believe it‹ This is followed by the *sraddha*-ful hearing of later times accompanied with *sravanaphala*, ›the merit accumulated from listening to a religious text‹ *Katha* connected with *sravanaphala* is a speciality of the Bhāgavata doctrine « After this, the author *discusses »sraddha and the cognate ideas representing the positive* attitude of mind, such as purity, *prasāda astikya* and *anasuya* After that we have tried to examine the ideas which are opposed to *sraddha* These ideas are doubt (expressed by such words as *vicikitsā samsaya sankā samdeha*), denial or nihilism (*nastikya*) and reluctance (*asuya*) The most destructive notion opposed to *sraddha* is denial expressed by the term *nastikya Nastikya* is as old as the Vedic period It is the basic principle of *the materialistic* philosophy – From the time of the *later phase of* the Rgveda until the days of the Purānas *sraddha* was addressed as a goddess or a female personage representing the goodwill of an individual in offering, giving or successfully carrying out *dharma* or the religious Law « (F)

[quoted passages] BhG (ASS) 2 64–65, 3 31, 4 40–42, 6 39, 7 21, 7 30, 8 3, 9 1, 9 3 17 1–4, 17 11, 17 17, 17 28, 18 17 18 41–44, 18 67, 18 71, 18 73 BhāgP (NSPr) 2 8 2ff 3,7 15, 3,24 4, 3,24 22–23, 3 32 41, 3 32 43, 4,1 15, 4 1 34–35, 4,6 42, 4 6 44, 4,11 14, 4 29 65, 5 5 6, 5 5 23, 5,26 2 5 26 22, 5 26 38, 6 2, 6 2 49, 6 7 13–14, 6,12 21, 6,18 41, 7,5 27, 7 7 17, 7,7 21, 7,7 31, 7,7 33, 8,16 62, 9 1 11, 9,1 14–16, 10 6 3, 10,6 35–36, 10 20 23, 10,87 3, 10 87 44–45, 10 89 15, 10 89 40, 11,3 26, 11,11 23–24,

11,11.38; 11,11.47; 11,12.13; 11,19.20; 11,20.8-9; 11,25.27; HV (CiPr) 1500ff; 1505; MBh (cr.ed.) 1,205.15; 3,184 13; MBh (GiPr) 1,66.14; 1,74.96; 1,74.101; 1,212.17; 2,77.32; 3,21.21; 3,30.40; 3,31.1-2; 3,31.7; 3,31.10; 3,31.15; 3,31.18; 3,31.40; 3,32.61; 3,186.18; 3,190.26; 3,191.29-30; 3,200.17; 3,207.6; 3,207.47; 3,207.55; 3,207.68; 3,207.78; 3,230.58; 5,27.9; 5,33.16; 5,35.50; 5,36.24; 5,37.8; 5,43.12; 5,45.5; 5,46.13; 5,46.27; 5,67.6-7; 5,107.4; 7,101.4; 7,190 51; 12,9.12ff; 12,9.15; 12,12.5; 12,12.26; 12,28.53-54; 12,29.112; 12,29.121; 12,31.15; 12,32.10; 12,35.46-47; 12,60 54; 12,95.19; 12,162.14-15; 12,163.1-2; 12,163 19; 12,199.25; 12,210.5; 12,212.22; 12,218.28; 12,228.32; 12,246 10; 12,262.33; 12,263.5-6; 12,263.14; 12,264; 12,264.8; 12,264 16-18; 12,268.18; 12,268.24; 12,299.27; 12,309.12; 12,321.10-11; 12,325.39-40; 12,342.1; 12,349.71; 12,350.24, 13,11.7, 13,14.198; 13,14.208; 13,22.3-4; 13,25.4-5; 13,62 22; 13,71; 13,90.30; 13,125 16, 13,130.4; 13,144 6; 13,162.5; 13,162.21-22; 13,162 27-28; 13,165.6, 14,49 5; 14,91.20; 14,91 27; 18,5 41, MkP (BibInd) 1.7; MtP (ASS) 46 19-20; PdP (ASS) 4,92.14; 6,263 4, 6,263 9; 6,263 27; 6,263.27-28; Rm (cr ed) 2,100.1; 2,100.4; 2,100 16; Rm (GiPr) 2,1 30, 2,38.2, 2,88 10; 2,100.11; 2,108.1; 2,108 4; 2,108.17; 2,109.17; 2,109.27; 2,109.31; 2,109 34; 2,109.37, 2,117; 2,117 11; 2,118.1; 4,17.27; 5,5.15; 6,88.28, 7,5 19; 7,5 24, 7,8 5; 7,11 15-16; Rm (Gorresio) 3,43 38; VāP (BibInd) 54; ViP (GiPr) 1,7 21-22, 1,7 26, 1,20 18; 3,17; 3,17.3ff; 3,17.5, 3,18; 3,18.8; 3,18.33, 3,19 28.

970 BHATTACHARYA, H.: Critical observations on »the concept of God in the Bhagavad Gita« by Patrick Olivelle [Engl.] In IPhCult 10, March 1965, pp. 40-46.

971 BHATTACHARYA, HRISHIKESH / BHAṬṬĀCĀRYA, HṚṢĪKEŚA: Devīmāhātmye kāraṇatvam [Skt.] In: Proceedings of the Fifth World Sanskrit Conference ... 1985. - pp. 879-880.

»Causality in Devīmāhātyma«. [source] table of contents (PS)

972 BHATTACHARYA, JYOTIRMOYEE: Paijavana or Pailavaka: a śūdra yogin [Engl.] In: Purāṇa 26,2, July 1984, pp. 206-208

Seeks to demonstrate the identity of the *śūdra yogin* Pailavaka/Pelavaka (mentioned VDhottP 98, a passage which is quoted in the Jyotsnā commentary on the Haṭhayogapradīpikā 4 15) with the Epic/Purāṇic Paijavana. »It is to be noted in this connection that the critical edition of the MBh shows a few variants of the name of Paijavana namely Pījavana, Paulavana, etc. (60.38) These tend to show that the names Paijavana, Pelavaka and Pailavaka belong to one and the same person though it is difficult to ascertain the original name. - A conjecture may however be hazarded about the original form of the name Most probably Paijavana is the original name Since this name has apparently no meaning later redactors of the Purānas thought to change this name into a significant one Thus the name was changed into Pelavaka (or Pailavaka) as it is an appropriate name of a *śūdra*.« (F)

[quoted passages] MBh 12,60.31, 12,60.38-39; SkP 6,243-260; 6,243.1-3; 6,243.17.

973 BHATTACHARYA, JYOTIRMAYEE: Paijavanaḥ pailavako vā śūdrayogī [Skt.]. In: Purāṇa 26,2, July 1984, *saṃskṛta-khaṇḍaḥ* p. 5.

Sanskrit summary of the author's »Paijavana or Pailavaka: a śūdra yogin« (same volume, pp. 206-208) For commentary see separate entry. (F)

974 BHATTACHARYA, JYOTIRMAYEE A wrong rendering of the word mukhyātman (in Visnu-Purāna 3,17 29) by Wilson [Engl] In Purāna 22,2, July 1980, pp 232-233

Supports Śrīdhara's interpretation of *mukhyatman* as *vrksatman* against Wilson's translation »chief spirit« Examines for this purpose the use of the word in several Purānas and the Ganaratnamahodadhi States that the word cannot be found in the Monier Williams dictionary (F)

[quoted passages] BdP 1,5 33-34, BhāgP 3,10 19, KūP 1,7 3-5, MBh 6,4 14, VāP 6 38-40, ViP 1,5 7, 3,17 29

975 BHATTACHARYA, KAMALESVAR Hari Kambujendra [Engl] In. AA 27,1-2, 1965, pp 72-78, 1 pl

In an earlier publication (Les religions brahmaniques) the author interpreted the eight armed Visnu statue from Phnom Da (Cambodia), identified as Hari Kambujendra and holding the attributes of the *lokapalas* in its hands, as a cosmic deity This interpretation can be extended the term Kambujendra shows that Visnu »was believed to be the ›Lord of the Kambujas‹ or, what amounts to the same thing, that the king of the Kambujas was identified with Visnu« Literary and epigraphic evidence from India and Cambodia is quoted to document the idea of divine kingship as well as the identification of the king with the eight *lokapalas*, thus comprising the whole cosmos. The Phnom Da image which predates the official installation of the Devarāja (802 A.D) by about three centuries shows, therefore, that the idea of divine kingship had existed in pre-Angkorian Cambodia for a long time »before the need was felt - for reasons political and social - to erect it into a system in the form of the Devarāja« (SD)

[quoted passages] BhāgP 4,13 23, LiP (VePr) 1 35 5-6, VāP 57 72, VDhottP (VePr) 2,2 9, 3,47 8

976 [BHATTACHARYA, KAMALESVAR] BHATTACHARYA, KAMALESWAR Notes d iconographie khmère [Fr] In ArAs 3, 1956, pp 183-194

977 BHATTACHARYA, KAMALESVAR Notes d'iconographie khmere [Fr] In ArAs 5,3, 1958, pp 217-220, 3 fig

The author deals with the motif of Laksmī being bathed by elephants, and points out the Southeast Asian adaptation of this motif in comparison with Indian iconography (KG)

[quoted passages] VDhottP 3,82 7, 3,85 18

978 BHATTACHARYA, KAMALESVAR Notes d iconographie khmere XI Les navagraha et les »neuf divinites« [Fr] In ArAs 10,1, 1964, pp 91-94, 1 fig

A piece of sculpture from Sambor Prei Kuk (7th cent A D) does not represent, as suggested by Malleret, the group of Nine Divinities which is frequently found in Cambodian art. It represents rather the *navagrahas*, as their hand postures correspond with descriptions of the AgP *Navagraha* images had so far not been discovered in ancient Cambodia, and the sculpture predates the known Indian representations of the complete series The linear arrangement of the *navagrahas* points to Northern Indian influence. As to the Nine Divinities, the author believes that they represent a fusion of *navagrahas* and *dikpalakas* This argument is supported by evidence from Purānic and astrological literature (KG)

[quoted passages:] AgP 301.20; 301.29-30; LiP (VePr) 2,22.59; MtP (ASS) 93.11-12; VDhottP 1,86.10.

979 BHATTACHARYA, KAMALESVAR: Notes d'iconographie khmère XII: Les images de Lakṣmī à Prasat Kravan [Fr.]. In: ArAs 11,2, 1964, pp. 45-52, 1 fig.

The author identifies a bas-relief in the interior of the northern sanctuary of Prasat Kravan (921 A.D.) as representing the fusion of Viṣṇu's and Śiva's *śaktis* (Lakṣmī and Devī). His conclusion rests on the iconographic evidence, and further on Indian texts pertinent to the fusion of Viṣṇu and Śiva and, in consequence, of their respective *śaktis*. (KG)

[quoted passages:] AgP 49.25; BhāgP 10,2.11-12; BVP (VePr) 2,2.66-78; HV 184; KūP 2,5,16-19; PdP (ASS) 6,260.41-42, ŚiP (B 1906) 2/1,6.20-21; VDhottP 3,55.4; ViP 5,1-3; VarP (BibInd) 90.26-29

980 BHATTACHARYA, K[AMALESVAR]: Le védisme de certains textes hindouistes [Fr.]. In: JA 255, 1967-1968, pp. 199-222.

981 BHATTACHARYA, LAKSMIJIVANA: On the significance of the name ›brahmaveda‹ as applied to the Atharvaveda [Engl.]. In: Our Heritage 5,2, July-December 1957, pp. 205-219.

In trying to establish that *brahmaveda* was a name specifically for the AV, passages from Purāṇas and Epics are quoted Part 2 of the essay discusses the meanings of *brahman* in the AV. (PS)

[quoted passages:] MBh (C) 1,100.4001; 1,174-176, 7,23 988, MBh (VaVā) 1,156 5, 1,161.14, 1,165.2, 7,22.39; Rm 1,15.2; 1,56; 1,65.23, VāP 65 23

982 BHATTACHARYA, NITYADHAN: Janamejaya Parīkṣits [sic] [Engl.]. In: IHQ 9, 1933, pp. 804-809.

Distinguishes three Janamejayas in the Paurava line of kings: Janamejaya I, son and successor of Puru, Janamejaya II, son of Parīkṣit I and grandson of Kuru; Janamejaya III, son of Parīkṣit II and grandson of Abhimanyu Gives a table of their contemporaries. (vSt)

983 BHATTACHARYA, NITYADHAN: The two Parīkṣits [Engl.] In: IHQ 8,3-4, 1932, pp. 794-797.

Distinguishes a Parīkṣit I, mentioned in book 20 of the AV and in the dynastic lists of the Purāṇas, from the well-known Parīkṣit (II), son of Abhimanyu. (vSt)

984• BHATTACHARYA, RAM SADAN: The teachings of the Bhagavadgītā [Engl.]. Midnapur 1901.

985 [BHATTACHARYA, RAM SHANKAR:] BHAṬṬĀCĀRYA, RĀMAŚAṄKARA: Agnipurāṇa-viṣayānukramaṇī: purāṇasamīkṣātmikayā bhūmikayā saṃvalitā / Subject index to the Agnipurana (with important proper names): with an elaborate introduction [Skt.]. Vārāṇasī: Bhāratīya Vidyā Prakāśana, 1966. – 96, 118, 7 pp.

The editor s Skt *introduction gives a monograph like survey of the AgP* date (ca 800), place, relation of NāP and AgP (with concordances), *topics (esp in relation to puranapancalaksana*), Veda and *vedavidyas* and AgP, AgP and *smrti* literature and *dharmasastra* in general, relation of AgP to other Purānas and Epics and mutual references to each other, AgP and Tantrism, AgP and philosophy, physical sciences, geography, miscellanea (including remarks on metres, important technical terms, *avataras as mentioned in AgP, etc, pp) - The visayānukramani itself consists of an* index of important words and technical terms with references and short definitions as to their respective contexts - Curiously enough, no clear indication is given as concerns the text edition the references apply to (F)

986 BHATTACHARYA, RAM SHANKAR Atharvavedopaveda-visayakasya bhāgavatapurānamatasya hetuh [Skt] In Purāna 27,2, July 1985, *samskrta khandah*, p 5

Sanskrit summary of the author s »Reason for the Bhāgavata view about the Upaveda of the Atharvaveda« (same volume, pp 376-380) For commentary see separate entry (F)

987* [BHATTACHARYA, RAM SHANKAR] Bhārata ki bhāvanātmaka ekata mem puranasahitya kā sahayoga [Hi] In Visvajyoti, March 1964

[»The contribution of Purānic literature to the emotional unity of India«] (PS)

988 BHATTACHARYA, RAM SHANKAR A brief outline of the plan of the Purānic concordance [Engl] In Purana 1,1, July 1959, pp 39-41

989 BHATTACHARYA, RAM SHANKAR Buddha as depicted in the Purānas [Engl] In Purāna 24,2, July 1982, pp 384-404

»A careful study of the statements about Buddha reveals that all of them are not referring to one and the same person « After a short examination of the word *buddha* the author deals with mentions of Buddha in the Purānas, the place where Buddha s name occurs in the list of incarnations, Buddha described as a *yogin* or a *samnyasin*, *the name of the parents wife and son of Buddha, the body of Buddha*, the language used by Buddha, activities of Buddha, the places associated with Buddha, time of Buddha, worship, Śākya in connection with Buddha Stresses the following points »1 Leaving only a few, almost all the Purānas refer to Buddha 2 Non mention is found in the older Purānas (like the *MkP*) as well as in the *later Purānas (like the VmP), 3 If Buddha is not mentioned in the list of the ten incarnations then Krsna, or some other incarnation is mentioned in order to* complete the number 4 Those Purānas that do not refer to Buddha sometimes mention the Bauddhas though disdainfully 5 While Buddha is invariably followed by Kalki in the *list of the ten incarnations of Visnu, he is preceded by* Balarāma or by Krsna or by Vyāsa in different Purānas 6 Some Purānas do not invariably mention Buddha in all of its passages that enumerate or deal with the incarnations of Visnu« - Presents extensive reference material (F)

[quoted passages] AgP 16 1-3, BdP 2,31 59-60, BhāgP 1,3 24, 2,7 37, 10,40 22, BhvP 1,6 39, 3/1,6 36, 4,12 27, BrNāP 2 39 BrDhP 2,11 72, GaP 1,1 32, KalkiP 2 3 29, MBh 3,157 45, 12 285.32, 12,348 41-42, 13 142.33, MtP 271 13, NāP 1,2 24, NarSP 22 15, 36 9, PdP SrstiKh 73 93, PdP 5,55 16, 6,117 30, 6 263 69-70, Rm 2 109 33, ŚiP 2/4 9 25, 2/5,16 11, SkP (GMS) 2/9,18 41, 1/2,40 248-259, 5/3,151 22, SauP 4 24, VāP 11 9, 111 27, ViP 4 22 3

990 BHATTACHARYA, RAM SHANKAR: Causes of duḥkha [Engl.]. In: Charudeva Shastri felicitation volume ... 1974. - pp. 348-353.

Survey of the »apparently innumerable« causes of pain as mentioned in Hindu and Buddhist literature, referring to interesting passages. (F)

[quoted passages] MBh 12,330.12-13; 14,17.18; PdP 2,78.29; ViP 6,5.9; 6,5.55.

991 BHATTACHARYA, RAM SHANKAR: A comparative study of a passage on vāgdoṣas occurring in the Mahābhārata and the Skandapurāṇa [Engl.]. In: Purāṇa 25,1, January 1983, pp. 129-146.

Meticulous textual restoration of the MBh passage cr.ed. 12,308.77-78 and 87-90 in the light of the similar passage SkP Kumārikākhaṇḍa 45.61-62 and 69-72. The SkP text lists 18 *vāgdoṣas* (language faults), the MBh text seems to have turned these *doṣas* into *guṇas* by giving the terms in their negative form. This suggestion allows some readings of the cr.ed to be corrected. (F)

[quoted passages] MBh (cr ed.) 12,308.77-78, 12,308.87-90, SkP 1/2,45.61-62, 1/2,45.69-72

992 BHATTACHARYA, RAM SHANKAR: Darśanagrantheṣv anupalabhyamānaḥ purāṇokto viṣayatantro gandhavibhāgaḥ [Skt.] In: Purāṇa 25,2, July 1983, *saṃskṛta-khaṇḍaḥ*, pp. 9-10.

Sanskrit summary of the author's investigation of »A Purāṇic objective division of smell (gandha) not found in the works on philosophy« (same volume, pp. 246-253). For commentary see separate entry (F)

993 BHATTACHARYA, RAM SHANKAR: An enigmatic description of kathā in the Skandapurāṇa [Engl.] In: Purāṇa 28,2, July 1986, pp. 197-207.

Close discussion of SkP Prabhāsakhaṇḍa Prabhāsakṣetramāhātmya 1 16-20 (VaVā ed.) »On the nature of *kathā*... we have come to the conclusion that *kathā* in the aforesaid Puranic verses must be said in the sense of *nāṭya* « (F)

[quoted passages.] SkP (VaVā) 7/1,1.16-20

994 BHATTACHARYA, RAM SHANKAR: A few Purāṇic passages and views wrongly understood by modern scholars [Engl.]. In: Purāṇa 26,1, January 1984, pp. 40-62.

Discusses 26 examples of wrong translations, or correct translations of printing mistakes, or misunderstandings, etc., of Purāṇic passages. »These examples ... show that a sound knowledge of Sanskrit as well as of Purāṇic tradition is essential for carrying fruitful research in the Purāṇas ...« (F)

[quoted passages] BdP 3,68.13; BhvP 4,128.11; BrP 13.57, DBhāgP 2,6.7; KūP 1,12 196; MBh 1,84 21-22; 1,85.34; 1,111.23; 14,51.51; MkP (SarPr) 10.31; 21.85-86; 84.8, SkP 2/2,17.50-51; VāP (ASS) 8.101-102; VāP 70 41-42; 93 14; VDhottP 2,5.3-4; ViP 1,2.25; 1,2.30; 2,3.52.

995 BHATTACHARYA, RAM SHANKAR: Is Kapila, the founder of the Sāṃkhya system, identical with the destroyer of the sons of the king Sagara? [Engl.]. In: Purāṇa 24,1, January 1982, pp. 190-207.

Examines the relevant Purānic passages and concludes »that 1 no Purānic work (except the two Bhāgavatas) says that the destroyer Kapila was the founder of Sāmkhya and that 2. the ancient Indian tradition never seems to have ascribed those activities and characteristics to the destroyer Kapila that exclusively or especially belong to the philosopher Kapila.« (F)

[quoted passages] AgP 273 28-29, BdP 2 53 25-35, 2,63 144-146, BrDhP 2,18 28-29, 2 22 41, BrP 8 52-56, HV 1,14 24-25, LiP 1,66.18, MBh 3,47 18-19, 3,107 28-33, 5,109 17-18, 13,153 9, MtP 12 42-34, NāP 1,18 95-109, NarSP 26 7, PdP 5,8 147, 6,21 37-39, Rm 1,40 24-30, ŚiP 5,38 51-53, VāP 88 147-148, VDhottP 1,18 14-16, ViP 4,4 11, 4,4 23

996 BHATTACHARYA, RAM SHANKAR Is Śankara's assertion of the Purānic view about Naraka valid? [Engl] In Purāna 26,2, July 1984, pp 196-202

Śankara's reference to the pauranikas' views about hell(s) is apparently based on VāP 101 176-179 and BdP 3,2 179-182 (F)

[quoted passages] AgP 120 5, 371 13-14, 371 19, BdP 3,2 146-150, 3,2 179-182, BhāgP 5,26 7, 5,26 37, BhvP 2/1,3 22, BrP 214 14-17, 215 137, BVP 2,29, DBhāgP 8,21 21, 8,21 27-28, GaP 1,57 4-7, KūP 1,43 24, LiP 1,53 44-46, PdP 6 116 2-24, 6 227 66-72, ŚiP 5 8 17-25 SkP 1/2,39 10-14, 2/1,12 3-7, 2/4 29 22-29, 3/1 30 3-8, 4 28 75-77, 5/1,29, 5/3,159 101, 6 26 18-21, 6,226 19, VāP 101,176-179, 101 146-149, ViP 1 6 41, 2 6 2-5, 3 6 20-24, VmP 11 50-58, VarP 198 1-2

997 [BHATTACHARYA, RAM SHANKAR] BHATTACĀRYA, RAMASAMKARA Itihāsa-purāna kā anusilana itihasa purānokta visista tathya aura samasyāom kā vivecana [Hi] Vārānasi Indolajikala Buka Hāusa, 1963 - 10, 312, 2 pp

A collection of 38 essays on different topics and details of Purāna research Editing of *Purānas, personal names, geographical words, description of MBh in Purānas,* »Kautalya« vs »Kautilya«, origin of the saying *yato dharmas tato jayah*, Virasoma as authority of the medical treatment of elephants, elaboration of the Vedic *vagdhenu*, traits of an *acarya* [teacher], holy places, account of geographical topics, Vedic words, *various arts in the SkP, ascetic practices, description of forests, notions* connected with trees, Kapila in BhāgP, Bhrgu in BhG, Vālmiki in BhG, Ekalavya and Krsna, traditions of name giving, the usefulness of Purānas in the area of creating new words, on garlands, descriptions of the beauty of eyes, attributes of a healthy body, *on speech and speeches*, non violence (*ahimsā*), the relation *of heart* and mind, moon in HV, mention of Himālaya, villages, rivers and the confluence of rivers, characterization of mountains, correction of two errors of Pargiter, *parinuta* in *BhāgP, references to the Vedas in SkP, friendliness (maitri)* The appendices include a list of *tirthas* described in Purānas, a list of references to Manu as authority on *dharma* in Purānas, examples of verbal similarities between Purānic passages and verses from *kāvya* literature, reference to Buddha in Epics and *Purānas, lists of trees and flowers in Purānas.* The book concludes with an index of »main words« (p 289-312) Frequent and exact references to texts throughout. (PS)

[quoted passages not included].

998 [BHATTACHARYA, RAM SHANKAR] BHATTACARYA, RĀMASAMKARA Kūrmapu-rāna-visayasūci [Skt] In Purāna 3,2, July 1961, pp 333-396

Subject concordance of the KūP Skt. only (F)

[quoted passages not included].

999 BHATTACHARYA, RAM SHANKAR: Mahābhārata-skandapurāṇagatayor vagdoṣaparaka-prakaraṇayoḥ tulanāpradhānam adhyayanam [Skt.]. In: Purāṇa 25,1, January 1983, *saṃskṛta-khaṇḍaḥ*, pp. 16–17.

Sanskrit summary of the author's »A comparative study of a passage on vāgdoṣas occurring in the Mahābhārata and the Skandapurāṇa« (same volume, pp. 129–146). For commentary see separate entry. (F)

1000 BHATTACHARYA, RAM SHANKAR: Narakaviṣaye śaṅkarācāryeṇa kṛtaḥ paurāṇikamatollekhaḥ kiṃ samīcīnam? [Skt.]. In: Purāṇa 26,2, July 1984, *saṃskṛta-khaṇḍaḥ*, p. 4.

Sanskrit summary of the author's »Is Śankara's assertion of the Purāṇic view about Naraka valid?« (same volume, pp. 196–202). For commentary see separate entry. (F)

1001 BHATTACHARYA, RAM SHANKAR: A note on yatrakāmāvasāyitva – the eighth siddhi of the aṇimādi group [Engl.]. In: JGJKSV 31, 1975, pp. 79–85.

On the meaning of the name of this supranormal power (vSt)

[quoted passages:] MkP 49.30, BVP 1,6.18, LiP 1,88.22–23

1002 BHATTACHARYA, RAM SHANKAR: Prakṛtilaya in the Purāṇas [Engl.]. In: Purāṇa 26,1, January 1984, pp. 33–39.

»While commenting on the 13th *mantra* of the Īśāvāsya-upaniṣad Śaṅkarācārya remarks: *yad uktam andhaṃ tamaḥ praviśanti iti* (12th *mantra*) *prakṛtilaya iti ca paurāṇikair ucyate* .. From Śaṅkara's remarks it appears that the Purāṇas (in which the Mahābhārata is also included) contain elaborate descriptions of *prakṛtilaya* and these descriptions were considered by him highly authoritative .. Though the extant Purāṇas do not seem to contain much material on the state of *prakṛtilaya*, yet Śaṅkara's referring to the Purāṇas indicates that the older forms of the Purāṇas did contain much more material than is found in the extant ones It is quite likely that a large number of Purāṇic passages on this state occurring in the older forms of the extant Purāṇas were left in later times by the authors of the extant Purāṇas, as these authors, whose chief purpose was to preach sectarian religions in various ways, felt no interest in the tasteless theme of *prakṛtilaya*« (F)

[quoted passages:] AgP 379.1–2, BdP 1,30.44–45, 3,2.83; 3,3.37–38; BhvP 1,62.13; KūP (cr.ed.) [1],48.44, MBh 12,217.21, 13,16.60–65; ŚiP 1,18.2–4; 1,18.2–4; VaP 101.85, 102.32–33; 102.59–60, 102.93–94, ViP 1,22.50.

1003* [BHATTACHARYA, RAM SHANKAR:] BHAṬṬĀCĀRYA, RĀMAŚAṄKARA: Purāṇastha vaidika sāmagrī kā anuśīlana [Hi.]. Prayāga: Hindī Sāhitya Sammelana, 1965.

1004 [BHATTACHARYA, RAM SHANKAR.] BHAṬṬĀCĀRYA, RĀMAŚAṂKARA: Purāṇagata vedaviṣayaka sāmagrī kā samīkṣātmaka adhyayana [Hi.]. Prayāga: Hindī Sāhitya Sammelana, *śaka* 1887, A.D. 1965. – 14, 5, 476, 3 pp.

»A critical study of materials concerning the Vedas in Purāṇas.« (PS)

[quoted passages not included].

1005 BHATTACHARYA, RAM SHANKAR: Purāṇaprayukta-daitya-dānavaśabdaprayogasāṃkaryasya hetuḥ [Skt.]. In: Purāṇa 28,1, January 1986, *saṃskṛta-khaṇḍaḥ*, pp. 8–9.

Sanskrit summary of the author's »Reason for the irregular use of the words daitya and dānava in the Purānas« (same volume, pp 79-82) For commentary see separate entry (F)

1006 BHATTACHARYA, RAM SHANKAR Purānaprayuktasabdārthavisaye paurānikamatavisaye ca ādhunikānām vidusām kecana pramādāh [Skt] In Purāna 26,1, January 1984, *samskrta khandah*, pp 20-23

Detailed Skt summary of the author's »A few Purānic passages and views wrongly understood by modern scholars« (same volume, pp 40-62) For commentary see separate entry (F)

1007 BHATTACHARYA, RAM SHANKAR Purānavarnitah prakrtilayah [Skt] In Purāna 26,1, January 1984, *samskrta khandah*, pp 19-20

Sanskrit summary of the author's study of »Prakrtilaya in the Purānas« (same volume, pp 19-20) For commentary see separate entry (F)

1008 BHATTACHARYA, RAM SHANKAR Purānavarnito buddhah [Skt] In Purāna 24,2, July 1982, *samskrta khandah*, p 29

Skt abstract of the author's contribution »Buddha as depicted in the Purānas« in the same issue For commentary see separate entry (F)

1009 [BHATTACHARYA, RAM SHANKAR] BHATTĀCARYA, RAMASAMKARA Purana visayasūci (Purānic concordance) [Skt] In Purāna 3,1, January 1961, pp 141-182

Subject concordance of the VmP (VePr) Skt only (F)

[quoted passages not included]

1010 BHATTACHARYA, RAM SHANKAR / BHATTACARYA, RAMASAMKARA Puranavisayasūci Purana concordance [Skt] In Purāna 1,2, February 1960, p 146-150

Concordance of Purānic accounts on *sarga* and *pratisarga* (F)

[quoted passages not included]

1011 BHATTACHARYA, RAM SHANKAR A Puranic objective division of smell (gandha) not found in the works on philosophy [Engl] In Purāna 25,2, July 1983, pp 246-253

Analysis of MBh (cr ed) 12 177 27-28 and NāP [1] 42 82-83 (F)

[quoted passages] MBh (cr ed) 12 177 27-28, NāP 1 42 82-83

1012 BHATTACHARYA RAM SHANKAR Reason for the Bhāgavata view about the Upaveda of the Atharvaveda [Engl] In Purāna 27 2, July 1985, pp 376-380

BhāgP 3 4 37-38 mentions *sthapatyaveda* (instead of *arthasastra* as is usual in tradition) as *upaveda* of the AV perhaps due to the important role of *sthāpatya* (architecture) in Tāntric-Āgamic literature and Krsna's association with *vastuśastra* (MtP 252 2-4, and construction of Dvārakā in MBh) - AV is not connected with *ayurveda* in BhāgP because sāstric tradition asserts that *āyurveda* is an *upanga* of the AV, not an *upaveda* (F)

[quoted passages] BhāgP 3 4 37-38 DevīP 107 25-26 107 45-46, MBh 2,14 51, MtP 252.2-4, SkP 6,174 50, VāP 8 171, 60 20, ViP 3 4 14

1013 BHATTACHARYA, RAM SHANKAR: Reason for the irregular use of the words daitya and dānava in the Purāṇas [Engl.]. In: Purāṇa 28,1, January 1986, pp. 79-82.

»It is interesting to note that in the Purāṇas a *daitya* is sometimes said to be a *dānava* and vice versa.« Discusses the passage VāP 68.14/BḍP 2,6.14 which defines both *daityas* and *dānavas* as *asuras*. »... it follows that a *daitya* or a *dānava* was sometimes designated as an *asura*. Now, if a being is known to be an *asura* to a person, it becomes impossible for him to decide whether the being is a *daitya* or a *dānava*. Thus there would arise in later times a confusion regarding the proper race of a being who was once described as an *asura* « (F)

[quoted passages] BḍP 2,5.1-2; 2,6 14; 2,7.465-469, BrP 3.1; KūP 1,15.1; MtP 3.1; PdP 5,6.1; ŚiP (b) 5,31.1, VāP 67.48; 68.14, 69.92-96, ViP 1,15.85; VmP 7.22

1014* [BHATTACHARYA, RAM SHANKAR]: Skandapurāṇa meṃ varṇita śāstra aura saṃpradāya [Hi.]. In: Viśvajyoti, March 1958.

[»The branches of knowledge and ›schools‹ described in the SkP«] (PS)

1015 BHATTACHARYA, RAM SHANKAR: Skandapurāṇagatakathāyāḥ prahelikāmayaṃ vivaraṇam [Skt.]. In: Purāṇa 28,2, July 1986, *saṃskṛta-khaṇḍaḥ* pp. 11-12.

Sanskrit summary of the author's »An enigmatic description of kathā in the Skandapurāṇa« (same volume, pp 197-207) For commentary see separate entry (F)

1016 BHATTACHARYA, RAM SHANKAR / BHAṬṬĀCĀRYA, RĀMAŚAṂKARA: Stotrasūcī [Skt.]. In: Purāṇa 1,2, February 1960, pp. 151-155.

Concordance of hymns in the PdP Mentions speaker and addressee of the hymns. (F)

[quoted passages not included].

1017 BHATTACHARYA, RAM SHANKAR / BHAṬṬĀCĀRYA, RĀMAŚAṂKARA: Viṣṇu-stotra-sūcī: viṣṇustotrāṇi viṣṇvavatāra-stotrāṇi ca [Skt.]. In: Purāṇa 2,1-2, July 1960, pp. 84-93.

List of the hymns dedicated to Viṣṇu or his incarnations, as found in the BrP, ViP, NāP, MkP, LiP, GaP, VmP, KūP, VarP, BVP, PdP, BḍP, SkP, MtP, AgP, BhvP, BhāgP Gives particulars on the editions cited (F)

[quoted passages not included]

1018 BHATTACHARYA, S.: A study of the cult of devotion [Engl.]. In: ALB 25, 1961, pp. 587-602.

On the philosophical interpretation of *bhakti* from the Bhaktisūtras of Śāṇḍilya and Nārada to Jīva Goswāmī. Refers also to BhāgP, ViP, BhG (vSt)

1019 BHATTACHARYA, S. K.: Iconography of Krishna [Engl.] In: Roopa-Lekha 30, 1959, pp. 12-26, 5 plates.

1020 BHATTACHARYA, SIDDHESVARA: A critique of »The Bhāgavata-Purāṇa« [Engl.] In: JBiharRS 36,1-2, 1950, pp. 9-50.

A critical review of S N Dasgupta s »A history of Indian philosophy«, vol 4, which claims to deal (among others) with the philosophy of the BhāgP, but does so inadequately acc to B The author, therefore, adds information to the following topics *dharma*, Brahman, *paramatman*, Bhagavat and Paramesvara, *concept of* potency (*maya*), Kapila's philosophy and the BhāgP, *vyuhavada*, cosmic evolution, eschatology (vSt)

1021 [BHATTACHARYA, SIDDHESVARA] BHATTĀCARYA, SIDDHESVARA The philosophy *of the Śrimad-Bhāgavata Vol 1-2 [Engl] Santiniketan* Visva-Bharati, 1960-1962 - Vol 1 Metaphysics, 1960 - 17, 389 pp - Vol 2 Religion, 1962 - 16, 294 pp - (Visva-Bharati Research Publications)

Systematic presentation of the philosophical ideas and implications of the BhāgP, from a yet highly sophisticated *bhakta* point of view The discrimination between »metaphysics« and »religion« as expressed in the subtitles of the two volumes corresponds to the discrimination between »theoretical« and »practical« philosophy Accordingly, the first volume studies the structure of being (or reality) as taught by the metaphysics of the BhāgP, whilst volume two discusses the paths that lead to the realization of that truth - i e the path of knowledge and the path of devotion One could define the cosmological ideas of the BhāgP as summed up by the author as a kind of *advaita* ontology Corresponding to this concept, in the second part the author seeks to present the BhāgP s philosophy as the final resolution of the pure intellectualism of the (as it were) *advaita* Upanisads and the pure emotionalism of the Tamil Bhākta saints »The Bhāgavata has knit the *purusakaivalya* of the *samkhya yoga*, the *brahmakaivalya* of the Upanisads, the *paramatmakaivalya* of earlier Vaisnavism into a grand hierarchy with *bhagavata kaivalya* as its crest. They are taken as inevitable stages through which the *bhagavatadharma* grows In this, the disconnected *kaivalyas* have undergone complete orientation The individual is stripped of his ego not to be left to his spiritual isolation (*purusakaivalya*), but it is taken to be a preparation to enter the depth of the world With the attainment of *brahmakaivalya* he grows into a rare gentle spirit with infinitely heightened sensibility to feel for the world He satisfies his love for God by loving the world« - Both volumes contain extensive general indices, and the second volume additionally a select bibliography, a glossary of Skt technical terms, and an »index of [Skt] passages quoted« (about 2500 in number) which is arranged alphabetically according to the first words of each quotation and gives the references to the original texts (from almost all relevant Skt literature, Upanisads, *sutra* literature, Veda, Āranyakas and Brāhmanas, etc., but excluding the scholastic *bhāsya* literature) and to their discussion in the present work. (F)

1022 [BHATTACHARYA, SIVAPRASAD] BHATTACHARYYA, SIVAPRASAD The Bhusundopākhyāna and its esoteric drift [Engl] In Kavirāja abhinandana-grantha 1967 - pp 79-89

The crow Bhusunda is »known for long as the longlived and farsighted (*dīrgha darśin*) realist«, the »Bhuśundopākhyāna is one of the many important episodes in the Yogavāsistha Rāmāyana which have their bearing on its main theme, viz. that of securing immunity from the dangers of unregulated worldly life« - Includes references to Epic/Purānic passages concerning animals - esp birds - »that are endowed with knowledge, including the insight of yogic intuition« (F)

[quoted passages] BhāgP 9,7 64-74, 9,14 7-14, MkP 4 1-2, Rm 3,14 6, 3,14 7-33, 4,56 2, 4,58 3, 4,58 22-28, 4,59 4-6, 4,59 29-30, ViP 1,5 9

1023 [BHATTACHARYA, SIVAPRASAD:] BHATTACHARYYA, SIVAPRASAD: The cardinal tenets of the Yoga-Vāsiṣṭha and their relation to the trika system of Kaśmira [Engl.]. In: ABORI 32, 1951, pp. 130–145.

The author opposes the view that the Yogavāsiṣṭha can be regarded as a work within the framework of Śaṅkara's monistic Vedānta philosophy, although fairly large portions show affinities with this system. It is attempted to show that, instead, »not a little of the philosophical content of the Yogavāsiṣṭha is coloured« with the Trika-system of Kashmir Śaivism. (SD)

[quoted passages:] YogavāsiṣṭhaRm 3,1.9–20; 3,1.22; 3,1.42; 3,1.47; 3,1.49; 5,8.7–18; 5,50.1; 6/1,38.1; 6/1,38.3, 6/1,38.11–14, 6/1,38.22–26, 6/1,114.4–6; 6/1,114.9; 6/1,114.15–16, 6/1,114.20; 6/1,114.28–29

1024 BHATTACHARYA, SIVA PRASAD: The emergence of an Ādhyātma-śāstra or the birth of the Yogavāsiṣṭha Rāmāyaṇa [Engl.]. In: IHQ 24,3, September 1948, p. 201–212.

Deals with the textual history and the date of the Yogavāsiṣṭha and the Yogavāsiṣṭhasāra, two ›*adhyātmaśāstra*‹ texts, the authorship of which is assigned to Abhinanda. (AK)

1025 [BHATTACHARYA, SIVAPRASAD:] BHATTACHARYYA, SIVAPRASAD: Indian hymnology [Engl.]. In: The cultural heritage of India. 2nd ed. Vol. 4. ... 1956. – pp. 464–478.

Part of the section on »Religion in practice«. Gives a survey of Indian (also Epic/Purāṇic) *stotra* literature. (AK)

1026 [BHATTACHARYA, SIVAPRASAD:] BHATTACHARYYA, SIVAPRASAD: Jottings on Sanskrit metrics [Engl.]. In: Our Heritage 7,2, July-December 1959, pp. 1–35; and 9,1, January-June 1961, pp. 35–63 [separate pagination].

A (not very systematically presented) survey of Sanskrit metrics (concepts, topics, techniques of marking syllables, works and authors, historical development, etc.). To illustrate the transition from old Vedic to classical metrics (especially *anuṣṭubh*, *triṣṭubh*, and *jagatī*, with special regard to the caesura and irregularities) a list of sample quotations is presented which includes examples from Rm and MBh. AgP and VDhottP are mentioned among the works dealing with metrics. (PS)

[quoted passages:] AgP (ASS) 328–335; BhG 15.3, HV 2,72.45, MBh 1,3.132; 1,77.16; 5,33.105; 5,43.5, 12,168.17; 12,254.33; 12,261.19; 12,271.53, Rm 2,9.64; 2,12.103; 2,27.4, 4,30.85, 5,106.10, 6,41.6, 6,41.78; VDhottP 3,2.

1027 BHATTACHARYA, SIVAPRASAD: Manolaya: the Yogavāsiṣṭha way to ideal life [Engl.]. In: ALB 21, 1957, pp. 66–79.

1028 [BHATTACHARYA, SIVAPRASAD:] BHATTACHARYYA, SIVAPRASAD: The śabdālaṃkāra yamaka in the Rāmāyaṇa [Engl.]. In: JOI 1, 1951–1952, pp. 80–85 and 130–137.

On the Sundarakāṇḍa. (RS)

1029 BHATTACHARYA, SIVAPRASAD: The siddhas in the Yoga Vasistha Ramayana and a peep into their creed [Engl.]. In: IC [1951]: Mahendra Jayanti volume. Calcutta 1951. – pp. 91–112.

1030 BHATTACHARYA, SIVAPRASAD The Yogavāsistha conception of the essence of divine worship [Engl] In *ALB 19, 1955*, pp *52-74*

According to the author there exists an affiliation between the Trika system and Yogavāsistha The latter is pointing at two objectives *bhava rāga nivrtti* and *lokananda* which both are to be found in the BhāgP also In the *puja* for the householder there is an accent on *dhyana* and *anusmrti* and a warning to see the body as the best temple of god, who appears as impersonal (AM)

1031 BHATTACHARYA, SIVAPRASAD The Yogavāsistha Rāmāyana its probable date and place of inception [Engl] In PTAIOC 3, 1924, publ Madras 1925, pp 545-554

1032 BHATTACHARYA, S[URESH] M[OHAN] Peculiarities in the alamkāra section of the Agni Purana [Engl] In BDeccanCRI 20, 1960 Sushil Kumar De felicitation volume 1960 - pp 42-49

States that the *alamkara* section of AgP is an eclectic compilation which touches upon almost all the earlier schools of *alamkāra* Nevertheless *it betrays some* peculiarities which distinguish it from established systems of poetics The AgP is the *earliest work to consider the sentence as constituting poetry (thus advancing on the* track of the *riti* school of Dandin and Vāmana, its new position is accepted by Rājasekhara Viśvanātha and Kesavamiśra) *The AgP differs also from other* writers on poetics in its treatment of dramaturgy as part of poetics It differs in *respect to the treatment of rasa, riti, sabdalamkara, of gunas and dosas* The author points out in each case the indeptedness of the AgP to earlier sources as well as its *own innovations or digressions from established systems No direct quotations from* the text are given (vSt)

1033 BHATTACHARYA, TARAPADA Brahma cult and Jainism [Engl] *In* JBiharRS 42, March 1956, pp 82-90

1034 BHATTACHARYA, TARAPADA Brahmā cult and Buddhism [Engl] In JBiharRS 42, March *1956*, pp *91-115*

1035 BHATTACHARYA, TARAPADA The cult of Brahmā [Engl] In JBiharRS 40, 1954, pp 365-394, and 41, March 1955, pp 13-58 and 403-451, and 42, *1956*

1036 BHATTACHARYA, TARAPADA The cult of Brahma [Engl] 2nd ed, revised and enlarged Varanasi The Chowkhamba Sanskrit Series Office, 1969 - 22, 318 pp, 3 pl (The Chowkhamba Sanskrit Studies 70) - 1st ed 1957

»Study of the ancient religious literature has led me to conclude that Brahmā was the earliest *creator god of India. He was perhaps a pre Vedic god His worship* was suppressed by the Vedic religion, but it survived in various parts of India, especially *in Eastern India, among the asuras of* the Veda, and even in the historic period among the low class people All religions and sects, however, had to acknowledge their debts to and accept the authority of god Brahmā Even the Vedas are said to have been creations of Brahmā. Jainism and Buddhism arose out of the cult of Brahmā. The cult again made some progress after the fall of the heyday of Buddhism It has been endeavoured to show that the Brahmā cult as known in the pre Vedic days included the worship of various gods of elements such as Water,

Earth, Fire, Wind, and Ether, which in the Vedas were deified and in the Sāṃkhya philosophy considered as some of the *tattvas* out of which creation arose.« The second chapter studies the literary evidence concerning the worship of Brahman. The remaining chapters discuss the influence of the Brahman cult on the different religions of India: chapter 1 fosters the theory that the various *rātra* cults arose from the worship of Brahman, chapter 3 traces the origin of Jainism in the cult of Brahman, and, finally, chapter 4 and 5 present the influence Brahman worship has exerted on Buddhism: Buddha was »originally a worshipper of Brahmā: hence Buddhism [is] highly influenced by *rātra* cults of Brahmā«; likewise, the origin of Buddhist art can be found in »Brahmā's symbols and associated sacred structures«. – The appendix contains six short studies: 1. Rm and *rātra* cults, 2. story of Brahmadatta and his brothers, 3. legends of Trita, 4. evolution of Jagannātha, 5. Āryan problem and Brahman cult, 6. Brahman and Varuṇa. – Besides Buddhist and Jaina literature, reference is made mainly to Vedic literature (including Brāhmaṇas and Upaniṣads) and Epics and Purāṇas. – Part of the work has been previously published in JBiharRS 40, 41, and 42 (1954–1956). (F)

[quoted passages not included]

1037 [BHATTACHARYA, TARAPADA:] BHATTACHARYYA, TARAPADA: Further notes on the Brahmā cult [Engl.]. In: JBiharRS 45,1–4, 1959: A. S. Altekar memorial volume ... 1959. – p. 411–420.

Actually an appendix to Bhattacharya's work »The cult of Brahmā« (1954 onwards, q.v.), containing some new evidence on miscellaneous topics. P 413 mentions an allusion to bloody sacrifice in MtP 143, p 417 states that according to some MBh and Jātaka evidence Garuḍa originally may have been associated with Brahman, the same page refers to the similarity of the chariots of Sūrya and Brahman (MtP 125); p 418 alludes to further MtP passages mentioning Prayāga and Benares as places of Brahman worship, and finally p 418 discusses a MBh passage (3,82) associating Puṣkara and Brahman. Besides Epics and Purāṇas, Buddhist and Jain sources are used (F)

[quoted passages:] MBh 3,82.26–27; MtP 104.5–6, 105.17; 125, 143, ViP 3,3.11

1038 BHATTACHARYA, TARAPADA: The Śuṅga dynasty [Engl.]. In: JBiharRS 35, 1949, pp. 47–60.

An attempt to correlate the kings' bearing the title »*mitra*« whose coins have been found in Northern India with the Śuṅga kings of Magadha (vSt)

1039 BHATTACHARYA, UMESH CHANDRA: The concept of svadharma in the Gītā* [Engl.]. In: CalcuttaR (3rd series) 47, 1933, pp. 187–195. – Formerly published in: PTAIOC 6, 1930, p. 15 [summary?].

1040* BHATTACHARYA, UMESH CHANDRA: Plato and the Bhagavadgītā [Engl.]. In: CalcuttaR (3rd series) 24, 1927, pp. 139–155.

1041 BHATTACHARYYA, A. K.: The theme of churning of the ocean in Indian and Khmer art [Engl.] In: ArAs 6,2, 1959, pp. 121–134, 10 fig.

The article begins with a general survey of the influence of Brahmanic (Purāṇic) Hinduism in Cambodia. The *samudramanthana* myth is interpreted as »symbolically representative of an ascendancy of Brahmanism«. The author deals with the

evolution of the theme since the 7th and 8th centuries, paying particular attention to the role of Śrī Devī (KG)

[quoted passages] *KūP (VePr) 1,34-40, MtP 249 13*

1042 Bhattacharyya, Asutosh *The cult of the goddess of smallpox in West* Bengal [Engl] In QJMS (N S) 43, 1952-1953, pp 55-69

On the goddess Śītalā and her cult in Bengal, the Śītalā myth and her relation to the goddesses Hārītī and Sasthī (vSt)

1043 [Bhattacharyya, Asutosh] Bhattacharya, Asutosh Oral tradition of the Rāmāyana in Bengal [Engl] In The Ramayana tradition in Asia *1980* - pp *593-616*

After brief remarks on the Sanskrit works on Rm themes composed in Bengal by Abhinanda and Sandhyākaranandin, the author describes the various methods of oral transmission of the Rm narration by *kathaks* marriage songs the *ramalila jhumur* (with its reappraisal of Rāvana) the narratives of the *patuas* (scroll painters), its performance by gayens as part of funeral rituals, various forms of folk drama (*ramayatra*, *srirampancali*, *chau* dance, puppetry and *kusane*), and oral versions (one popular among women and attributed to Candrāvatī and the other found among the Mundas) (JLB)

1044* Bhattacharyya, Asutosh The Rāmāyana in Indian Chhau dance [Engl] Calcutta Research Institute of Folk Culture, 1971

Published on the occasion of the 1st International Ramayana Festival Djakarta Indonesia, 1971 (JLB)

1045 Bhattacharyya, B The ten avatāras and their birthdates [Skt, Engl] In NIA extra series 1, *1939* A volume of Eastern and Indian studies presented to Professor F W Thomas 1939 - pp 31-33

Presents the Sanskrit text and English translation of some passages from the sixth *patala* of the Chinnamastākhanda of the Śaktisaṅgamatantra I which give the birthdates of all the ten *avataras* »It is true that in the Purānas some account of the births of the *avataras* has been given but I have not seen such detailed description of the time as given in the Śaktisaṅgamatantra « (AK)

1046 Bhattacharyya, H D The vicissitudes of the karma doctrine [Engl] In Malaviya commemoration volume 1932 - pp 491-526

Penetrating analysis from a philosophical point of view »The above sketch it is hoped will show that the doctrine of *karma* had neither a single beginning nor a single growth *All through its history, it has assumed diverse forms according to the* emphasis laid upon its different elements and today it is difficult to say which is the pure form and which debased Philosophy worship and sacrifice - *jnana bhakti* and *karma* - are inextricably woven into its texture and popular belief instead of trying to be logical has accepted without criticism all the factors together without bothering about their compatibility, just as it accepted the mixture of *sāmkhya* and *vedanta* in the Purānas « (F)

1047 [Bhattacharyya, Narendra Nath] Bhattacharya, Narendra Nath History of Indian cosmogonical ideas [Engl] New Delhi Munshiram Manoharlal, 1971 16, 138 pp

1048 [BHATTACHARYYA, NARENDRA NATH:] BHATTACHARYA, N. N.: History of the Śākta religion [Engl.]. New Delhi: Munshiram Manoharlal, 1974. - 13, 188 pp., bibliography, index.

A comprehensive study of the history and historical role of the Śākta religion. Shows that the role of Śāktism changed from time to time in accordance with the changing social demands. Reaches the conclusion that »throughout the ages the Female Principle stood for the oppressed peoples, symbolizing all the liberating potentialities in the class divided, patriarchal and authoritarian social set up of India, and this alone explains why attempts were made from different corners to blacken Śākta-Tāntric ideals.« (preface p. xi). Refers to BhG, BdP, BrP, BVP, BṛDhP, DBhāgP, DevīMā, DevīP, GaP, HV, KāP, KūP, MBh, MkP, PdP, Rm, ŚiP, SkP, VmP, VarP, VāP, ViP. (AP)

[quoted passages:] AdbhutaRm 25.29-31.

1049 BHATTACHARYYA, N[ARENDRA] N[ATH]: Indian mother goddess [Engl.]. Calcutta: Indian Studies Past and Present, 1971. - 2, 153 pp. - Formerly printed in: ISPP 11,4, July-September 1970, pp. 329-398, and 12,1, October-December 1970, pp. 65-124.

»The study of the Mother Goddess cult in itself is of no value unless it is used as a means to understand the enormously complicated problems of Indian social history. In this sense, the present work is a departure from the traditional line of Indological researches. The precise nature of the social institutions of the ancient Indians is a question which the internal evidence is in itself too fragmentary to solve. The internal evidence must therefore be studied in the light of what is known of the surviving tribal institutions in general. This is the reason behind my selection of study of the Mother Goddess cult« - The author principally aims at revealing the antagonism between an original »tribal set of values«, being of a strictly mother-right kind, and the Brahmanical religion, fostering »the patriarchal class society«. This antagonism is presented as the driving force behind the religious history of India: »Among the earlier peoples . the object of rituals was the increase of production, and in them sex had a major part to play in relation to the Mother Goddess cult. In tribal life, the ceremony of initiation was invariably an introduction to maturity and participation in the sex life. The class society was designed to exclude all these pre-class elements from its structure. . The values introduced by the new religions [i.e. Brahmanism] remained for a long time the driving forces of society, but eventually it was the female principle that triumphed. The agricultural peoples did indeed pay lip-service to the religions preached to them, but they continued to worship their local goddesses. The new religions were accepted because they were part of a higher culture. But they were accepted in form only. The readiness to receive converts from all sections of peoples contributed to the spread of the new religions which, in course of time, rolled up new recruits by absorbing a seemingly endless number of local cults and deities, especially those connected with Tantricism and Mother Goddess. But, by doing so, as is natural to expect, they deviated from the original principles for which they stood«. - Anthropological approaches (Frazer, Malinowski, Bachofen and Briffault, etc.) are extensively referred to. (F)

[quoted passages:] BhāgP 4,14.44; 10,2.29; BVP 2,43; DBhāgP 3,4.6-10; 3,24.5-6; 7,28; 7,28.21-30; 7,28.46-47; 7,30; 9,26; 9,48; DevīP 37.3-9; 38; 83.62-63; HV

2,3 6-8, 2,3 14, 2,22 55-57, 2,120 35, KāP 63 51-52, KūP 1,12, MBh 1,8 16, 2,17-18, 3,141, 3,223-228, 3,227, 4,6, 8,44 31-46, 12,59 94-97, MkP 57 47, MkP DevīMā 11 41-54, MtP 13, 13 32, 13 39, 13 43, PdP 2,27 42-43, Rm 1,66 13-14, 1,72 73, 2,1 34, 4,43 20, 7,32 52, 7,72 42, 7,110 14-16, SkP 1/2,39, 5/3,98, 3/4,81, ViP 1,13, 5,2 84, VmP 54 23-28, 56 67-70, VarP 28 34

1050* BHATTACHARYYA, S The approximate date of the Harivaṃśa [Engl] In JASCalcutta (3rd series) 22, 1956, p 155ff

1051 BHATTACHARYYA, SUDHISANKAR Imagery in the Mahābhārata influence on later Sanskrit literature [Engl] Calcutta Sanskrit Pustak Bhandar, 1971 - 12, 174 pp

The author's term »image« roughly coincides with the classical term dhvani »As a matter of fact, Ānandavardhana, the great exponent of the doctrine of *dhvani* regards the Epic as an outward manifestation of the Quietistic in the same manner as *its counter-part the Rm, which is the revelation of the Tragic The present* monograph starts from evolution of the concept of poetry, and presents the characteristic features of different poetical elements recognised in the speculations of *literary critics* The poetical image *is to be inserted in accordance with* certain norms, set forth carefully by the critical mind In order to evaluate the MBh as a document of literary art, it becomes incumbent on the connaisseur to make a comparative estimate of the images introduced in the two great Epics of Indian literature - the Rm and the MBh The comparison yields splendid results since it throws much light on the difference in approach between Vālmīki and Vyāsa [this comparison is given in the fourth chapter, pp 82-112] The analysis of the actual images introduced in the MBh reveals the indebtedness of the poets of posterity to Vyāsa, so far as the technique of painting the actions of outer world and the passions of human heart is concerned The thesis makes a modest attempt to analyse the representative poetical images of Vyāsa, as also to discuss the modifications of these in subsequent *literary compositions « Although the author is not unaware of the* fact that the MBh is also a work of multiple authorship, his sensitive analysis - from a purely literary point of view - clearly aims at showing its inner poetical coherency, *in accordance with the views of Ānandavardhana who regarded the MBh* »as one poetic production, having beginning, middle and end, in which there exists an indelible print of single mindedness, of a certain unity of drive and direction, of a continuum of spirit and purpose, which no anatomical dissection can easily dispense with « (F)

[quoted passages] MBh 1 21 6-8, 1 21 10, 1,21 14 1 21 17, 1,73 16-17, 1,74 73, 3,24 17-19, 3,24 26, 3 27 21, 3 27 23 3 27 27, 3 27 34, 3 27 35, 3 27 37, 3,38 14-15, 3 38 20-22, 3,73 18-20 3,104 22-23, 3 108 5-7, 3 108 10, 3,143 7, 3,143 9-12, 3,164 3, 3,164 7-8, 3,313 45-46, 3 313 77-78, 4 62 17-22, 5,146 14 5 146 20 21, 5 146 23, 6 96 59, 7,14 10-17, 7,24 8-17, 7 84 44, 7,184 46-48, 9,61 50-51, 9 61 53-54, 11,16 59-60, 11,17 21, 11 17 27, 11 23 33, 11,25 46-48, 17 1 3-4, MBh 1,1 150, 1,1 204, MBh 1,363, 1,2 368-369, 1,2 390, 1,2 392, Rm 2,34 3, 2 34 59, 2 41 18-19, 2 41 21, 2 48 34-37, 2,50 16-17, 2,50 23, 2 69 8-11, 2,107 17, 2 115 26-27, 4 28 7, 4,28 11-12, 4 28 15, 4 28 15-17, 4 28 20, 4 28 25-26, 4 28 25-26, 4,30 47, 4,30 55, 5,5 4, 5 5 7, 5,5 26 6 67 165, 6 67 181-182, 6,67 189

1052 [BHATTACHARYYA, TARAKESWAR] BHATTACHARYA, TARAKESWAR Date of the Bhārata war [Engl] In *JGJRI* 8,4, August 1951, pp 315-354

A reply to the rejoinder of Sengupta, Prabodh Chandra (KPG)

1053 BHATTACHARYYA, TARAKESWAR: The date of the Bhārata war (from astronomical data only) [Engl.]. In: JGJRI 8,1, November 1950, pp. 1–76.

1054 BHATTACHARYYA, VIMAN CHANDRA: On the import of a Paurāṇic verse [Engl.]. In: JGJRI 16,3–4, May-August 1959, pp. 423–432.

On ViP 3,3.11 (*eka āsīd yajurvedaḥ*). B. seeks to show that the Purāṇas give precedence to the *gṛhya*- over the *śrauta*-rituals and to the (original) AV over all extant Vedas, which are man-made (vSt)

1055 BHATTACHARYYA, VIMAN CHANDRA: Paurāṇic tradition, is it Vedic? [Engl.]. In: JGJRI 15,3–4, 1958, pp. 109–133.

Discusses the references to *yajña* and *mantra* recitation in the Purāṇas. Concludes »The success of Hinduism, therefore, is mainly due to the fact that the Purāṇas, the propagating authorities of Hinduism, built up on the foundations of Vedic heritage and traditions.« These traditions were highly respected by the Purāṇas. (AM)

1056 BHATTASALI, N[ALINI] K[ANTA]. English translation of the Bhagavadgita [Engl.]. In: IA 58, February 1929, p. 40

A brief note on »an English translation of the BhG by Prof Edgerton of Chicago« (with reference to a review by »the Editor«, in IA 57, April 1928). Deals with the translation of the word *puruṣa* in BhG 15 16–17. Against Prof Edgerton (»soul«) and Dr Barnett (»male«), the author suggests translating the term by the word »entity«. The translation of the two *ślokas* is given (AK)

[quoted passages] BhG 15 16–17

1057 BHATTASALI, N[ALINI] K[ANTA]. Location of Kṛṣṇa's capital Dvāravatī [Engl.]. In: IHQ 10, 1934, pp. 541–550.

Locates ancient Dvāravatī to the west of the Raivataka mountain in Kathiawar, and tends to identify it with Junāgad, the Girinagara of Mauryan times. (vSt)

1058• Bhaṭṭikāvyam: translation and notes [Engl.]. Leonardi, G. G. [ed., tr.]. Leiden: Brill, 1972. – 13, 122 pp. (Orientalia Rheno-Traiectina 16).

The notes give, among other things, detailed comparisons with the Rm. [source] Losch, Hans [Review]. (F)

[reviews] Losch, Hans In ZDMG 127, 1977, pp. 158–159.

1059• BHĀŪŚĀSTRĪ »VAJHE«: Kāśītihāsaḥ [Skt.]. Kāśī *saṃvat* 2011 [A.D. 1954].

1060 BHAVABHŪTI: Rāma's later history or Uttara-Rama-Charita: an ancient Hindu drama by Bhavabhūti critically edited in the original Sanskrit and Prakrit with an introduction and English translation and notes and variants [Skt., Pkt., Engl.]. Belvalkar, S[hripad] K[rishna] [ed., tr., introd.]. Cambridge: Harvard University Press, 1915. – Part 1: Introduction and translation. – 88, 102 pp. (Harvard Oriental Series 21).

Deals in the introduction with the biography and the works of Bhavabhūti and gives an excursus on the history of the Rāma story. States that the Rm version of Bhavabhūti is based on the version contained in Pātālakhaṇḍa of PdP. (AM)

1061* BHAVABHŪTI Uttararāmacarita with the commentary of Ghanaśyāma [Skt] Kane, P[andurang] V[aman] [ed], Ghanaśyāma [comm] 3rd ed Bombay Nirnaya Sāgara Press, 1929

With an introduction dealing with the relation of Uttararāmacarita and PdP [source] Chatterji, Asoke In Purāna 2,1-2, July 1960, p 54 (F)

1062 BHAVABHUTI The Uttararāmacharita (Text and translation) Edited with the commentary of Vīrarāghava, various readings, introduction, a literal English translation, exhaustive notes and appendices [Skt., Engl] Vīrarāghava (son of Narasimha) [comm], Kale, M R [ed, tr, comm, introd] 4th ed Bombay Gopal Narayan, 1934 - 44, 184, 80, 132 pp - Reprint 1982

The introduction deals with the date, biography and the works of Bhavabhūti Comparison with Kālidāsa The play shows the pervasive influence of Vālmīki s Rm Doubt cast on the opinion of Belvalkar that Bhavabhūti relied on the Rāma story in the PdP (AM)

1063* BHAVANANDA [Harivamsa] [Beng] Ray, Satish Chandra [ed] Dacca Dacca University, B S 1339 [A.D 1932]

Written in Beng. verses [source] *Hazra Upapurānas 1* (F)

1064 BHAVANI, SUDHINDRA *Is Arjuna a madhyamadhikarin?* [Engl] *In Studies in Indian history and culture* volume presented to Dr P B Desai 1971 - pp 412-415

Fosters Madhva s interpretation of Arjuna being »an incarnation of Indra« (F)

1065* BHAVE, S S How far is Śamkara right in holding that the Bhagavadgitā teaches jnāna as a means to release? [Engl] In JMSUBaroda 1, 1952, pp 73-92

1066 BHAVE, S S *Vikramorvasiyam act IV* [Engl] *In BhV 9, 1948 Shri K. M* Munshi diamond jubilee volume Part 1 1949 - pp 62-80

Compares the scene of Purūravas and Urvasī s long separation in the Himalayan forest as described by Kālidāsa with the lament scene in Rm (1 60 64) giving a sketch of the latter The author stresses the similarity of these two scenes, Kālidāsa s having the higher poetical and dramatic qualities (KPG)

[quoted passages] Rm 1,60-64

1067* BHAVE, VINOBA Gitā hridaya [Mar] Sane, P S Guruji [ed] Poona Sandhya Prak, 1943-1944

Sermons in Dhulia Jail 1932, later published as »Gitā pravacanam Wardha 1945, English »Talks on the Gita«, for a list of translations in Indian languages cf Callewaert/Hemraj p 348 [source] Callewaert/Hemraj (PS)

1068* BHAVE, VINOBA Steadfast wisdom [Engl] Ray, Lila [tr] Varanasi *1966*

English translation of »Sthitaprajnadarsana« [source] *Callewaert/Hemraj* (PS)

1069* BHAVE, VINOBA Sthitaprajnadarsana [Mar] Wardha Grāma Seva Mandala, 1946

1070* BHAVE, VINOBA: Talks on the Gita [Engl.]. New York: Macmillan, 1960. – 268 pp. – 1st ed.: London: George Allen & Unwin, 1956. – 268 pp.
First English translation to be published outside India of the 18 talks on the BhG which Bhave delivered to his fellow political prisoners in Dhulia Jail (Bombay) in 1932. »He [Bhave] even manages to give the scripture a clear continuity from chapter to chapter which, to the Western reader, it does not usually appear to possess. But the values of the book for the scholar in the field of Indian studies does not lie in any original analyses or new interpretations of the text; its primary value is likely to remain its clear revelation of the mind of the man who has to a considerable degree inherited the significance that Gandhi so long held for the Indian people.« [source:] White, David: [Review] (PS)
[reviews:] White, David: In: JAsianS 20,3, May 1961, pp 406–407.

1071* [BHAVIṢYAPURĀṆA, 1884]: [Skt.]. Calcutta: Rāmāyaṇa Press, 1884.

1072* [BHAVIṢYAPURĀṆA, 1885]: [Skt.]. Calcutta: Vedānta Press, 1885.

1073 [BHAVIṢYAPURĀṆA, 1896–1897]: Bhaviṣyamahāpurāṇa [Skt.]. Kṣemarāja Śrīkṛṣṇadāsa [ed.]. Bombay: VePr, *saṃvat* 1953 [*śaka* 1818, A.D. 1896/1897] – 2nd ed.: A.D. 1910. – 3rd ed.: A.D. 1959.
First and second editions are oblong loose-leaf, the 3rd edition is bound in book-form. Text-divisions according to 1st and 3rd ed.: I Brāhmaparvan (116 chs in 3rd, 215 chs in 1st ed.), II. Madhyaparvan, 1 *bhāga* (21 chs), 2 *bhāga* (21 chs), 3 *bhāga* (20 chs); III Pratisargaparvan, 1. *khaṇḍa* (7 chs), 2 *khaṇḍa* (35 chs), 3. *khaṇḍa* (32 chs), 4 *khaṇḍa* (26 chs), IV Uttaraparvan (i.e., BhottP, 208 chs) (PS)

1074* [BHAVIṢYAPURĀṆA, 1938]: Vol. 1 [Skt., Tel.]. Madras 1938.
With Tel commentary (SP)

1075* [BHAVIṢYAPURĀṆA, 1939]: [Brahmaparvan] [Tel.]. Ramaswamy Sastrulu, Vavilla [ed.]. Madras 1939.
Anonymous prose version of an extract from the BhvP in Tel. [source:] Ramakoti Sastri, K. V.: In: Purāṇa 4,2, July 1962, p. 402. (F)

1076* [BHAVIṢYAPURĀṆA, 1946–1952]: Part 1–13 [Kan.]. Cannakeśavayya, B. [tr.]. Mysore 1946–1952. – (Śrī Jayacāmarājendra Granthāratnamālā 36).

1077 [BHAVIṢYAPURĀṆA, 1961]: Jayati parāśarasūnuḥ ... [Skt.]. In: Purāṇa 3,2, July 1961, p. 194.
Skt text of three passages from the BhvP in praise of the sage Vyāsa (F)
[quoted passages:] BhvP 1,1.2, 1,1.4, 1,1.8

1078* [BHAVIṢYAPURĀṆA, 1968–1969]: Bhaviṣya-purāṇa; sarala bhāṣānuvāda sahita. Vol. 1–2 [Skt., Hi.] Śrīrāma Śarmā Ācārya [ed., tr.]. Barelī: saṃskṛti saṃsthāna, 1968–1969.
With Hi. translation and introduction. [source:] NUC 1968–1972. (AP)

1079 [BHAVIṢYAPURĀṆA, 1984]: Sarasvatī-vandanā [Skt.]. In: Purāṇa 26,1, January 1984, p. 10.
Two lines in praise of Sarasvatī. (F)
[quoted passages:] BhvP 4,1.2.

1080 [BHAVISYAPURĀNA, 1984–1985] Śrībhavisyamahāpurānam / The Bhavisyamahāpuranam Dillī visvavidyālayastha hindumahavidyālayasya dā rajen dranāthasarmanā bhūmika pathasodhanābhyām pariskrtam nāgasarana simhasampāditaslokānukramanyā sahitam Vol 1-3 [Skt, Engl] Rājendra natha Sarmā [ed, introd], Simha, Nāgasarana [ed] Delhi Nag Publishers, 1984-1985 - *Prathama bhaga* (Vol 1) 1 Brahma parva, 2 Madhya parva (tīna khandom mem) - 7 pp, 9, 249 leaves - *Dvitiya bhaga* (Vol 2) 1 Pratisarga parva (cāra khandom mem), 2 Uttara parva - leaves 251-556 - [Vol 3] [Ślokānukramanī] - 254 pp

Reprint of a Veṅkateśvara edition with introduction and index of verses (printed as vol 3, listing the first *pada* of each verse) (PS)

1081* [BHAVISYOTTARAPURĀNA, 1863] Śribhavisyottarapurane srīkrsnārjunasam vade adityahrdayam [Skt] Rāmabhik [ed] Mumbai *saka* 1776 [A D 1863] - 20 sheets

Also contains a Navagrahastotra and a Namaskāraprayoga [source] Weber Alb recht [Review] (F)

[reviews] Weber, Albrecht [Friedrich] In *ZDMG 19* 1865, p 316

1082 [BHAVISYOTTARAPURANA, 1965] Ravisasthī vratakatha bhāsā tikā [Skt, Hi] Pāndeya, Rāmateja [Sastrī] [ed] Varānasī Thākuraprasāda, Mathurā milane kā pata, Sitarama Pustakālaya, n d [ca 1965] - 24 pp

Partial edition and Hi translation of BhottP Votive story, told during the worship of Sūrya in October/November - Cover title in Hindi Kartika sukla ravisasthī vrata kathā [source] TUB, NUC 1981 (AP)

1083 BHAYANI, H C The narrative of Rama in the Jain tradition [Engl] In BhV 25,1-2, *1965, pp 18-25 - Same article as Bhayane, H C The narrative of Rāma in the Jaina tradition In Rāmāyana samīksa* 1967

The author divides the Jaina Rāmāyanas into three versions The oldest text and source for the first version is Vimalasūri s Paumacariya on which the author concentrates Bhayani calls attention to differences from the Vālmīki Rm such as the positive character of Rāvana, who is a *vidyadhara* The *avatara* doctrine cannot be found for theological reasons Jaina myths have been incorporated This version is followed by the PdP of Ravisena and other texts Another version is contained in the Uttarapurāna of Gunabhadra which is followed by Puspadanta s Mahāpurāna The third version is found in the *Vāsudevahindī* of Saṅghadāsa which is the closest to the Vālmīki Rm The Caupannamahāpurisacarya follows it, importing a few elements from the Vimala tradition The author concludes »Most of the numerous significant developments in the Rāma narrative throughout the more than two thousand years of its existence would find adequate explanation in the sociological religious, cultural and ethical changes extent over that period« (KPG)

1084 [BHAYANI, H C] BHAYANE, H C The Prakrit and Apabhramsa Rāmāyanas [Engl] In Asian variations in Ramayana 1983 - pp 77-82

After first noting that all Brahmanical versions of the Rm in Prakrit have been lost (apart from brief citations in Svayambhū Rāmaś Svayambhūchandas), Bhayane indicates that we know a little more about a Rm by Caumuha (Caturmukha), which he claims influenced considerably Svayambhūdeva's Jain Paumacariya. He then lists six Jain Rms in Prakrit and discusses in general terms the difference in their outlook and approach from the Vālmīki Rm. (JLB)

1085 BHIDE, H. B.: Bhīṣma-niryāṇa [Engl.]. In: PoonaO 12,1–4, 1947, pp. 40–48.

Deals with the questions a) how many days Bhīṣma remained on his bed of arrows, and b) how many days intervened between the end of the battle and Bhīṣma's death. Both questions relate to the determination of the winter-solstice and the beginning of *uttarāyana*, i.e. the auspicious moment in which Bhīṣma choose to die, and, depending on that datum, to the calculations of the date of the Bhārata war Result Bhīṣma's death took place 109 + x days after the beginning of the battle = 99 + x days after the end of the battle, a solution which implies that *uttarāyana* did commence more than 3 months after the battle and contradicts other statements of the MBh. (vSt)

1086 BHIDE, H. D.: The Pradyota dynasty of the Puranas [Engl.]. In: JBORS 7, 1921, pp. 106–112.

1087 BHIDE, M. V.: Philosophy of duty in the Bhagavad Gita [Engl.] In· PBh 58, 1953, pp. 406–410.

1088* BHIDE, SADASIVA SASTRI: Bhagavadgītā meṃ vijñāna [Hi.]. In: Gītātattvāṅka ... 1939.

1089* BHIDE, SADASIVA SASTRI: The gist of Gita-rahasya [Engl.]. In: KK 2, 1935, pp. 224–231

1090 [BHIKARI], KRISHNA PREM: The Yoga of the Bhagavat Gita [Engl.] London: John M. Watkins, 1948. – 24, 224 pp.

»This book originated in a series of articles which were to be written for the Aryan Path of Bombay on the significance of the chapter titles of the Gita«, which became »a running commentary on the Gita as a whole« and here appear in revised form as a book »The point of view from which this book has been written is that the Gita is a textbook of Yoga, a guide to the teaching of the Path« (further defined as not any specific system »but just the Path by which man unites his finite self with Infinite Being«) (JLB)

1091* BHIKARI, KRISHNA PREM: The Yoga of the Gita [Engl.]. In: KK 2, 1935, pp. 29–34.

1092* [BHĪMACANDRA KAVI:] SUMATIBHĪMA: [Basavapurāṇa] [Kan.]. Mallikārjuna Śāstrī [ed.]. Poona: Jagaddhitecchu Press, 1905–1906. – (Vīraśaivaliṅgibrāhmaṇadharmagraṃthamālā 17, Part 1–2).

Edition of the Kan Basavapurāṇa, an adaptation of the original Telugu Basavapurāṇa. This Kan. version was composed »by Sumatibhīma, alias Bhīmacandra Kavi« or Bhīmakavi in the fourteenth century [source] Rocher, p. 76. (AK)

1093* [BHĪMACANDRA KAVI:] BHĪMAKAVI: [Basavapurāṇa] [Kan.]. Hiremath, R. C. [ed.]. Dharwar: Murughā Maṭha, 1971.

1109 BIARDEAU, M[ADELEINE] La decapitation de Renukā dans le mythe de Parasurāma [Fr] In *Pratidānam Indian, Iranian and Indo-European studies presented to Franciscus Bernardus Jacobus Kuiper* 1968 - pp 563-572

1110 BIARDEAU, M[ADELEINE] *Deva/Asura Dieux celestes et »demons« de l hindouisme* [Fr] In *Dictionnaire des mythologies et des religions* Vol 1 1981 - pp 294-295

1111 BIARDEAU, M[ADELEINE] Devi La Deesse en Inde [Fr] In *Dictionnaire des mythologies et des religions* Vol 1 1981 - pp 295-298

1112 BIARDEAU, MADELEINE *Etudes de mythologie hindoue (I) cosmogonies puraniques* [Fr] Paris Maisonneuve, 1982 - 241 pp - Reprinted from BEFEO 54, 1968, pp 19-45, and 55, 1969, pp 59-105, and 58, 1971, pp 17-89

Introducing her study with some general remarks about the method of »structural analysis« (referring to Levi Strauss) Biardeau then gives a definition of Purānic cosmogonies as an expression of » the whole of religious orientations and beliefs forming what one calls hinduism« The values which are symbolically represented in the cosmogonical myths allow a structuralization according to their own logic Biardeau sees this logic as founded in the attempted integration of the values of renunciation and of Brahmanical orthodoxy (sacrifice) This logical structure of integration is represented in the cosmogonical myths making up the »universe of *bhakti*« In chapter one she analyses the division of cosmic time as proposed by the Purānas The rhythm of *kalpa* as »cosmic time« relating to the whole of the cosmos is to be distinguished from the *yuga*-cycle as »socio-cosmic time«, which concerns the cosmos only with regard to human society The Purānic cosmogonies are primarily concerned with the *kalpa*-cycle as a rhythm of original creation (*prakrtasarga*) and absorption (*pralaya*) being a parallel to the movement of the yogin (*prabhavapyaya*) the latter gaining cosmic significance This correspondence is dealt with in the second chapter, in which she analyses *prakrtasarga* According to Biardeau the cosmogonic *purusa* of the Purānas (being associated with *pradhana*) is a reinterpretation of the Upanisadic *purusa* as an absolute with eschatologic significance Biardeau argues that in the description of *prakrtasarga* a hierarchisation of yogic values as superior to those of caste society is implied the yogic act nevertheless placed at the origin of every manifestation on an empirical level (this is expressed in the *tattva* scheme by the introduction of *ahamkara*) Chapter 3 deals with the secondary creation (*pratisarga*) following the description of VāP 5 Biardeau reflects upon the relationship between Nārāyana, Brahmā and the sacrificial boar appearing in the recital of VāP The tension between the values of *nivrtti* and *pravrtti* is integrated in the shape of the god of *bhakti*, who himself »is« perpetually liberated and transmigrating, who creates while being turned away from the world Accordingly two ways of liberation are open to men by means of *sāmkhya yoga* on the one hand and by means of sacrificial activity on the other Both *prakrtasarga* and *pratisarga* form the very structure of the cosmogonical myths by integrating yoga and sacrificial activity In chapter 4 Biardeau turns to an analysis of cosmic reabsorption by concentrating on *naimittikapralaya*, which shows ».. the manner in which the individual destinies are integrated in the cyclical

adventure of the cosmos«. The ultimate reason for the reabsorption is therefore to be seen in the liberation of the creatures. The *naimittikapralaya* presents an ascent of the liberated self to *svarga*, this ascent being the cosmic equivalent of the time between the inhumation of a *saṃnyāsin* and the *nārāyaṇabali*. The sphere of *paramātma*, which follows is entered by *ātyantikapralaya*. Biardeau views this as another hierarchic integration of the values mentioned above: the yogic liberation embraces that of the more orthodox *saṃnyāsin*. Conflagration and deluge, which are parts of *naimittikapralaya*, are interpreted by Biardeau as a preparation for the renaissance of the non-liberated creatures. The author concludes her study with a definition of *bhakti* as the universe of the integration of those values, as that whole which is called Hinduism: »So we are placed in the centre of a universe where the ideal figure of the renouncer is projected in a yogic god, where everything seems to be done for the sake of liberation, where everything however is organized in order to let this world continue turning forever« The study includes a subject index to the vast material contained in the study and a list of passages quoted (AM)

1113 BIARDEAU, MADELEINE: Études de mythologie hindoue (IV): bhakti et avatāra [Fr.]. In. BEFEO 63, 1976, pp 111-263.

In discussing the relation between *bhakti* and *avatāra*, Biardeau continues to delineate the structure of the »religious universe of *bhakti*« She starts her discussion by proposing a *smārta*-Hinduism, ». . which inherits from the brahmanic tradition a conception in which Viṣṇu and Śiva are seen together, as being complementary in their functions but identical on an ontological plane«. The rivalry between the two gods appearing in the myths is therefore to be seen as a translation of this complementarity, which is also the source of sectarian oppositions. According to Biardeau HV and MBh are the basic texts of that *smārta*-Hinduism In part one Biardeau deals with the connection between *yuga* and *avatāra* in the MBh The structure of the *avatāra* concept is to be distinguished from the structure of *yuga*: *avatāra* being concerned with securing the rule of the *devas* against the *asuras*, while the *yuga*-cycle has the character of *daiva*, which is linked in the Epic to the theme of the game of dice. The frame for connecting both is to be seen in the transformation of Purāṇic cosmogonical themes in an *avatāra* recital taking place in the Epic This transformation aims at legitimating *kṣatriyadharma* as a »way of salvation« by making the *avatāra* the model of the divine king. The situation depicted in the MBh calls for intervention of an *avatāra* while at the same time corresponds to *yugānta* The role of *avatāra* passes to the king, which is Arjuna in the MBh. In order to show Arjuna's *avatāra*-character, Biardeau analyses several *avatāra* myths and examines the traits belonging to an *avatāra* and the mythical scenery in which he appears The cosmic crisis which calls for an *avatāra* is, according to Biardeau, of a special kind: the threatened *dharma* is the one which is integrated in the hierarchical structure of *bhakti*, » . the *avatāra* gives his power in service . . of vaiṣṇava order«. The *avatāra* unites in him two aspects of Viṣṇu, which were in the Purāṇic *pralaya* distributed among Viṣṇu-Nārāyaṇa and Rudra-Śiva. those of creation and destruction (other traits are the sacrificial significance of his activities and the connection of *kṣatra* and *brahman*) In a comparison of Paraśurāma, Narasiṃha and Vāmana, Biardeau analyses the recurring »segments« in the description of an *avatāra* intervention. She then delineates the »mythic unity« of the MBh, which is to be set up, if one sees that »... the epic myth is destined to make out of the *avatāra* the model of the king on earth«. The Epic is therefore to be considered as an instruction to kings about their duties and the yogic attitude, in

which they have to perform their task in order to gain deliverance » the proper activity of the king warrior is the sacrifice of war, the war considered as sacrifice but as a yogic deed too which is done for the prosperity of the worlds and without self interest. In this sacrifice in this *karman* which is proper for the *ksatriya* the warrior is priest sacrificer victim and patron of the sacrifice at the same time« The annotation can only hint at the vast material included in the study (AM)

1114 BIARDEAU, MADELEINE Études de mythologie hindoue (V) bhakti et avatāra [Fr] In BEFEO 65, 1978, pp 87-237

In continuing her previous study (IV) Biardeau now focuses on Arjuna as the ideal king After interpreting the identification of Arjuna and Krsna with Nara and Nārāyana respectively as modelling the king the representative of the *avatara* on earth and his replica the sacrificial victim par excellence she deals with the royalty of Yudhisthira Biardeau concludes that Yudhisthira is not the representation of the reign of *dharma* but the whole of those forces which will rule over the cosmic crisis and are therefore closely linked with death (expressed in the relation *dharma raja-yama*) The true king of the MBh is Arjuna uniting in himself the typical traits of an *avatāra* These traits are shown by Biardeau in an analysis of different episodes of Arjuna s »biography« as depicted in the Epic his birth his relation to Drona, his different marriages the burning of the Khāndava forest his fight with Śiva his stay in Indra s heaven his role in the court of Virāta his actions during the war Then Biardeau questions the mythic necessity for the two Krsnas and proposes the possibility of seeing in the cowherd Krsna a disguised *ksatriya* The warrior cowherd Krsna appears only symbolically in the MBh for example in his name or when Subhadrā presents herself to Draupadī in cowherds garments In the Krsna presented in the HV the aspects of his *avatara* character are acc to B clearly discernible With the *avatāra* Krsna and the presentation of the model king appears the Epic »philosophy« that the rescue of *dharma* is linked to a process of deliverance At the end of this study Biardeau connects the cosmogonical recitals of the Purānas with the *avatara* concept presented in the MBh »As the conflagration inaugurating the cosmic night between two *kalpa* is for all the residents in *svarga* an occasion to obtain final deliverance the sacrifice of war as Krsna teaches it is like the promise of salvation The »God of *bhakti*« is completely found again in the *avatara* the salvation of *dharma* which might appear as contradictory to individual salvation is on the contrary combined with the process of deliverance« The study contains a lot of detail information (AM)

1115 BIARDEAU M[ADELEINE] Ganapati [Fr] In Dictionnaire des mythologies et des religions Vol 1 1981 - pp 440-442

1116 BIARDEAU M[ADELEINE] Gange Ganga/Yamunā, la riviere du salut et celle des origines [Fr] In Dictionnaire des mythologies et des religions Vol 1 1981 - p 442-444

1117 BIARDEAU, MADELEINE L Hindouisme anthropologie d une civilisation [Fr] Paris Flammarion 1981 - 206 pp - Revised ed Clefs pour la pensee hindoue [Fr] Paris Seghers 1972

Exploring the unity of Hinduism as an anthropological system and the structure of the values (*pravrtti* and *nivrtti*) implied in it Biardeau gives an interpretation of *bhakti* as the › universe« where the fundamental values of Hindu-civilisation are

integrated and represented in the god of *bhakti*, who is delivered and transmigrating, granting salvation and sacrificing at the same time. In the course of her analysis she takes up the Purāṇic cosmogonies, the complementary relation of Viṣṇu and Śiva, and the relation of *bhakti* and the *avatāra* concept to *kṣatriyadharma* as taught in the BhG (all these topics have been treated by her extensively in previous research). Biardeau gives an interpretation of the Goddess in her different aspects and discusses Tantrism as an inversion of the values making up the system of *bhakti* and the significance of Rādhā and Kṛṣṇa. (AM)

[quoted passages.] BhG 2.17; 4.23-24; 9.4; 9.29; 11; 11.46; BhāgP 10; MBh 1,140; 12,140; 12,167; 12,247.9.

1118 BIARDEAU, M[ADELEINE]: Kāmadhenu: La vache mythique, symbole de prospérité [Fr.] In: Dictionnaire des mythologies et des religions ... Vol. 2. ... 1981. - pp. 6-7.

1119 BIARDEAU, M[ADELEINE]: Kṛṣṇa: L'enfance et la vie adulte [Fr.]. In: Dictionnaire des mythologies et des religions .. Vol. 2. ... 1981 - pp. 7-12.

1120 BIARDEAU, MADELEINE: Letter to the editor [Engl.]. In: Purāṇa 12,1, January 1970, pp. 180-181.

Reply to the contribution by V M Bedekar in Purāna 11,2, July 1969, pp 210-228 on the editorial problems of the MBh and the Purāṇas (F)

1121 BIARDEAU, M[ADELEINE]: Mahābhārata: Le mythe principal [Fr.]. In: Dictionnaire des mythologies et des religions ... Vol. 2. . 1981 - pp 51-56.

1122 BIARDEAU, M[ADELEINE]: Matsya: Le poisson et le déluge. Le travail de l'imagination mythique [Fr.]. In: Dictionnaire des mythologies et des religions ... Vol. 2. ... 1981. - pp. 79-80.

1123 BIARDEAU, MADELEINE: Mythe épique et Hindouisme d'aujourd'hui [Fr.]. In: IT 5, 1977, pp. 43-53.

Shows that Virāṭaparvan chapter 6, which has been rejected by the editor of the CiPr edition and contains a hymn by Yudhiṣṭhira to »the Goddess«, may well have been closely connected with the preceding chapter that tells how the Pāṇḍavas hide their weapons in a »śamī-tree« (prosopis spicigera, actually a parasite creeper), by tracing the connection of the Durgā-worship, the *śamī-pūjā*, and the consecration of weapons in certain rites of modern Hinduism, e g. *vijayādaśamī* Pointing to the similarity of names (Vijayā = Durgā, Vijaya = Arjuna) and the connection of the *śamī* and weapons in the ritual and the Epic, the author suggests that both have a common root in an old ritual dedicated to the goddess, the original meaning of which would have been the preparation for a battle, on the analogy of a *dīkṣā* that is the preparation of a sacrifice; thus the MBh episode, including the hymn to the goddess, may be interpreted as a preparatory rite in connection with the MBh war that is interpreted as a »sacrifice« in the structural analysis. (RS)

[quoted passages.] HV (CiPr) 2,3; MBh (CiPr) 4,5-6; 6,23.

1124 BIARDEAU, M[ADELEINE]: Nala et Damayantī, héros épiques [Fr.]. In: IIJ 27, 1984, pp. 247-274; and 28, 1985, pp. 1-34.

A study of the Nala Damayantī episode from MBh 3, seeing it as »taking up the Epic plot in its own way« and thus shedding new light on both Biardeau in particular sees the role of the *avatara* as being assumed by the wife of the exiled king, leading to consideration of the link between Krsna and Krsnā Draupadī (JLB)

1125 BIARDEAU, M[ADELEINE] Nara/Nārāyana [Fr] In Dictionnaire des mythologies et des religions Vol 2 1981 - p 153

1126 BIARDEAU, M[ADELEINE] Narasimha L'homme lion [Fr] In Dictionnaire des mythologies et des religions Vol 2 1981 - pp 154-155

1127 BIARDEAU, MADELEINE Narasimha mythe et culte [Fr] In Purusārtha [2], 1975, pp 31-48

The study of the Narasimha *avatara* can provide insights into the relationship between myth (or the Hinduism of the classical texts) and present-day cult (or the actual religion of the village or of a limited region), since worship of Narasimha is widespread especially in Andhra Pradesh. A structural analysis of two versions of the myth (BhāgP, ViP) reveals the relation of the *avatara* concept to *dharma* on the one hand, and to *bhakti* on the other by killing Hiranyakaśipu the god saves his *bhakta* Prahlāda and, at the same time, restores *dharma* The murder of Hiranya kasipu is assimilated to a sacrifice, corresponding to the doctrine of the BhG which reconciles the values of *yoga* and *sannyasa* with those of *karman* in worldly life. A duality can be observed with regard to the god of *bhakti*, »always a *yogin* [and] thus associated with purity, non violence, inactivity«, and his *avatāra* which restores *dharma* and which is closer to the values of *ksatra* It is, among Visnu s *avataras*, most exclusively associated with the single purpose of killing and thus displaying »fearsome« and violent aspects (cf representations of Narasimha) It is characteristic, therefore, that in consequence of this duality several *avatāras* are »mixtures of *varna*« by descent, since they have to incorporate contradictory and yet complementary values In contradistinction to the Narasimha myth actual worship hides the violent aspects of myth in search for a »more accessible god of *bhakti*« The author elaborates on this issue in her subsequent article »Narasimha and his sanctuaries« (In Purusārtha 1975, pp 49-66) through a description of several temples. (SD)

[quoted passages] BhG 4 7-8, BhāgP 7,3-8 BrP 213 44-79, HV 1 41-48, MtP 165 16, ViP 1 17-20

1128 BIARDEAU, M[ADELEINE] Paraśurāma [Fr] In Dictionnaire des mythologies et des religions Vol 2 1981 - pp 239-241

1129 BIARDEAU, M[ADELEINE] Rāmāyana [Fr] In Dictionnaire des mythologies et des religions Vol 2 1981 - pp 317-322.

1130 BIARDEAU, M[ADELEINE] Sacrifice Le yūpa, poteau sacrificiel dans l hindouisme [Fr]. In Dictionnaire des mythologies et des religions Vol 2 1981 - pp 414-416

1131 BIARDEAU, MADELEINE Śakuntalā dans l épopee [Fr]. In IT 7, 1979 Dr Ludwik Sternbach felicitation volume 1980 - pp 115-125

Analyses the Śakuntalā episode in the MBh (ed. Poona, chapters 68-74) within the context of its neighbouring sections which are concerned with mixing of brahmin

and *ksatriya* castes (i e. the story of Rāma Jāmadagni and that of Yayāti, married to a brahmin woman). After a presentation of the contents, structural parallels are worked out between the story of Śakuntalā's birth from the ascetic *kṣatriya* Viśvāmitra and the *apsaras* Menakā »of Brahmāṇic origin« (*brahmayoni*) and the union of king Duṣyanta and Śakuntalā, who was brought up in the hermitage of the sage Kaṇva Kāśyapa (and is therefore thought to be brahmanical, too), both connections being interpreted as cases of *ksatriyas* drawing support from or being desirous of the brahmanical atmosphere. This connection, though being a sign of decline from the conditions of the Golden Age, is thought to be necessary in order to maintain the »socio-cosmic order« (which is represented by the heavenly voice supporting Śakuntalā's claim at Duṣyanta's court). (RS)

[quoted passages] MBh (cr.ed.) 1,68-74.

1132 BIARDEAU, MADELEINE: The salvation of the king in the Mahābhārata [Engl.]. In: CIS (N.S.) 15,1-2, January-December 1981, pp. 75-97. - Simultaneously published in: Way of life ... Essays in honour of Louis Dumont ... 1982. - pp. 75-97.

The didactic parts of the MBh, acc to B, mainly intend to show the complementarity of brahmins and *ksatriyas*. The deep unity of the seemingly contradictory values of *saṃnyāsa* and *artha* appears in the ideal of kingship delineated in the BhG Biardeau first points to the characterization of Bhīṣma (acts like a renouncer, but is a *kṣatriya*) and Droṇa (the warrior brahmin) Both show an intermingling of opposed caste duties and are placed on the asuric side Arjuna, and not Yudhiṣṭhira, is depicted as the ideal king. He mediates between yogic (Yudhiṣṭhira) and kāmic (Bhīma) values. This mediation is explicitly brought about in the BhG through the ideal of *bhakti* The concept of *bhakti* enables the renunciation of all activities in God and transforms them into sacrifices for the benefit of the world The detached attitude which is required allows *karman* to become a means of *moksa*. Consequently, due to the structure of *bhakti*, each *svadharma* may provide a possibility to attain salvation (AM)

[quoted passages] BhG 1 28-46, MBh (CiPr) 1,11 13-17, 1,41.20-24; 1,130.33-67; 1,131.1-34, 1,131.40-79, 1,166.7, 2,55.14; 3,26.1-4, 5,35.55-57, 12,15, 12,176.

1133 BIARDEAU, MADELEINE: The śamī tree and the sacrificial buffalo [Engl.]. In: CIS (N.S.) 18, 1984, pp 1-23.

1134 BIARDEAU, M[ADELEINE]. Skanda: Un grand dieu souverain du sud de l'Inde [Fr.] In. Dictionnaire des mythologies et des religions ... Vol. 2. ... 1981. - pp 439-441.

1135 BIARDEAU, MADELEINE: Some more considerations about textual criticism [Engl]. In: Purāṇa 10,2, July 1968, pp. 115-123.

Concludes that the methods of European textual criticism produce only new recensions, e g. of the MBh, and that, therefore, a comprehensive text which incorporates all readings and variants, as e g. Nīlakaṇṭha's MBh text does, is more valuable Suggests editing the texts of the oral tradition in the form of concordances of the various recensions. (F)

1136 BIARDEAU, MADELEINE: The story of Arjuna Kārtavīrya without reconstruction [Engl.]. In: Purāṇa 12,2, July 1970, pp. 286-303.

On the problem of MBh text reconstruction Examines in detail the story of Rāma Jāmadagnya according to its two versions in the CiPr edition (one of them being omitted from the text of the cr ed), where a clear contradiction in the description of King Arjuna Kārtavīrya can be found Concludes »Even if we want to infer a common source to all recensions we may be sure that, as soon as it was recited all over *bharatavarsa*, it was bound to undergo some changes here and there So much so that, at any time after this, there was never a single recension and no reason to take any particular one as more authentic. The regional variants are all authentic as long as the overall significance of the epic remains « Refers to AitBr, ŚBr (F)

[quoted passages] MBh (CiPr) 1,67 157, 1,197 30-35, 1,223 18, 3,115-117, 3,115 11-14, 3,115 16-17, 3,116 5-14, 3 116 19-21, 3 117 11, 3 117 13, 12 49, 12,49 35-47, 13,152, MBh (cr ed) 3,116 19-21, 12,49 30-32

1137 BIARDEAU, M[ADELEINE] Terre Les symboles de la terre dans la religion de l'Inde [Fr] In Dictionnaire des mythologies et des religions Vol 2 1981 - pp 481-482

1138 BIARDEAU, M[ADELEINE] Vāmana, le nain [Fr] In Dictionnaire des mythologies et des religions Vol 2 1981 - pp 521-522

1139 BIARDEAU, M[ADELEINE] Vasistha/Visvāmitra La separation des fonctions sacerdotale et royale [Fr] In Dictionnaire des mythologies et des religions Vol 2 1981 - pp 522-523

1140 BIARDEAU, M[ADELEINE] Visnu/Siva Dieux suprêmes de la bhakti hindoue [Fr] In Dictionnaire des mythologies et des religions Vol 2 1981 - pp 537-540

Shows the complementarity of the two gods in the structure of *bhakti* (AM)

1141 BIARDEAU, MADELEINE, MALAMOUD, CHARLES Le sacrifice dans l'Inde ancienne [Fr] Paris Presses des Universitaires de France, 1976 - 204 pp

Dealing in parts one and two with orthodox (brahmanic) sacrifice and its interiorization along with the introduction of values of renunciation, Biardeau examines in part three the relation between *bhakti* and sacrifice with regard to Purānic cosmogonies and the *avatara* model delineated in the Epic She argues that the complementary relation between Visnu and Śiva as gods of *bhakti* is intelligible only with reference to their respective positions in the orthodox sacrifice In the »universe« of *bhakti* both gods represent the integration of orthodox values (the social hierarchy is not questioned) and the claim of a deliverance independent from the social status acquired by birth This integration appears in the cosmic cycles taught in the Purānas and is brought about by an »inversion« of the individual perspective of Yoga an act of Yoga is presiding over the manifestation of an empirical world By this the individual claim of the renouncer » is found reabsorbed in the dharmic society« (p 116) Accordingly the god of *bhakti* appears as sacrificing and saving at the same time Focusing in her analysis of the *avatāra* concept on the teachings of the BhG (its central intention being a legitimation of *ksatriyadharma* as a way of salvation), Biardeau states a generalization of the values of Yoga (transformed into a general attitude of *niskāma*) and of sacrifice (by giving every *karman* a sacrificial significance) leading to an interdependence of both values What makes up a *bhakta* is his yogic attitude and a true yogin only

accomplishes acts with a sacrificial significance. In this way a legitimation of violence is established too. The complementary structure of the integrated values is shown up in a discussion of forms of temple worship. The forms of sacrifice called *yāga are coming forth from Āgama tradition and are closely attached to the* disinterested attitude of a *bhakta*. Biardeau then reflects upon the relation between sacrifices with vegetarian offerings and animal sacrifices (discussing e.g. the buffalo sacrifice to the Goddess). – An essay on *daksinā* by Ch. Malamoud is added. (AM)

[quoted passages:] BhG 2.11; 2.16a; 2.18; 3.4-5; 3.9-14; 3.17-24; 3.27; 4.9-11; 4.23-24; 4.33-35; 6.1-2; 6.30-31; 6.46-47; 9.32-33; MBh (cr ed.) 3,134.11a; 3,272.35; 12,232.31-32, 12,340.98-100; MBh 2,45.25-27; 3,207.10-12; 3,207.32-34; 3,209.49b-53a; 3,214.18; 6,90.77;

[reviews:] Heesterman, J[an] C.: In: IIJ 21, 1979, pp 47-49.

1142 Bibliothecae Sanskritae sive recensus librorum Sanskritorum hucusque [sic] typis vel lapide exscriptorum critici specimen [Lat.]. Gildemeister, Ioannes [ed.]. Bonnae [Bonn]: H. B. Koenig, 1847. - 13, 192 pp.

Annotated bibliography of editions and translations of Skt texts, Indian as well as European. The presentation of titles and particulars is very reliable, and the material seems to be recorded fairly completely The (Lat) annotations include also indications of recensions and secondary translations The material is arranged according to the various literary genres (grammar, Epics, Purāṇas, poetry, etc.), and chronologically within these chapters. The Epic and Purāṇic material can be found on pp 29-60 An appendix gives »Libri ab Europaeis scripti aut religionem Christianam spectantes«, i.e »(Skt.) books written by Europeans, and such which discuss Christian religion« (p. 154-161); the 13 items of this paragraph include Bible translations, a discussion between J. Muir and Hurrochunder Turkpunchananum (Haracandra Tarkapañcānana) on whether Christianity or Hinduism is the only true religion. Two further appendices contain a list of printed catalogues of manuscripts, and the addenda. The indices contain 1. a chronological index of all Indian printings from 1789 up to 1845, including prints of uncertain date, 2. an alphabetical index of all Skt titles included, 3. an alphabetical index of the Indian writers included, 4. an alphabetical index of »Indorum, qui nostra aetate de edendis vel interpretandis libris sanskritis meruerunt«, i.e, of »contemporary Indian writers who have shown their worth by their editions or translations of Skt. books«, 5. an alphabetical index of European Sanskritists, and 6. of European writers in general, who have been mentioned in the notes - The work is the most frequently quoted reference book on early indology. (F)

1143 BIDYABINODA, BINODA BIHARI: An illustrated note on an Indian deity called Rêvanta [Engl.]. In: JPASBengal (N.S.) 5,10, November 1909, pp. 391-392.

Based on the account of the Bṛhatsaṃhitā of Varāhamihira and the ViP, the author tries to show that some representations identified as Kalkin show the deity Revanta. (AK)

[quoted passages:] ViP 3,2.6-7.

1144 [BIDYABINODA, BINODA BIHARI.] BIDYABINOD, B. B.: Varieties of the Vishnu image [Engl.]. In: MemASI 2, 1920, pp. 23-33, 2 pl. - Calcutta: Superintendent Government Printing, 1920.

Deals with the 24 aspects of Visnu in connection with the *śalagrama* stone worship. Based on AgP, PdP, and Caturvargacintāmani of Hemādri [source] Kirfel, Willibald In Kleine Schriften 1976 p 166 (F)

[quoted passages] AgP 46 1-13, 48 1-12, PdP PātālaKh 78 16-42

1145 Bihar through the ages [Engl] Diwakar, R R. [ed] Bombay, Calcutta Orient Longmans, 1959 - 28, 36 pl, maps, ill

Presentation of religion, society, culture, political history and administration from pre *Mauryan period up to the post Independence period The book is the product of* team work by a great number of Indian scholars which are accounted for pp. 13-15 introduction but the authorship of individual chapters is not specified - The work contains numerous references to the role of MBh, Rm and several Purānas in Bihar (F)

1146 BILVAMANGALA The Bilvamangalastava edited and translated [Skt, Engl] Wilson, Frances [ed, tr, comm] Leiden Brill, 1973 - 10, 172 pp

Collection of devotional verses ascribed to Bilvamangala critically edited and *translated with introduction and copious apparatus Some of the verses occur also in* the BhāgP [source] Goudriaan, Teun [Review] (F)

[reviews] Goudriaan Teun In ZDMG 127 1977 pp 155-158 - Brockington J[ohn] L[eonard] In JRAS 1976 pp 82 83

1147 BIRWE, ROBERT The Amarakosa and the lexicographical chapters of the Agnipurana [Engl] In JAOS 96, 1976, pp 383-403

»The lexicographical chapters of the AgP are as has been known for a long time connected with the Amarakosa « [henceforth AK] »The degree of dependence of *the former text upon the latter is proved by certain structural accords in both works* which hint at a ›Bengali version‹ of the AK as the source of the AgP Moreover about three quarters of the verses in the AgP have been literally taken over from the AK, as is shown by a concordance Hence the lexicographical chapters of the AgP *are primarily to be regarded as an excerpt from the AK, the compilation of* which betrays different hands Regarding the *padas* of the AgP which are without counterparts in the AK, some of them have been composed by the compilers of the lexicographical section, others turn out to have been originally marginal glosses, and still others go back to extant sources different from the AK. The last observation and the conclusion arrived at concerning the time of origin of the ›Bengali version‹ of the AK made it possible to establish ca 1150 A D as terminus a quo of the compilation of the older part of the lexicographical section of the AgP This date is later than that which many scholars usually postulate as terminus ad quem of the entire AgP, as we have it today« (p 383) (AP)

1148 BIRWE, ROBERT Some remarks on the lexicographical chapter of the Garudapurāna [Engl] In ABORI 58-59, 1977-1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 - pp 47-57

A passage on measures of weight or capacity in a chapter of the GaP which enumerates the names of herbs, is identified as a later addition to the text. (SD)

[quoted passages] GaP (1890) 1 208 78 83 GaP (C 1890) 1 202 71cd-76 GaP (KSS) 1 202.71cd-76 GaP (VePr) 1 204 71cd-76

1149 BISWAS, ASHUTOSH SARMA: Bhāgavata Purāṇa: a linguistic study, particularly from the Vedic background [Engl.]. Dibrugarh 1968; sole distributors: Hoshiarpur: Vishveshvaranand Book Agency, 1968. - 16, 428 pp.

Study and discussion of the linguistic, archaic and Vedic materials found in BhāgP, based on the editions published by the Gītā Press, Gorakhpur, and Paṇḍita Pustakālaya, Kāśī. The author attempts to show the Vedic foundations of the Purāṇa by exploring references to Vedic literature. He points to linguistic and grammatical parallels in the Vedas, and traces myths and legends to their Vedic sources. Grammatical explanations refer to the rules of Pāṇini or his followers; also to Yāska's Nirukta and modern philology. All un-Pāṇinian forms have received careful attention and been explained, excepting the innumerable deviations of *parasmaipada* and *ātmanepada* verb forms The book is arranged in tabular form by arranging the quotations of the relevant passages in their original order - The indices (»index of important archaic, Vedic, un-Pāṇinian and rare words« and »subject index«) increase the value of the book as a reference-work on the topic in question (F)

[quoted passages not included]

1150 BISWAS, A[SHUTOSH] SARMA: An introduction to a linguistic study of the Bhagavata Purana [Engl.]. In: JAssamRS 16, 1962: Birinchi Kumar Barua commemoration volume. [1964]. - p. 28-32

Points to the Vedic vocabulary and expressions contained in BhāgP (AM)

1151 [BISWAS, ASHUTOSH SARMA.] BISWAS, A. T. SARMA. On some Vedic and archaic words in the Bhagavata-Purana [Engl.] In: Professor Birinchi Kumar Barua commemoration volume ... 1966. - pp. 154-159.

1152 BISWAS, DILIP KUMAR: A further note on the Indian proto-type of the Javanese kūṭa-mantra [Engl.] In: IHQ 26,3, 1950, pp. 166-168.

Contribution to the blending of Saura and Śaiva cults on the basis of the *sūryapūjāvidhi* of AgP (= ch. 73) which contains an Indian prototype of the Javanese *kūṭamantra*, which is still in use in Bali (vSt)

[quoted passages] AgP (BibInd) 73,16-17; KāP 74,113

1153 BISWAS, D[ILIP] K[UMAR]: The Maga ancestry of Varāhamihira [Engl.]. In: IHQ 25,3, 1949, pp 175-183.

Collects information about the Magas, their origin and their form of worship from BṛSa, Bṛhajjātaka, Pañcasiddhāntika, BhvP, ViP, MBh, BrP, AgP, KūP, and suggests that Varāhamihira himself was a descendant of a Maga community (vSt)

1154 BISWAS, D[ILIP] K[UMAR]: Sūrya and Śiva [Engl.]. In: IHQ 25, 1949, pp. 142-147.

On the identification of Sūrya and Śiva in ancient Java. The textual basis for this identification is seen in the SauP, considered to be an *upapurāṇa* to the BrP. (vSt)

[quoted passages·] SauP 1-2; 38; 46

1155 BISWAS, DILIP KUMAR: Two solar legends re-examined [Engl.]. In: OrissaHRJ 1,1, 1952-1953, pp. 26-30.

Discusses two versions of the legend on the origin of umbrella and shoes found in MBh 13,95-96 (GiPr) and VarP (ch 208) In the first, Renukā, wife of Jamadagni, *suffers from the scorching rays of the sun while collecting the arrows which her* husband who is practicing archery keeps on shooting In the second, it is Rūpavatī, wife of king Mithi of Mithilā, who swoons in the heat of the sun in the presence of her husband In both cases, the sun god offers umbrella and shoes for relief Turning to sculptural evidence, the author then refers to early representations of the sun god (at Bodh Gayā *and Bhaja, on the Lala Bhagat pillar, and in the* Anantagumpha cave, Khandagiri, datable between 1st cent. B C to 2nd cent A D) where this deity is characterized by an umbrella (which later sculptures omit) He thereby shows that the umbrella is an early solar symbol The boots are character istic for North Indian sculptures of the sun god from the Śaka Kusāna period onwards – *mention is made of Varāhamihira s description – and were introduced,* acc. to B , by the Maga or Śākadvīpī brahmins The connection of both, umbrella and shoes, with the sun god in the two legends is, therefore, relevant from a historical point of view (vSt)

[quoted passages] BrSa 58 46, MBh (GiPr) 13,95 1-28, 13,96 1-22, MtP 11 32, VarP (BibInd) *208,25-90*, PdP (VaVā) *1,8 42*

1156 BLACKWELL, FRITZ *In defense of Kaikeyi and Draupadi a note* [Engl] *In* ILit 21, 1978, pp 138-145

Deals with modern interpretations of these Epic characters (vSt)

1157 BLAU, A[UGUST] Puranische Streifen 1 Der Itihāsa von Saranyū in seiner Fortbildung durch die Purāna [Ger] In ZDMG *62, 1908*, pp *337-357*

Starts from the idea that the Purānic literature is based on a single »Ur Purāna«, the problem this raises is to sift out the »original« text layers The methodological considerations culminate in the *following statement* »Only the knowledge of the old views of a given [literary] subject will render the correct point of view from which the Puranic version can be judged« In this sense, the story of Saranyū and her husband, the sun god, is dealt with The examination starts from the accounts in RV, Nirukta and Brhaddevatā and gives a detailed rendering of the relevant HV passages *Ample philological discussions of the text and interpretations of* parallel passages in VāP, BrP, ŚiP, MkP, BhvP, ViP, and commentaries are given in the form of footnotes, which *nevertheless contain the essential material of the contribution* In the same way the relevant passages of MtP and PdP (which seem to be almost identical) are discussed separately Finally the author tries to give an historical outline of the story s development, in particular dealing with the story s »original« shape, i e how it presents itself after the elimination of all ingredients which do not *belong to the* Vedic tradition The transformations the story has undergone by its »Purānization« could be characterized as »moralization«, i e the Purānic authors took great *pains to assimilate objectionable or obscure passages to the demands* of later (non Vedic) morals (F)

[quoted passages] AgP (ASS) 273 1-4, BhāgP (B 1904) 5,20 43-44, 6 6 40-41, 8,13 8-10, 9,1 11, BhvP (VePr) 1,79, 1,79 21 1,79 69, 4,117 1ff, BrP (ASS) 6, HV (C) 546-547, 548-612, 562-564, 566, 568, 570, 577-578, KūP (C 1890) 1,20 1-4, LiP *(VaVā) 1 65 2-17*, MBh 1 2599, 12 13219, MkP (BibInd) 77 3ff, 77 9, 77 11, 77 14-15, 77 18-21, 77 23, 77 25, 77 32, 77 38, 77 39ff, 77 78, 77 106-109, 78 22-24, 78 29-30, *105 27, 106 4, 106 6, 106 12, 106 16, 106 18-19, 106 21, 106 24, 106 32*, 106.36-39,

108.8ff; 108.11-12; 108.17-18; MtP (SarPr) 11.2-39; PdP (ASS) 5,8.36-74; ŚiP (C 1890) 6,59; VāP (ASS) 51.52; 84.31ff; 84.56; 84.70; ViP (B 1887) 2,12; 3,2.2-14; 3,2.13.

1158 BLOCH, ALFRED: Vālmīki und die Ikṣvākuiden [Ger.]. In: IIJ 7, 1963-1964, pp. 81-123.

Deals with the problem of whether Vālmīki should be considered as a historical personality, namely a poet connected with the court of Ikṣvāku's descendants, or whether he, like Vyāsa, has to be taken as a mythic sage. After a discussion of the legends connected with Vyāsa and Vālmīki, as well as an analysis of the so-called »Proomium« of the Rm (1,5.1ff) where the name Vālmīki does not occur, it is stated that the Rāma Epic was not necessarily composed by Vālmīki, and that it is not likely to have been originated at the court of Rāma or his successors. (RS)

[quoted passages] BhāgP 1,3 40, 1,4.2ff; 1,4.14; HV (C) 932-999; 969; 984; 2352, 5192; MBh 1,1.25; 1,1.54; 1,1.61; 1,1.80ff; 1,1.96-99; 1,2 376; 1,59 6; 1,59 9; 1,62 2, 1,63.88; 1,95.89; 1,104 15; 1,117.1, 9,44 1ff; 9,53.21; 12,150 2, 12,340 19, 12,346.12; 18,5 36, PdP 4,66.153, 5,9 2-56; 5,32.10-11, Rm 1,2 18, 1,2.32; 1,3 9, 1,3 38-39; 1,4.1, 1,4 7, 1,5.1-8; 2,56.16-17; 2,71.18, 6,128 105, 6,128 110-111, 7,45.17-18, 7,49; 7,65.1-2, 7,66.15, 7,71 16, 7,71 21; 7,88 1; 7,94 23-25; 7,100 25; ViP 3,3 18, 3,4.3; VāP 1,23 193; 1,54 1ff, 2,11.1-91

1159 BLOCH, ALFRED: Wissenschaftliche Ausdrucksweise in archaischen Texten? [Ger.]. In: Mélanges d'Indianisme à la mémoire de Louis Renou ... 1968. - pp. 143-153.

Deals with those stylistic features of Epic and classical Skt that are used to express abstract meanings and logical connections and show *similarity to the so-called »bhāṣya-style«, and traces them in the Aśokan inscriptions, Āraṇyakas, Upaniṣads, Śrauta-Sūtras, Yāska's prose, the two Epics and the BhāgP (RS)*

[quoted passages] BhāgP 6,3 6; 10,3.6; MBh 2,69 16, 12,186 5; 12,186 7; 13,1.38; Rm 3,35 59.

1160 BLOOMFIELD, MAURICE: Contributions to the interpretation of the Veda [Engl.] In: JAOS 15, 1893, pp. 143-188.

Bloomfield in chapter 1 »The story of Indra and Namuci« also refers to several MBh and Rm passages, besides Vedic and law literature. In chapter 3 »The marriage of Saraṇyū, Tvaṣtar's daughter« he refers to passages from MkP, BhāgP, MBh, BhG, and HV, besides Vedic literature (AP)

[quoted passages] BhG 4.1; BhāgP 6,6.38ff, 8,13 8; 9,1 11; HV (C) 546ff; MBh (B) 1,197.31, MBh (C) 1.7306ff; 3.12747, 3 16605, 5.318-330; 5.497, 6.3678; 6 3903, 9 2434ff; 12.3661; MkP 77.1ff, 77.23, 101 1ff; Rm (B) 3,30.28; Rm (Gorresio) 3,35 94

1161 BLOOMFIELD, MAURICE: On false ascetics and nuns in Hindu fiction [Engl.]. In: JAOS 44, 1924, pp. 202-242.

Examines Hindu, Buddhist, and Jain literature for the topic and then describes the material found in six classes of stories: 1. stories of ascetics who practise atrocities *ex professo*; 2. of wicked ascetics smitten by love; 3. of greedy, gluttonous, or otherwise vicious ascetics; 4. of rogues who sham asceticism; 5. of animals in the beast-fable which sham asceticism; 6. of wicked female ascetics. (AP)

[quoted passages] MBh 1.5560; 12.5292b; 12.5593a; 13.1798; ViP 1,11; 1,12.

1162* BLOOMFIELD, MAURICE. On the art of entering another's body a Hindu fiction motif [Engl] In PAPhS 56, 1917, pp 1-43

Encyclopedic treatment of *parakāyapraveśa* stories [source] Brown, W N In JAOS 47, 1927, p 4 (AP)

1163 BOBRINSKOY, GEORGE V The rite of dantadhāvana in smrti literature [Engl] In JAOS 52, 1932, pp 163-167

Examines the rite of tooth-cleaning Also refers to MBh and Purānas (AP)

[quoted passages] MBh (K) 13,161 24, 13,161 40, 13,161 47, MkP (Pargiter tr) 21, 34, 50, NarSP (B 1911) 58 45-52

1164 BOCK, ANDREAS Der Sāgara-Gaṅgāvatarana-Mythus in der episch purānischen Literatur [Ger] Stuttgart Steiner, 1984 - 9, 356 pp (Alt- und Neu-Indische Studien, hrsg vom Seminar fur Kultur und Geschichte Indiens an der Universität Hamburg 27)

Starting with the *puranapancalaksana*-version, Bock shows that both parts of the story, (1) the destruction of Sagara s sons, and (2) the birth of Sagara s sons and the descent of the Gangā, most probably did not originally belong together, but were amalgamated in the Epic versions of the story, the older of which is obviously not that of the MBh, but of the Rm The main part of the thesis deals with the Purānic versions of the myth (VDhottP, ViP, BhāgP, BdP, BrNāP/NāP, BrP, BVP/DBhāgP, and 2 versions in the PdP) All versions are represented in a detailed summary, their texts are critically analysed and studied with regard to their mutual interdependence, which is represented in a synoptic survey in the appendix The main interest of the author (a disciple of Paul Hacker) is, however, concentrated upon the religious orientation of the different versions, in this respect he arrives at some new results, e g that the Rm shows traces of a »brahmaitic revision« of the rather Visnuitic story in the *puranapancalaksana*, that the author of the BdP belongs rather to the *smarta* tradition than to the Krsnaitic tradition, and that the BrNāP shows a »surprisingly tolerant attitude of Vaisnavism to Śaivism« (RS)

[quoted passages] BdP 2 3 21-58, BhāgP 9 8 7-9 9 15, BrNāP 8 64-136, 14 215-15, BrP (ASS) 78, BVP 2,10 1-142, DBhāgP 9,11-9,12 45ab, MBh (cr ed) 3,104 3-3,108 19, NāP 1,8 63-132, 1,15 161-1,16, PdP (ASS) 3,15-16, 6 1-22, Rm (cr ed) 1,37-43, 2,32 15-19, ŚiP 6 61 43cd-59, 5 38 48-39 8, SkP 5/3,56 1-12 5/3,175, VDhottP 1,17-18, 1,19, ViP 4 3 41-49, 4,4 1-35,

[reviews] Sohnen, Renate In OLZ 17

1165 BOHTLINGK, OTTO VON Bemerkenswerthes aus Rāmājana, ed Bom Adhj 1-4 [Ger] In Ber Kgl Sachs Ges Wiss 39, 1887, pp 213-227

Remarks on hiatus between *padas* and within the *pada*, on irregular *samdhi* on metrical lengthening and shortening of vowels, on change of nominal stem and secondary stems, and on irregularities of declension are followed in the main part of the article by a collection of grammatical details arranged according to the paragraphing of Whitney s Grammar (JLB)

[quoted passages] Rm (B) 1,1-4

1166 BÖHTLINGK, O[TTO VON]: Bemerkungen zur Bhagavadgîtâ [Ger.]. In: Ber. Kgl. Sächs. Ges. Wiss. 49, 1897, pp. 1-16.

After brief remarks on the German translations by Lorinser (1869), Boxberger (1870) and Hartmann (1892), the Latin translation by Schlegel, and especially the English translation by Telang, Böhtlingk moves on to a series of textual and exegetical notes on Schlegel's text. (JLB)

1167 BÖHTLINGK, OTTO [VON]: Bhagavadgītā 2,11 [Ger.]. In: ZDMG 56, 1902, p. 209.

Short note referring to the contribution of J. S. Speyer in the same volume, pp. 123-125. Rejects the proposition made there. (F)

[quoted passages.] BhG 2.11.

1168 BÖHTLINGK, OTTO [VON]: Ueber den impersonalen Gebrauch der Participia necess. in Sanskrit [Ger.]. In: ZDMG 42, 1888, pp. 366-369.

Collection of examples of the impersonal use of the gerundives (*-ya*, *-anīya*, etc.). (F)

[quoted passages.] HV (C) 6062; MBh (B) 1,151.44, 1,154.21, 14,69.8, MBh (C) 13.5634; MkP 22.28; Rm (Gorresio) 3,12.8, 4,20.2, 5,57.12

1169 BÖHTLINGK, O[TTO VON]: Ueber eine eigenthümliche Genus-Attraction im Sanskrit [Ger.]. In: ZDMG 43, 1889, pp. 607-608.

Short remark on the occasional phenomenon that a Skt. work's title takes the gender of the corresponding generic term, e.g.: *Mṛcchakaṭikaṃ nāma prakaraṇam*. States that he could not find this kind of »attraction« in the Epics and Purāṇas. (F)

1170 BÖHTLINGK, OTTO [VON]: Vermischtes 2: Noch einmal der Ziegenbock und das Messer [Ger.]. In: ZDMG 44, 1890, pp. 493-494.

Refers to the contribution by Roth, in the same volume, and defends his own conjecture made in ZDMG 43, 1889, pp. 604-606 (concerning the MBh passage of a goat swallowing a knife). (F)

[quoted passages.] MBh (C) 2.2193.

1171 BÖHTLINGK, O[TTO VON]: Der Ziegenbock und das Messer [Ger.]. In: ZDMG 43, 1889, pp. 604-606.

Discussion of a difficult MBh passage (concerning a story of a goat swallowing a knife) and of Nīlakaṇṭhas commentary on it. Arrives at a new translation, but not without making some conjectures. (F)

[quoted passages.] MBh (B) 2,66.8.

1172 BÖHTLINGK, O[TTO VON]: Zur Kritik des Râmâjaṇa [Ger.]. In: ZDMG 43, 1889, pp. 53-68.

Part 1 is a linguistic study of particular Epic forms in the Rm (archaisms as well as irregularities), according to the Bengal recension. Part 2 examines especially the seventh book (Uttarakāṇḍa), according to the Bombay edition, in order to find out specific features which would allow this book to be distinguished from the other six; concludes that there are no such features. Adds a small list of addenda and corrigenda to the Gorresio edition. (F)

[quoted passages not included].

1173 BÖHTLINGK, OTTO VON. Zur Kritik und Erklärung verschiedener indischer Werke [Ger] In Melanges Asiatiques 7, 1875, pp 447-504, 527-589, and 615-672

A collection of annotations on various texts made in the course of compiling his Indische Sprüche, many consisting of cross-references to that work. Among the texts *so treated are* Rm 1-2 ed Schlegel (p 452-455), Rm 1-6 ed Gorresio (p 455-461), Rm 1-7 Bombay ed. (p 461-463) BhG ed Schlegel (p 463-464), BhāgP 1-9 ed. *Burnouf (p 464-467), BhāgP 10-12 Bombay ed (p 467), MBh Calcutta ed 1834-* 1839 (p 478-502), HV Calcutta ed (p 502-504) and MkP BibInd ed. (p 562-567). *(JLB)*

1174• BOLANATH, MAHARAJ The secret of the Gita philosophy [Engl]. In KK 15, 1949, pp 418-420

1175 BOLLE, KEES W Reflections on a Puranic passage [Engl] In HR 2,2, Winter 1963, pp 286-291

Investigates the cosmogonic myth in ViP 1,5 27-40 (translation is given) with special *regard to the part the class of pitrs play in its classification of created beings. To find* »some unity« in this »seemingly rather chaotic text«, the author suggests looking *for its »meaning on the level of ritual« He shows that the classes of beings* mentioned by the text can be related to the most important ritualistic practices. *These findings of »the ritual structuring of a cosmogonic narrative«, he argues in* the following, could contribute to a solution of »the central problem« of Puranic *research in general, viz., »the understanding of the ›spirit‹ which made the creation* of these vast, often encyclopedic, works possible« He concludes that »whatever [this *spirit] may be .., ritualism must have been an integral part of it« (AK)*

[quoted passages] ViP (K) 1,5 27-40

1176 BOLLE, KEES W Remarks on bhakti [Engl]. In ALB 24,3-4, December 1960, pp 113-124

1179 BONAUDO, RALF: Die tīrtha's oder die heiligen Badeplätze in den Purāṇa's [Ger.]. Bonn 1942. – 102 pp.

Unprinted dissertation. Contains also material on possible *tīrtha*-like remains in Mohenjo-Daro. [source:] Kirfel, Willibald: In: Kleine Schriften ... 1976, p. 229. (F)

1180 BONAZZOLI, GIORGIO: Christ in the Bhaviṣya Purāṇa [Engl.]. In: Purāṇa 21,1, January 1979, pp. 23–39.

A methodological approach to BhvP 3/3,2.21–32. Stresses »the importance of the living tradition in the process of Purāṇic transmission side by side with its historical development« and asks »whether the modern additions of the BhvP can claim to be one of its fruits or not«. Discusses the actual text situation (»we possess not less than five different BhvPs«) and concludes that »one has to realize first of all the fact that new topics were inserted in the Purāṇas from early times, that such a procedure belongs to the Purāṇic feature itself and the process of Purāṇic growth does not seem to be quite over. Moreover, one has to study carefully the reasons for such an insertion, because that will shed light on an aspect of the Indian Renaissance and point out the impact which the theory of Christ in Kashmir had on some Hindus and perhaps will help us to realize that even if the insertion has been made by an individual, it represents the attitude of a living tradition in a particular moment of history.« (F)

[quoted passages:] AgP (ASS) 272; 272.12, BhāgP (GiPr) 12,13.6, BhvP (VePr) 1,2.2–3; 3/[1],4.17–19; 3/[1],4.29–60, 3/[1],5.1–20, 3/1,5.39–41, 3/3,2.21–32, BhvP (VePr) 3/1,4.18–60, 3/1,5.1–41; 3/4,3.10–20, BVP (ASS) 4,133.15–16, DBhāgP (GMS) 1,3.4, MtP (GMS) 53, 53.31; NāP (VePr) 1,92–109, 1,100.4; 1,100.8, 1,100.10–11, 1,100.13; SkP (VePr) 7/2,1, 7/1,2.75, 5/3,1.34–35, SauP (ASS) 9.8, 9.48; VāP (VePr) 2,37.263; VāP 99.267, VarP (VePr) 177.54–55

1181 BONAZZOLI, GIORGIO: The colophons in the critically edited Purāṇa-s [Engl.]. In: Purāṇa 24,2, July 1982, pp. 353–383.

»Colophon ... is to be understood, for the purpose of this article, as that part of an *adhyāya* after the last *śloka* and distinct from it, used mostly to specify the content of an *adhyāya* and its position in the regular succession of topics of a Purāṇa.« Uses the ms material as incorporated in the critical editions of KūP, VarP, and VmP. The examination starts from the observation that the colophons »in more than one instance .. testify to a stage of Purāṇic development different from the present, and so they may help considerably in reconstructing a history of the Purāṇic text.« Concludes: »... it seems that the lack of counterproofs of what is implied by the colophons in the actual Purāṇic text is exactly the real positive contribution of some colophons, ... They were surely written carelessly and just for that they were not always changed according to the new modifications inserted in the text. Or, to see the problem from another perspective, those who introduced new material in the Purāṇic text did not care to change also the colophons accordingly. However, if we reconstruct the scheme and the contents of the Purāṇas using only the colophons we get, in some points, a picture of the Purāṇa totally different from the present one. The tendency to be more conservative which we have noted on several occasions in the colophons, makes us postulate that the difference between the two contents of the Purāṇas, the one described by the colophons and the present one, is of great importance and one which should be attentively considered. It appeared already, in fact, that in some cases such a difference shows us topics of a previous stage of the Purāṇa.« (F)

1182 **Bonazzoli, Giorgio** Composition, transmission and recitation of the Purāṇa-s a few remarks [Engl] In Purāṇa 25,2, July 1983, pp 254–280

»Even without sharing the approach to the study of Indian texts now fashionable in France, it seems that we cannot proceed any longer to prepare critical editions of the Purānas, unless we have rethought the whole problem in all its aspects The composition, transmission and recitation of the Purānas is, therefore, an important premise for understanding our texts and for finding out how, or whether, we should prepare their critical editions« – Discusses his material in five chapters 1 Purānas as written books The transmission of Purānas is a »mixture of oral and written traditions «, »but claims to be a written one as the texts on *vidyadana* openly state « 2 Purānas containing Purānas » the texts we possess claim to be Purānas and so they have been accepted by tradition, and yet they claim to ›contain‹ Purānas The Purānas, indeed, are compilations or *samhitas* of Vedic *mantras*, *gathas*, ancient stories, and other books « To remove the repetitions which are found in Purānas would deprive the texts of their unity and structure, which makes them »unique« 3 Vidhis rules of recitation The Purānas are »public religious books, which are often used for specific public rituals as consultation of *sakuna*, or *vratas*, for private or public prayer, so their transmission also was under control of those who regulated the *vidhis* From the moment the recitation of the Purānas took place according to the *vidhis*, any change which took place in the Purānas, whether it was done by an individual or by a group, did not take place without the silent approval of those who had to read the Purānas according to the rules « It seems »that we are not far from the truth if we consider the *sampradayas* as the final source, responsible for all such Purānic transformations « 4 Vyākhyātrs the exposers »R C Hazra has shown abundantly how *sampradayas* transformed Purānic texts to the point where a Vaisnava Purāna like the KūP could become a Śaiva Purāna, or large passages of different *sampradayas* could be introduced although not completely matching with the general context, as happened in the VarP The *Vyasas* and the *vyakhyatrs*, i e , the *pauranikas* in general, were entitled, apparently, to modify the text, although we do not know under which circumstances they could do it « 5 The last stage of the Purānas » to aim at restoring the ›oldest or original form‹ of the Purānas misses the real point the Purānas, indeed, are both the ›original‹ texts *and* the extant texts The several attempts to fix a Purānic canon show that the Purānic authors positively wanted the text of their age to be accepted as authoritative It is exactly such a repetition of attempts which proves that the Purānas have a multi authenticity, each Purānic text of each age being authoritative for that particular period For us, then, authoritative is the extant text, composite as it might be, i e , made of different layers, belonging to different periods The latest, and probably the final stage, of the Purānas, then, is what should be taken as the starting text for any critical edition or any research « (F)

[quoted passages] BdP (VePr) 2,63 69, 2,63 113, BhvP (VePr) 1 216 36, 4 111 1, BrP (GMS) 15 41, 213 166, 245 27, DBhāgP (GMS) 12 14 4, GaP (SarPr) 1,229 30, PdP (ASS) 4,11 21, 4,100 31, 4,110 479, 4,111 40–41, 6,24 27, 6 24 36, 6 82 13, VāP (VePr) 1,30 [315], [selective]

1183 *Bonazzoli, Giorgio* Considerations on a new method of critically editing the Purānas [Engl , Skt] In Purāna 27,2, July 1985, pp 381–434

Critical edition of *adhyaya* 5 of the Pretakalpa of GaP With an appendix *trying to* reproduce the »totality of tradition of an *adhyāya* of the Pretakalpa on the

assumption that for understanding a Purāṇa in all its totality from the beginning until now, we have to take into consideration and give equal importance to all its different versions ... even if they are represented by ... a single ms«. - The sample is taken from 11 mss and printed editions, all in North Indian scripts (one in Maithili, one in Bengali, the rest in Devanagari), and 4 testimonia. It tries to give a synoptic view, at each point of the *adhyāya*, of all the variants proposed by the editions and the testimonia. - Bonazzoli's new approach has also been presented to the 6th World Sanskrit Conference at Philadelphia, 1984, where it has been described »as the first forward step in the critical methodology after one and a half centuries of critical research« (cf. Purāṇa 27,1, January 1985, p. 336). (F)

1184 BONAZZOLI, GIORGIO: A devī in form of liṅga [Engl.]. In: Purāṇa 22,2, July 1980, pp. 220-231.

Examines the PdP and BhvP for a common *śloka* and deals amply with: *liṅgasthā devī*, *liṅgākārā* Sarasvatī, *Lakṣmīliṅga*, *Urvaśīliṅga*. The author's conclusion runs. »... we can affirm that a *linga* can [represent] a *devī* and that in every *linga*, besides the *yoni*, a part represents her. We can also surely affirm that the custom of using a *linga* to represent a *devī* was not spread, it was rather restricted to tantric circles. As far as the expressions *Lakṣmīlinga*, *Urvaśīlinga*, etc , are concerned, they usually mean ›*linga* established by Lakṣmī, Urvaśī, etc.‹, but it should not be excluded in some cases the meaning of ›*liṅga* of L., U., etc‹ In this light, the word itself ›*devīlinga*‹ can be interpreted not only as *devī*'s image in general but more properly as ›*devī*'s *linga*‹. This meaning of the word must have been common in some tantric circles but sounded a little awkward to other people. That explains why the PdP tempered it by giving it the meaning of ›image‹ As for the BhvP, where the *śloka* keeps its tantric flavour, we can understand the word not only as characteristic marks of the *devī* as it is undoubtedly requested by the context, but also as ›*devī*'s *linga*‹.« Refers to Śabdakalpadruma, Toḍalatantra, Mayamata, Rauravāgama, Kāraṇāgama, ŚivaU, KāśikedāraMā (F)

[quoted passages] BhvP (VePr) 2/1,9.54-56; GaP (Jīv) 1,82 6; KāP (V 1972) 58 31; 76 88ff; NāP 2,46.53; PdP (GMS) 1,61.46; 1,61.49, 1,61.53; 1,61.56-57; SkP 1/1,10 44-45; VāP 2.100; VmP (cr.ed.) SaroMā 2.3-4; 19.4.

1185 BONAZZOLI, GIORGIO: Devīliṅga: a note [Engl.]. In: Purāṇa 20,1, January 1978, pp. 121-129.

Close examination of the term *devīliṅga* in PdP Sṛṣṭikhaṇḍa 61.57 Examines the meanings of *linga*, the context of the term in question in PdP, and juxtapositions of *devī* and *linga* as found in the Skt. literature. Refers to Lakṣaṇaprakāśa of Vīramitrodaya, Śabdakalpadruma, Śaivasiddhāntaśekhara, Kālottara, Rauravāgama, BṛSa of Varāhamihira, Mayamata, Nāradapañcarātra. (F)

[quoted passages] AgP (KSS) 102.30; BṛNāP (BibInd) 6.41; KāP (V 1972) 58 31; 76 88; KūP (cr.ed) 2,11.98; 2,39.59-60; 2,44.50; LiP (GMS) 1,3.1-8; 1,17.5; 1,17.33; 1,19.15; PdP (GMS) 1,61.46; 1,61.49; 1,61.57; 1,61.90; 1,61.129; SkP (GMS) 1/1,10 44-46; 1/1,10.49; VmP (cr.ed.) SaroMā 19.4.

1186 BONAZZOLI, GIORGIO: The dynamic canon of the Purāṇa-s [Engl.]. In: Purāṇa 21,2, July 1979, pp. 116-166.

Deals with the Purāṇas' »awareness of being under a process of evolution«. The first part, »Instability of the Purāṇas«, gives a survey of the Purāṇic theories about their

own nature The second part, »Sacrality of the Purānas«, examines the Purānas' relation to the Veda »There can hardly be any doubt that the Purānas considered themselves as authoritative« The third part discusses »Purānic attempts to fix a Purānic canon« »The Purānas are under two opposite pressures on the one hand the inner impulse to evolve along with time and people , on the other hand the Purānic sacredness which induces them to keep intact their text « Traces the historical development of Purānic canons, esp the *puranapancalaksana* concept. Finally discusses the role of »Vyāsa« and »Sūta« in the process of canonization Adds four concordances 1) Purānic lists of *mahāpuranas*, 2) numbers of *ślokas* contained in each Purāna, 3) *adhyayas* and *ślokas* introduced by Vyāsa or one of his direct disciples specially the one surnamed Sūta, 4) passages AgP 272 and MtP 53, dealing with the contents of the *mahapurānas* (F)

[quoted passages] AgP (GMS) 272, BhāgP (GiPr) 1,2 1-2, 2,7 51, KūP (cr ed) 1,1 1, 2,37 163, LiP (C 1885) 1,39 61, MtP (GMS) 53, 53 3, 53 65, 53 70, NāP (VePr) 1,92 21, 2,24 17, 2,24 17, PdP (ASS) 1,1 29, 1,61 64, SkP (VePr) 1/2,40 198, 5/2,1 22-23, 7/1,2 85, 7/1,2 90, 7/1,2 90, 7/1,2 92, 7/1 2 99, 7/4,44 23-24, VāP (GMS) 1,1 183, 1,61 12, ViP (GiPr) 6,8 2, 6,8 13, [selective]

1187 BONAZZOLI, GIORGIO Garudapurānasya pretakalpah (vividhapāthasampradāyānām prārambhikam vivecanam [Skt] In *Purāna 26,2, July 1984, samskrta khandah*, pp 3-4

Sanskrit summary of the authors »The Pretakalpa of the Garudapurāna a preliminary report of its different versions« (same volume, pp 142-195) For commentary see separate entry (F)

1188 BONAZZOLI, GIORGIO A general introduction to the Brahma-Vaivarta Purana its anukramanikas and their significance [Engl] In Purana 17,2, July 1975, p 118-148

Extensive textual interpretation of the various tables of contents included in the BVP According to the author, these tables not only summarize the work s contents but also serve as an interpretation of the topics to be dealt with or are even meant to be recited on religious occasions Discusses structure and authorship of the longest *anukramanikas* contents, aims of the BVP according to the *anukramanikas* (which indicate *bhakti* as the main aim, besides revelation, *moksa* and *arthakama*) the relation between BVP and the Vedas, the name BVP, summaries of single *khandas* (in opposition to summaries of the whole work), summaries in form of dialogue in form of narrative, literary, practical and religious purposes As one of his results the author concludes »that the name itself of Brahma Vaivarta refers to the whole Purāna and to the nature of the binomial *brahman prakrti* and not to the Brahmakhanda only, as supposed by Winternitz or to Brahmā as god « Refers extensively to parallel passages in GaP, BdP BhvP, VmP, KūP, AgP, BhāgP, MtP, VarP, PdP, MBh, MkP, ViP (F)

[quoted passages] BVP 1,1 1,1 7 1 1 12, 1,1 14-16, 1 1 17-18, 1,1 44-45 1,1 60-61, 1,1 67, 1,11 38, 1,14 52-54, 2 2 1, 2,36 80, 3,10 34, 3 10 38, 4 132, 4,132 1, 4 132 3, 4,132 44, 4 133 30-32, 4 133 45, 4 133 51-56, [selective]

1189 BONAZZOLI, GIORGIO Places of Purānic recitation according to the Purānas [Engl] In Purāna 23,1, January 1981, pp 48-61

Comprehensive study. »The present note studies the Purāṇic statements about the places of Purāṇic recitation .. [;] recitation means ... the first narration of a Purāṇa or part thereof. It does not aim, therefore, at finding out where the single Purāṇas, or parts thereof, have been compiled or composed.« The contribution is based on the methodological consideration that »[what] the Purāṇas say about themselves, indeed, should be studied prior to any further investigation on them. ... it will become immediately apparent that the places of Purāṇic recitation indicated by the Purāṇas, are something more than a mere geographical or topographical problem. They tend rather, along with many other points, to form the structure or inner logic of the Purāṇas themselves.« Concludes: »The Purāṇas, then, by specifying the places of Purāṇic recitation seem to suggest that at least three layers of tradition are available in the Purāṇic narration. One stemming from Puṣkara is attached to Brahman and is prior to *kaliyuga*. Another contains a Himalayan tradition and is linked to the *ṛṣis* living in the mountains in different *āśramas* the most [important] of which was Badarikāśrama, where the most renowned *ṛṣi* was Nārada A third one, at last, is linked with Naimiṣāraṇya, it goes back to the beginning of the *kaliyuga* and is in direct connection with the performance of a sacrifice and is in relation to the current which gave birth also to the MBh While suggesting the interrelation between these three sources, however, the Purāṇas seem to be attentive to stress their unity also. This fundamental unity is expressed by making Kṛṣṇa Dvaipāyana author of the MBh, of the Purāṇas as well as systematizer of the Vedas So the Purāṇas seem to suggest that the many and different Purāṇic traditions have been unified by Vyāsa without completely suppressing them, but rather integrating them organically at Naimiṣāraṇya.« (F)

[quoted passages] AgP (ASS) 1 2; 1 6; BdP 1,1 17, 1,1 37, BhāgP (GiPr) 1,1.4, 1,1.21, BrP (GMS) 1.3; BVP (SarPr) 1,1.1; 1,1.60-63, DBhāgP (GMS) 1,2.27, GaP (SarPr) 1,3; 2,2, 2,10, KūP (cr ed) 2,41 13, 2,44 142, LiP (VePr) 1,1 4-8; MtP (VePr) 1 2, NāP (VePr) 1,1 3; 1,1 15; 1,1 24, 1,1.28, 1,92.22, 2,38 20, 2,63 31; PdP (ASS) 1,1 6; 5,1 10; 5,1 47; 5,1 65, 5,2 44, 5,16 5; 5,16 51-52, ŚiP (VePr) 1,1 1, SkP (VePr) 1/1,12, 2/1,1 1; 2/3,2.32; 2/3,6 38, 2/8,1 8, 5/3,1.24-25, 7/1,2 8; 7/1,2.18ff, 7/1,27, 7/3,4; VāP (VePr) 1,1.11-12; 1,1.41.

1190 BONAZZOLI, GIORGIO: Prayāga and its Kumbha Melā [Engl.]. In· Purāṇa 19,1, January 1977, pp. 81-179.

Kumbha Melā is a religious fair which takes place every twelve years at Prayāga, i.e. the confluence of Yamunā and Gaṅgā at Allahabad In the first part of his contribution the author examines the Purāṇa literature as source of the so-called Prayāga-Māhātmyas, especially referring to MtP and PdP, and traces the Purāṇic quotations concerning Prayāga in the *nibandha* literature, viz. Lakṣmīdhara's Kṛtyakalpataru, Vācaspati Miśra's Tīrthacintāmaṇi and Nārāyaṇa Bhaṭṭa's Tristhalīsetu (with concordances). Continues with a detailed examination of the correlation and development of the various Purāṇic Prayāga-Māhātmya versions. The second part of the contribution deals with the non-Purāṇic sources for the Kumbha Melā or Sādhu Melā, viz. AV, ṚV, YV, ŚivaU, JābāladarśanaU, and Hsüan Tsang. The only supposed Purāṇic source for the origin of Kumbha Melā, which occurs in a so far unpublished ms of the SkP, is translated and discussed in detail. The third part of the contribution gives, »in a more discursive way, some rules for the pilgrims who intend to accomplish their religious duty to go to Prayāga.« Adds some remarks on the meaning of the word Prayāga, a concordance of Prayāgamāhātmya and parallel passages in Purāṇas, and an ample list of the holy places at Prayāga as found in the

Prayāga Māhātmya Śatādhyāyī, Prayāgamāhātmya, MtP, PdP, KūP, AgP, NāP, MBh Gives also extensive Skt quotations from the Śatādhyāyī (F)

[quoted passages] AgP (ASS) 111, BhvP (VePr) 4,122, BrDhP 1,6, 1,6 28-29, 1,15, BrP (GMS) 25, 57, GaP (ChSS) 1,81, KūP (cr ed) 1,34-37, LiP (VaVa) 1,92, MBh (cr ed) 3,83, 13,26, MBh 3,83 65-87, MtP (GMS) 102-111, MtP 107 7, NāP (VePr) 1,6, 2,62-63, NāP 2,63 106, PdP (ASS) 1,39-49, 3,39-49, 6,23, 6,23 14, 6 25, 6,82, 6,93, 6,126 33, 6,127 162, 6,246, 6 248, 6,250, PdP (GMS) 6,23-24, 6,81, 6,91, 6,126-127, SkP (GMS) 2/2,42, 2/4,4, 2/4,13, 4,7 64, 5/2,58, 5/2,71, 5/2,71 62, VarP (VePr) 144

1191 BONAZZOLI, GIORGIO The Pretakalpa of the Garudapurāna a preliminary report of its different versions [Engl] In Purana 26,2, July 1984, pp 142-195

Presents a synoptic study of the various versions of the Pretakalpa of the GaP (printed and manuscripts) Incorporates vast material The tables show table 1 versions of the Pretakalpa, tables 2-3 relation between the printed editions VePr, VaVā, Jīvānanda, table 4 contents of VePr 11-49 and Jivānanda 1-35, table 5 relation between VePr 1-10 and VePr 11-49, table 6 relation between ms 826/5010 (Allahabad), Pretakalpa printed at Mathurā, 1884 and Jīvānanda ed , table 7 relation between ms TR 777 (Adyar) and Jivānanda ed , tables 8-9 the version of ten *adhyāyas*, and the Sāroddhāra of Naunidhirāma - Concludes »The material presented in the above pages seems to bring us necessarily to a double conclusion. The first and most evident is that there are different versions of the Pretakalpa The hypothesis that each version reproduces in its own way a group of themes referring to death, after death and rituals seems rather sensible and abundantly sustained by the facts - The second conclusion is that all these different versions seem to make reference, some times very loosely, yet constantly, not only to a set of themes, which is better represented in the version of 35 *adhyayas*, but also, in many cases, to the words themselves of such a version « (F)

1192 BONAZZOLI, GIORGIO Purānagrantha samīksātmakasampādanābhinavapaddhativisaye kācid vicāranā [Skt] In Purāna 27,2, July 1985, *samskrta khandah*, pp 6-7 [second numbering]

Sanskrit summary of the author's »Considerations on a new method of critically editing the Purāna s« (same volume, pp 381-434) For commentary see separate entry (F)

1193 BONAZZOLI, GIORGIO Purānānām pāthāntarasya vivecanam tesām purānā nām pāthasamīksita samskaranesu prabhāvas ca [Skt] In Purāna 26,2, July 1984, *samskrta khandah*, pp 1-2

Skt. summary of the author s »Some observations on the variant readings in the Purānic texts and their import for critical editions« (same volume, pp 113-133) For commentary see separate entry (F)

1194 BONAZZOLI, GIORGIO Purānānām racanā prasāranam vācanam ca [Skt] In Purāna 25,2, July 1983, *samskrta khandah*, pp 10-12 [separate numbering]

Detailed Sanskrit summary of the author's study of »Composition, transmission and recitation of the Purānas« (same volume, pp 254-280) For commentary see separate entry (F)

1195 BONAZZOLI, GIORGIO: Purāṇasvarūpaviṣayinī vicāraṇā [Skt.]. In: Purāṇa 25,1, January 1983, *saṃskṛta-khaṇḍaḥ*, pp. 10-14.

Sanskrit summary of the author's »Remarks on the nature of the Purāṇas« (same volume, pp. 77-113). For commentary see separate entry. (F)

1196 BONAZZOLI, GIORGIO: Purāṇic attempts to fix a Purāṇic canon [Engl.]. In: Sanskrit and world culture: Proceedings of the Fourth World Sanskrit Conference ... 1986. - p. 615-618.

1197 BONAZZOLI, GIORGIO: Purāṇic paramparā [Engl.]. In: Purāṇa 22,1, January 1980, pp. 33-60.

Deals with the question· »Who did first narrate the Purāṇas according to the Purāṇas themselves and who did hand them over in course of time?« Examines »the Purāṇic claim that even before Vyāsa the Purāṇas were narrated by Brahmā to the *munis*«; Viṣṇu versus Brahman as revealing deity, the »second layer«. »Between the revealing deity - Brahmā or Viṣṇu - and the last systematizers of the Purāṇic material - Vyāsa, etc there is a series of persons who are here classified as *munis* and *ṛṣis* but who can also be Brahmā's sons« or other deities, the Vyāsas, Sūta and Śaunaka; Purāṇic *paramparā* and the composite character of the Purāṇas; the *paramparā* in VāP and BḍP (». it seems .. that the actual BḍP and VāP were originally one single Purāṇa, which split into two in course of time. It seems that one of the reasons for such a division is to be found in the Purāṇic *paramparā* which is different in the two Purāṇas«). Gives two tables, the one being a concordance of the thirty-eight lists of *paramparā* occurring in seventeen Purāṇas, the other one being a concordance of the *paramparā* lists of the AgP, MtP, NāP, SkP (F)

[quoted passages] AgP (ASS) 1.18-19; BḍP (VePr) 1,1.171, 1,34 11, 1,35 67; BhāgP (GiPr) 1,3 45, BVP (ASS) 2,5 26; DBhāgP (GMS) 1,1.3, 1,3.1, 1,3 20-21, MkP (SarPr) 45.21, 45 23, MtP (SarPr) 3.3, 53.70; 53.70, PdP (ASS) 2,1 4-5; 5,1.26, 5,2 53; ŚiP (VePr) 1,1 12, SkP (VePr) 5/2,1 23, 5/3,1.24-25, VāP (VePr) 1,1 36, 1,1 42, 1,1.184-185, 1,5 12; 1,61 59

1198 BONAZZOLI, GIORGIO: Remarks on the nature of the Purāṇas [Engl.]. In: Purāṇa 25,1, January 1983, pp. 77-113.

Careful study of the definitions and reflections Purāṇas contain on themselves and on their nature. The Purāṇic statements are discussed in four chapters: 1. On the word *punah* as a request for a) continuation of what is being narrated, or b) ›re-narration‹ of what was already heard immediately before or on other occasions. Since the repetition is openly introduced, the author takes it as part of the Purāṇic nature itself Contrary to the common principles of critical editions, this implies that the shorter text is not necessarily the most ancient - 2. Veda-*upabṛṃhaṇa*. The Purāṇic tendency towards an »expansion of meaning« may imply »that we read more deeply in the Vedas through the Purāṇas than through the sheer Vedic text.« - 3. Revelation of mysteries. »The Purāṇas ... stand clearly complementary to the Vedas and the *smṛtis* and to some extent integrate them. They say what has not yet been manifested and add to the cultural and religious stock their own message and contribution They do all this by revealing unknown things.« - 4. A few factors of Purāṇic transformation. A discussion on time (*kāla*), involved people (*loka*), and points of view (*dṛṣṭi*) as factors of textual change, both in terms of real history and

of different levels in the literary composition The author sees conscious adaptation to changing times as a characteristic of the Purāna as literary genre (vSt)

[quoted passages] BdP (VePr) 1,1 173, 3,4 9, BhāgP (GiPr) 1,3 43, 12,7 8, BhvP (VePr) *1 94 57*, 4,*150 1*, 4,*181 3*, BrP (GMS) *1 31*, *26 1*, *29 2*, *33 1*, *41 5*, *45 4*, *48 3*, 176 1, 213 167, 245 14, BVP (ASS) 2,1 165, 2,54 4, 2,67 8, 3,1 8, 3,7 22, 3,7 49, 3,37 2, 4,35 25, DBhāgP (GMS) 1,3 20, 1,3 25, DBhāgMā (GMS) 5 93, KūP (cr ed) 1,1 1, 1,1 46, 1,27 17ff, LiP (GMS) 1 39 61, MtP (*SarPr*) *1 7*, *2 24*, *53 3*, *53 10*, *53 64*, 140 83, 178 1, PdP (ASS) 2,125 44, 5,2 53, 5,36 14, ŚiP (VePr) 7/1,1 39-40, SkP (VePr) 1/2,40 198, 5/2,1 49, 7/1 2 90, 7/1,2 92, VaP (GMS) 1,1 203, ViP (GiPr) 1,1 29-30, 3,3 6-7, 6,8 12

1199 BONAZZOLI, GIORGIO Schemes in the Puranas a first approach [Engl] In Purana 24,1, January 1982, pp 146–189

Elaborate analysis of the Purānic attempts to fix a Purānic canon Stresses the necessity of *showing »that Purānas are not only a heap of pieces which happened to* come together under the influences of different forces operating on them down the centuries but are a vast harmonious combination of different and sometimes *apparently irreducible elements«* The author *demands, so to speak, a synthesising* method of interpreting Purānic literature as a complement to the analyzing historical methods The first part of the contribution deals with Purānic schemes 1 cataloguing of topics (proposing to use the colophons), 2 the AgP – GaP relation and its extension to the MtP, 3 the ViP – BhāgP relation and the VāP – BdP, 4 *Purānic habits and heterogeneous schemes Part two deals with »Purānic aware* ness of common *kramas*« 1 order of the 18 Purānas, 2 order of the single Purānas (»at least eight Purānas show clear awareness of being a unit having a definite scheme«), 3 sequence of topics, 4 Purānic origin Adds seven tables with con cordances of several Purānas The lists of contents as given in these concordances *are the result of the author s analysis (»all the divisions and groupings of subjects as* well as the names given to the topics in [these concordances] do not appear in the Purānas, although they are based on them«) that is to say, they already contain an interpretation Thus they may well serve as models for the author s intentions as regards the interpretation of Purānas as a deliberately organised totality The concordances *contain* 1 AgP/GaP, 2 MtP/AgP/GaP, 3 ViP/BhāgP, 4 BdP/VāP, 5 ViP/BdP, 6 BrP/BdP, 7 list of the three-*guna* divisions in Purānas (F)

[quoted passages] AgP 17-20, 18–19, 38–70, 71-91, 92-106, 108, 109-117, 118-120, *163-175*, *243-250*, *251-272*, *263-270*, *272*, *272.11*, *272.21*, BdP 1,1 168, 1,1 40, 1,5 145, 1,38 33, 3,5–40, 3,1 1, BhvP 2/1,1 4, BVP 1 22 32, 2,4 14, GaP 1 81-90, 1,87, 1,146-194, MtP 1 7, *53*, *53 1*, NāP *1,92-109*, *1,99*, *1,99 15*, *1,107 8*, *1,108*, *1,108 12*, PdP 1 1 17, 1,22 88, 2,125 40-41, 4,1 2, 4,121 2, 4,121 4, 5,36 14, 5,59 2, 6,1 1-2, 6,8 13, ŚiP 5,44 124ff, SkP 5/3,1 14, 5/3,1 43, 7/1,2, 7/2,2, 7/2,2 109, VāP 1,6 73, 1,61 59, 1,61 168, 2,38 1, 2 211-225, ViP 3,6 19, VmP 1 10

1200 BONAZZOLI, GIORGIO Seduction stories in the Brahmavaivarta Purāna a study in Purānic structure [Engl] In Purāna 19,2, July 1977, pp 321–341

Examines the stories of Indra and Ahalyā and of Tārā and Candra A study »of such stories helps us to understand the Purānic attitude towards tradition and the moral feelings of the composers on the one hand while on the other hand it provides a *clue to the structure of a Purāna its handling of mythical themes, revelation* and the topics that should constitute its matter« Discusses structure and literary form of the

stories in question. The »*seduction stories in the BVP ... are on the one side* representative of a new mythological wave that reinvests old stories with new sensibility, makes them conveyers of fresh doctrines through new interpretation. On the other, through the structure they have been inserted in, they show that also in the Purāṇas there are literary forms or genera litteraria, a fact not yet pointed out in Purāṇic literature, but that can prove to be rich in results as these very stories already attest.« (F)

[quoted passages.] BhāgP 9,9.4-14; BrP 9.19-32; 87; BVP 4,59; 4,61; 4,80; DBhāgP 1,11.4-85; 1,51.1; 1,51.46; GaṇeśaP 1.30ff; GaP 1,139.1-2; HV 1,25; 1,42; LiP 1,29; MBh 3,262; 5,12; 13,41; MtP 23.29-24 7, Mudgalapurāṇa 3,46.1ff; PdP (ASS) 5,12.53-54, 5,51, PdP (GMS) 1,12.44-45, 1,56; Rm 1,48-49; 3,34; 7,30; SkP 1/2,52 26-30; 5/2,136 1-16; VāP (VePr) 2,28 28-44; ViP 4,6 10-33.

1201 BONAZZOLI, GIORGIO: Some observations on the variant readings in the Purāṇic texts and their import for critical editions [Engl.]. In: Purāṇa 26,2, July 1984, p. 113-133.

Proposes that variant readings are not only fruits of corruption (school of Poona) nor only meaningful if they serve some purpose, to reconstruct a myth for instance (Biardeau), and that they require adequate study particularly in an open tradition like the Mahābhārata and the Purāṇas Gives the discussion in three chapters 1 Mistakes of transmission and scribal errors 2 Variants peculiar to individual Purāṇas a voluntary changes of syllables or words, b. additions and omissions, c variations on a theme. I one version summarizes the other, II one version reshapes the other, III the same content is narrated in different ways 3 Variant readings in the Purāṇas. - Concludes » by printing separately the different versions of one Purāṇa we would miss the very essence of that Purāna A Purāṇa, indeed, is both its ancient composition and its development. The so called variants of a Purāṇic text, with the exception of the mistakes of transmission or scribal errors, constitute in reality the history of the text itself and have to be considered as such So, what should be given more importance in the Purāṇas is, rather, their last stage of evolution, since there we find the full-fledged revelation for our generation. On the other hand, also the Purāṇic changes in time and space, even if they appear to have been overcome by a subsequent evolution of the text, should also be made clearly readable Many of the Purāṇas were longer or more extensive in the past than they are now Some topics which were present in the ancient times in all the versions are hardly represented sometimes in one or two versions nowadays All these changes are not marginal or sheer fruits of text corruption, they belong rather to the very nature of the Purāṇas, and so they have to appear clearly as parts of the text itself. Therefore these changes, which are usually considered variant readings, have to enter in the main text of the critical edition of a Purāṇa. - The study of the different kinds of variants in the Purāṇas brings us to the conclusion that critical editions of the Purānas are not only possible but necessary However, the principles on which one must base such editions have to be completely revised to make them fitting the very nature of the Purāṇas and the kinds of their variants.« (F)

[quoted passages] [Contains numerous quotations mainly from manuscripts, and a number of synoptic tables.].

1202 BONGARD-LEVIN, G. M.: Drevneindijskaja civilizacija; filosofija, nauka, religija [Rs.]. Moskva: »Nauka«, 1980. - 332 pp. (Glavnaja Redakcija Vostočnoj Literatury).

A collection of independent essays on significant periods and issues on early Indian cultural history from a marxist point of view The topics are chosen with sufficient inclusivity to make of the whole a coherent exposition of the leading themes that even today affect Indian intellectual life Included is a chapter on Purānas Bongard Levin treats the BhG as an argument and comes to the conclusion that the BhG cannot be applied as such in today's political climate Work *karma* is made the central tenet of the BhG's message, and *bhakti* is seen as perhaps the most important undertaking of all, and not a largely incoherent addendum to the main argument As a contrast to Zaehner's emphasis on *bhakti* as the organizing mode of the poem, B L.'s reading is truer to the poem's great force [source] Gerow, Edwin [Review] (AP)

[reviews] Gerow, Edwin In JAOS 102,1, 1982, pp 225-227

1203* BONGARD-LEVIN, G M , GERASIMOV, A V Mudrecy i filosofy drevnej Indii Nekoforye problemy kulturnogo nasledija [Rs] Moskva Akademija Nauk SSSR, 1975 - 344 pp , 29 ill (Otdelenie Istorii, Institut Vostokovedenija, Izdatelstvo »Nauka«, Glavnaja Redakcija Vostočnoj Literatury)

The book is meant to popularize Indian philosophical thoughts It contains 10 chapters, two of which (5 & 7) dealing with BhG, Visnuism and Śivaism Each chapter contains a selective bibliography of Rs Engl , and Fr books [source] Sternbach, Ludwik [Review] (AP)

[reviews] Sternbach Ludwik In JAOS 97, 1977, pp 360-361

1204* BONGARD-LEVIN, G [M], VIGASIN, A The image of India the study of ancient Indian civilisation in the U S S R [Engl] Greenwood, Peter [tr] Moscow Progress Publishers, 1984 - 272 pp , 32 col pl

Translation of the original »Obraz Indii « Covers 3 topics 1 what was known in pre modern Russia of the orient, especially India, and by what means (ch 1) 2 academic biographies of select 19th and 20th century Russian indologists (ch 2-5) 3 an account of current archaeological research in Soviet Central Asia as it pertains to the understanding of early Indic, particularly Kusāna history (ch 6) Appended is a brief survey of Indian manuscripts collections in the U S S R [source] Gerow, Edwin [Review] (AP)

[reviews] Gerow, Edwin In JAOS 107,2, 1987, pp 360-361

1205 BONNERJEA, BIREN Prāyascitta or Hindu ideas on the expiation of sin [Engl] In IA 60, August and September 1931, pp 151-154 and 165-167

1206 BOON, JAMES A Incest recaptured some contraries of karma in Balinese symbology [Engl] In Karma an anthropological inquiry 1983 - pp 185-222

Also deals with the Balinese Rm (AK)

1207 BOPP, FRANZ Über das Conjugationssystem der Sanskritsprache in Vergleichung mit jenem der griechischen, lateinischen, persischen und germanischen Sprache Herausgegeben und mit Vorerinnerungen begleitet von Karl Joseph Windischmann [Ger] Windischmann, Karl Joseph [ed , introd] Frankfurt am Main Andreaische Buchhandlung, 1816 - 46, 312 pp -

Reprint: Hildesheim, New York: Olms, 1975. - 46, 312 pp. (Documenta Semiotica: Serie 1, Linguistik).

A linguistic study in »the conjugation system of Sanskrit language, in comparison with Greek, Latin, Persian, and Germanic«. Also contains a partial German translation of the Rm entitled »Wiswamitras Bussungen« (the penances of Viśvāmitra), a partial translation of the MBh entitled »Der Kampf mit dem Riesen« (the fight with the giant), and some passages from the Vedas [source] TUB. (AK)

1208 BORK, FERDINAND: Die Purāṇas als Geschichtsquelle [Ger.]. In: WZKM 29, 1915, pp. 97-133.

Deals critically with Pargiter's text (»The Purāṇa text of the dynasties of the Kali age) which he regards as a contamination of at least two different redactions which are based on two different chronological systems (cycles of 2700 years and 2400 years respectively) and on five main sources 1) introduction and section on Pauravas and Ikṣvākus (mythological); 2) list of Bārhadrathas (without historical value), 3) Pradyotas and Śiśunāgas (historical), 4) early contemporary dynasties (independent but without details); 5) Nandas, Mauryas, Śuṅgas, Kāṇvāyanas, and Āndhras (valuable historical source). Takes further the Dīpavaṃśa and the BhvP into account and discusses the various dynastic lists and the date of Buddha's *nirvāṇa* which he fixes in the 12th year of Mahāpadma Nanda, i.e. 359 B C (vSt)

1209 BOSCH, F. D. K.: The golden germ: an introduction to Indian symbolism [Engl.]. 's-Gravenhage: Mouton, 1960. - 264 pp, 84 tables (Indo-Iranian Monographs 2). - Original Dutch ed.: Bosch, F. D. K.: De gouden kiem: inleiding in de Indische symboliek. Amsterdam, Brussels: Uitgeversmaatschappij Elsevier, 1948. - 310 pp., 72 pl.

Art-historical study. Epic matters are directly referred to only incidentally (the most important passage being a discussion of the myth of Kadrū and Vinatā from MBh, pp 86-89) but the author's analyses are undoubtedly of great general importance, and could also be used with advantage in Epic/Purāṇic research. (F)

[quoted passages not included]

[reviews] Lohuizen, J. E van: The golden germ. In. AL 28, 1954, pp. 53-60. - Dumont, Louis: In. SocR (N S) 9,2, 1961, pp. 132-134.

1210 BOSCH, F. D. K.: Pratiṣṭhā symbols: additional remarks to Professor Vogel's monograph on ›The goose in Indian literature and art‹ [Engl.]. In: Pratidānam: Indian, Iranian and Indo-European studies presented to Franciscus Bernardus Jacobus Kuiper ... 1968. - pp. 533-538, 2 pl.

On the identity of the wild goose (*haṃsa*) with the living soul (*jīvātman*) and with *brahman* and the consequences for its *pratiṣṭhā* symbolism. the imperishable supporting principle of existence. (vSt)

1211 BOSCH, F. D. K.: Remarques sur les influences réciproques de l'iconographie et de la mythologie indiennes [Fr.]. In: ArAs 3,1, 1956, pp. 22-47, 22 fig.

Bosch tries to show that depictions of Mahisamardinī, except those which suggest that the buffalo served as her *vāhana* (i e. Durgā standing on the buffalo's head),

correspond to secondary myth formation The original conception of the buffalo as *vāhana* of the goddess has been preserved in Javanese representations A similar development of secondary myth formation, based on a reinterpretation of icons with a new or modified iconography derived from it, holds good for Krsna Kāliyadamana (KG)

1212 BOSE, ATINDRA NATH Indo-Aryan land revenue system between cir 600 B C and 200 A D [Engl] In JBombayBRAS (N S) 15, 1939, pp 51-71

A study based on the Arthaśāstra of Kautalya and several *dharmaśastras*, including the corresponding passages in MBh (vSt)

1213* BOSE, GIRINDRA SHEKHAR Purāna prabesa [Beng] Calcutta M C Sarkar & Sons, 1934 - 5, 296 pp

»This work is one of the most important additions that have been made in recent years to the critical study of the royal and dynastic lists in the Purānic literature [The author] has sought for the first time to introduce order and consistency into the entire tangled scheme of the Purāna chronology His conclusions, if accepted would go far to establish the dynastic history of ancient India in Pre Gupta times on firm foundations back to the remotest antiquity « [source] Ghoshal, U N [Review] (AK)

[reviews] Ghoshal, U[pendra] N[ath] In IHQ 11,2, June 1935, pp 374-381

1214 BOSE, PHANINDRA NATH Pratimā laksanam [Engl] In Sir Asutosh memorial volume Part 1 1928 - pp 219-223

On the iconography of Brahman, Visnu and Rudra as described in MtP (KPG)

[quoted passages] MtP 259-261

1215 BOTTO, O[SCAR] Dvaidhībhava in the Kautilīyārthasāstra and in other texts [Engl] In India maior congratulatory volume presented to J Gonda 1972 - pp 46-56

Lexicographical study of the term *dvaidhībhava* Concludes »The material we have collected so far presents four important aspects for a correct interpretation of *dvaidhībhava* According to the basic texts, the indigenous commentaries on them and the results of modern scholarship, especially devoted to *sutra* 7,1 11 of Kautilya, it can indicate a) peace (with one) and war (against other opponent), b) peace and war (simply, or with the same opponent), c) a deceitful political conduct and double dealing, d) division of military forces Quite slight the few differences of interpretation inside these categories The meaning »division of military forces« is especially met with in juridical sources and in texts depending on them They form a tradition apart, which is clearly defined and absolutely distinct from the conceptions under a), b), c) Only these represent the actual meaning of *dvaidhībhava* « Draws also upon a number of Epic/Purānic passages (F)

[quoted passages] AgP (KSS) 226 5-6, 234 16-25, 234 19, 234 23, 240 6-8 240 20-24, 240 28-29 241 46 MBh (cr ed) 2 5 11, 3 149 42, 12 69 65-66, 12 82 28, MBh (CiPr) 12,69 68, MtP (B 1922) 215 16 222-225, Rm (cr ed) 2 100 69, 5,39 2-3, VDhottP (VePr) 2 146-149, 2,150, 2,150 4, 2,150 7

1216 BOTTO, O[SCAR] Intorno ad alcuni temi di rājanīti del Visnudharmottarapurāna [It] In Melanges d'Indianisme a la memoire de Louis Renou 1968 - p 161-169

On *nīti* passages with special reference to the VDhottP, »which is devoted in the great part of the second *khaṇḍa* to *rājadharma*. The author observes that some *adhyāyas* are nearer to those ones of *rājanīti* literature; after dealing particularly with the 5th and 6th *adhyāyas*, in which the distinctive features of *purohita* and *mantrins* are described, the author develops various comparisons among the VDhottP and specific texts on *nīti*, such as Kauṭilīya-Arthaśāstra, Kāmandakīyanītisāra, Nītivākyāmṛta, GautamaDhS, Yājñavalkyasmṛti. Then [the author] emphasizes the reference to the fact that the king had to safeguard his subjects from the great power obtained by *kāyasthas*, forming a new caste which reached the height of power under king Śaṅkaravarman (883-902)... Broad quotations from works like the Rājataraṅgiṇī, Yaśastilakacampū and Kalāvilāsa. [The author] lastly observes that the quoted passage of the VDhottP occurs in Yājñavalkyasmṛti 1,336 and without any doubt traces back to this *smṛti*, being at the same time ›an interesting anticipation of what will be stated by Ksemendra and Kalhana‹ « [source:] Piano/Spera: In Purāṇa 22,2, July 1980, p 147 (F)

[quoted passages:] VDhottP 2,5-6.

1217 BOTTO, O[SCAR]: Origini e sviluppo dell'epica indiana [It.]. In. Accademia Nazionale dei Lincei 367, 1970, Quaderno 139, pp. 655-677.

First briefly lists the works of Skt literature based on the MBh and Rm and adaptations in modern Indian languages, then discusses the possible origin of the Epics in Vedic dialogue hymns (the *ākhyāna* theory) and in the Brāhmaṇas, alluding to the ChāU reference to *itihāsapurāṇa* as a fifth Veda and to the evidence of the Anukramaṇikāparvan of MBh. The evolution and transmission of both Epics are examined, with the addition of the Bāla- and Uttarakāṇḍas and the inclusion of the Rāmopākhyāna being used to indicate their chronological relationship There is particularly full discussion of previous research, well documented in the footnotes (JLB)

1218* BOWER, A.: Lectures on the Bhagavad-Gita, its doctrines compared with Christianity [Engl.] 2nd ed : Madras 1875.

1219 BOWKER, JOHN: Problems of suffering in religions of the world [Engl.]. Cambridge: At the University Press, 1970. - 12, 318 pp.

Chapter five (p. 193-236) deals with the problems of suffering in Hinduism. The author also discusses the account of the Epics and Purāṇas, especially MBh and BhG. (AK)

[quoted passages not included]

1220 BOXWELL, J.: On the Trishtubh metre [Engl.]. In: JASBengal 54, 1885, pp. 79-83.

1221* De Brada Joeda, de Rama en de Ardjoena-Sasra: drie Javaansche Heldendichten in Javaansch proza verkort [Javanese]. Winter, C. F. [adapt.]; Roorda, T. [ed.]. Amsterdam 1845. - 8, 200 pp.

19th century prose adaptations of the MBh and Rm. The European adaptator (who seems to have been interpreter in Djakarta) produced his work in order to present examples of »correct Javanese prose« to beginners, for there was a lack of such examples in the native literature. [source:] Pott: In: ZDMG 4, 1850, p. 269. (F)

1222 BRADKE, P v Zur Bharata-Sage māyā und amāya [Ger] In ZDMG 48, 1894, pp 498–503

Refers to the contribution by Ernst Leumann in *ZDMG 48 1894, pp 65–83* Discusses the passage *AitBr 8 23 6 = ŚBr 13/5,4 12* which *is cited in BhāgP 9,17 27* and includes the words *maya* and *amaya*, which are discussed in detail According to the author it is probable that the character of the monk Bharata was built after the model of the king Bharata, but he does not exclude the possibility that the two *different Bharata stories have a common source which is now lost (F)*

[quoted passages] *BhāgP 5,13 26, 9,17 27*

1223 BRAHMADATTA Non Pāninian elements in the Brahmānda Purāna [Engl] In JAndhraHRS 35, 1975–1976 *Sri Mallampalli Somasekhara Sarma* commemoration volume Subrahmanyam, R , Ramesan, N [ed.] [1976] - pp 109–116

Gives a list of non Pāninian forms based on the VePr ed of BdP and concludes with regard to the date of the text »it is probable that our text was originally compiled some time in the early centuries of Christian era, i e prior to the classical period, for, thereafter the Pāninian system got firmly established in virtually every part of India « This is corroborated by the fact that in the Bhārgava and Lalitā stories these elements are less frequent Both stories seem to be post Gupta accretions to the BdP (AM)

1224 BRAHMANANDA, SVAMI *Śrīvedavyāsāstakam* [Skt] In *Purana 21,2, July* 1979, p 95

Short text in praise of the sage Vyāsa (F)

1225 [BRAHMANDAPURĀNA, 1860] [Adhyatmarāmāyana] Khanda 1–7 [Skt] Rāmavarmā (son of Himmativarma) [comm], Sakhārāma Viththala Śarmā [ed] Punya [Poona] *saka* 1782 [A.D 1860] - *Khanda* 1 28 sheets - *Khanda* 2 30 sheets - *Khanda* 3 24 sheets - *Khanda* 4 25 sheets - *Khanda* 5 15 sheets - *Khanda* 6 46 sheets - *Khanda* 7 33 sheets

[reviews] Weber, Albrecht [Friedrich] In ZDMG 19, 1865, p 316

1226* [BRAHMĀNDAPURANA, 1863] Lalitāsahasranāmastotra [Skt] Nelatturu Rāghavācārya [ed] Madras Śāradānilaya, 1863 - 2, 70 pp

In Telugu characters [source] Klatt, *J* In *ZDMG 35 1881, p 200 (F)*

1227* [BRAHMANDAPURĀNA, 1881] [Lalitopākhyāna] [Skt] Madras Vartamānatarangini Press, 1881

Text edition of the Lalitopākhyāna in Telugu characters [source] Rocher, p 158 (AK)

1228* [BRAHMĀNDAPURANA, 1888] [Lalitopākhyāna] [Skt] Palghat Vidyākalpataru Press, 1888

Text edition of the Lalitopākhyāna in Grantha characters [source] Rocher, p 158 (AK)

1229* [BRAHMANDAPURANA, 1889] [Adhyātmarāmāyana] [Skt] Bombay 1889 - 656 pp

1230* [BRAHMĀṆḌAPURĀṆA, 1895]: [Skt.]. Basu, Devendranātha [ed.]. Calcutta: Viśvakośa Office, B.S. 1302 [A.D. 1895].

1231* [BRAHMĀṆḌAPURĀṆA, 1899]: Lalita Sahasranama ... translated into English [Engl.]. Sastri, R. A. [tr.]. Madras 1899.

1232* [BRAHMĀṆḌAPURĀṆA, 1905]: [Lalitopākhyāna] [Skt.]. Palghat: Vāṇīvilāsamandira Press, 1905.

Text edition of the Lalitopākhyāna in Grantha characters. [source:] Rocher, p. 158. (AK)

1233* [BRAHMĀṆḌAPURĀṆA, 1906]: [Skt.]. Bombay: VePr, 1906. – Further ed.: *saṃvat* 1969 [A.D. 1912]. – A.D. 1914. – *saṃvat* 1992, *śaka* 1857 [A.D. 1935].

1234* [BRAHMĀṆḌAPURĀṆA, 1908]: [Skt.]. Calcutta: Vaṅgavāsī Press, 1908.

1235 [BRAHMĀṆḌAPURĀṆA, 1908]: Brahmāṇḍa-purāṇam: śrīmanmaharṣi bedabyāsa-praṇītam, saṃskṛta mūla o baṅgānubāda sameta Pañcānana tarkaratna sampādita [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.]. Kalikātā: »Baṅgabāsī Ilektro-Mesina-Presa«, B.S. 1315 [A.D. 1908]. – 355, 2 pp.

Edition and Beng. translation of the BdP in Beng. characters. [source:] Rocher, p. 156, TUB. (KPG)

1236* [BRAHMĀṆḌAPURĀṆA, 1912]: Brahmāṇḍa-mahāpurāṇa [Skt.]. Bambaī: Śrīveṅkaṭeśvara Presa, *śaka* 1834 [A.D. 1912]. – 5, 2, 273 sheets. – Reprint. Delhi: Motilal Banarsidass, 1973.

1237* [BRAHMĀṆḌAPURĀṆA, 1912]: Brahmāṇḍamahāpurāṇāntargata-lalitopākhyāna [Skt.]. Bombay: VePr, *saṃvat* 1969 [A.D. 1912].

1238* [BRAHMĀṆḌAPURĀṆA, 1913]: [Rāmahṛdaya] [Skt.]. Poona: Jagaddhitecchu Press, 1913.

1239 [BRAHMĀṆḌAPURĀṆA, 1913]: The Adhyatma Ramayana: translated by Rai Bahadur Lala Baij Nath [Engl.]. Baij Nath, Lala [tr., comm.]. Allahabad: Sudhîndra Nâtha Vasu, The Pâṇini Office, Bhuvaneśwarî Âśrama, Bahadurganj, 1913. – 5, 2, 227 pp. (The Sacred Books of the Hindus, extra volume 1. The *Adhyatma Ramayana*). – *Reprint: New York: AMS Press*, [1974]. – (The Sacred Books of the Hindus: extra vol. 1).

Engl. prose translation of this part of the BdP in 7 books (of 8, 9, 10, 9, 4, 16, 9 chapters) corresponding to the books of the Vālmīki Rm; few explanatory notes. The short introduction is essentially concerned with the philosophical ideas of the work. No indication of the ed./ms(s) the translation is based upon. – Nath's translation under the title »Adhyatma Ramayana or the esoteric Ramayana ...«, same year and same place, is very likely to be a parallel edition and, therefore, to have the same text. (F)

1240* [BRAHMĀṆḌAPURĀṆA, 1913]: The Adhyātma Rāmāyaṇa or the esoteric Rāmāyaṇa [...] translated into English [Engl.]. Baij Nath, Lala [tr.]. Allahabad: Panini Office, Standard Press, 1913. – 2nd ed.: Allahabad: Trade Journal

Press, 1913 [registered 1916] – (Sacred Books of the Hindus extra Vol, serial Nos 43–44)

1241* [BRAHMĀNDAPURĀNA, 1914] [Skt] Bombay VePr, 1914

1242* [BRAHMĀNDAPURĀNA, 1916] [Rāmahrdaya] [Skt] Lucknow Navalakishora Press, 1916

1243* [BRAHMANDAPURĀNA, 1918] [Lalitopākhyāna] [Skt] Tirumulpad, T N K. [ed] Bombay Nirnayasāgara Press, 1918

1244* [BRAHMANDAPURĀNA, 1919] [Rāmahrdaya] [Skt] Wai Siddhnath Press, 1840 [A D 1919]

1245 [BRAHMĀNDAPURANA, 1919] Śrī brahmāndapurānottarabhāgīyam lalitāsahasranāma bhāskararāyapranitasaubhāgyabhāskarākhyābhāsyopetam / Lalitasahasranâma (of the second part of Brahmandapurana), with the commentary Saubhagya Bhâskara of Bhâskararâya Edited by Wasudev Laxmana Śastrî Panshîkar [Skt] Bhāskararāya [comm], Vāsudevaśarmā »Panasīkara« (son of Laksmanasarmā) / Wāsudev Laxmana Śāstrī Panshīkar [ed, introd.] 2nd ed Bombay Pāndurang Jāvajī, 1919 – 240 pp – 3rd ed 1927

The text with commentary is preceded by the following items a preface and an introduction on Bhāskararāya by the editor (both in Sanskrit), a short text named Śrībhāskaravilāsakāryam Bhuvanābhoga by Jagannātha of the Visvāmitragotra, a pupil of Bhāskararāya, dealing with Bhāskararāya and his works, an alphabetical list of texts quoted in the commentary (KPG)

1246 [BRAHMANDAPURĀNA, 1925] Lalita sahasranama, with Bhaskararaya's commentary, translated into English [Engl, Skt] Bhāskararāya [comm], Ananthakrishna Sastry, R. [tr] 2nd revised and enlarged ed Gulai Hind (Nilgiri Hills) The author, 1925 – 12, 380, 32 pp – 3rd revised and enlarged ed. Adyar, Madras Theosophical Publishing House, 1951 – 432, 32 pp – Reprint Mantrasastra, Lalita Sahasranaman Adyar, Madras Theosophical Publishing House, 1970 – 16, 402 pp

The preface gives a short note on the commentator's life, on the cult of Śrīvidyā, and on five commentators, Bhāskararāya being the last of them This extensive commentary is given in translation only The Sanskrit text of the Lalitāsahasranāma stotra is given at the end of the book (in 32 pages) »corrected and carefully prepared according to the commentary for the use of pārāyana (the daily reading)« (Preface p. xi) (vSt)

1247* [BRAHMANDAPURĀNA, 1927] [Bhadrādriksetramāhātmya] [Skt, Tel]. Bezwada 1927

With Tel. translation. (SP)

1248 [BRAHMĀNDAPURANA, 1933] Het oud javaansche Brahmānda purāna proza tekst en Kakawin, uitgegeven en van aanteekeningen voorzien [Old Javanese, Dr J. Gonda, J[an] [ed., comm]. Batavia K. Bataviaasch Genootschap

van Kunsten en Wetenschappen, 1932. - 390 pp., bibliography (Bibliotheca Javanica, uitgegeven door het Kon. Bataviaasch Genootschap van Kunsten en Wetenschappen, 5).

Contains the text of the prosa recension and of Kakawin proper. Deals with the textual history and the relation of both texts to the Epic/Purāṇic tradition. Gives a lot of parallel passages in the annotations to both texts. A glossary and an index are appended. (AM)

1249• [BRAHMĀṆḌAPURĀṆA, 1932]: Adhyātmarāmāyaṇa: hindī-anuvādasahita [Skt., Hi.]. Munilāla [ed., tr.]. Gorakhapura: Gītāpresa, *saṃvat* 1989 [A.D. 1932]. - 14th ed.: *saṃvat* 2024 [A.D. 1967]. - 15th ed.: *saṃvat* 2027 [A.D. 1970].

1250 [BRAHMĀṆḌAPURĀṆA, 1933]: Het oud-javaansche Brahmāṇḍa-purāṇa: ver-taald [Dt.]. Gonda, J[an] [tr.]. Bandoeng [Java]: A. C. Nix & Co., 1933. - 9, 134 pp. (Bibliotheca Javanica, uitgegeven door het Kon. Bataviaasch Ge-nootschap van Kunsten en Wetenschappen, 6).

The Kawi text, edited by Gonda, was published as No 5 of Bibliotheca Javanica, 1932. Includes the translation of the Sanskrit commentary, printed in Italic type within the text. [source] NUC Pre-1956 (AP)

1251 [BRAHMĀṆḌAPURĀṆA, 1935]. Adhyātmarāmāyaṇam narottama-rāmavarma-gopālacakravarti-kṛtaṭīkāsametam / Adhyātmarāmāyaṇam with the com-mentaries of Narottama, Ramavarman and Gopala Chakravarti, critically edited from original manuscripts. Part 1-2 [Skt]. Narottama; Rāmavarmā (son of Himmativarmā); Gopāla Cakravarti [comm.]; Nagendranath Si-ddhantaratna [ed.], Bagchi, P. C [introd.]. Calcutta· Metropolitan Publish-ing House Ltd., 1935. - Part 1. 6, 78, 554 pp. - Part 2: pp. 555-1080. - (Calcutta Sanskrit Series 11, Part 1-2).

Critical edition based on nine manuscripts (two with the commentary of Rāmavar-man, one each of the commentaries of Narottama Dāsa and Gopāla Chakravarti). The introduction characterizes the work as advocating a monistic (Advaitavedānta) basis for the Rāmaite cult, written in the 15th century A.D. The introduction deals with 1) the text, its commentaries and the probable date of composition; 2) Rāma and Sītā (seen in contrast to the Vālmīki Rm, as *parātman* and *māyāśakti*); 3) the *māyā* and the creation (*māyā* as *mūlaprakṛti* and *avidyā*, and the evolution of the *tattvas* from *avyakta* to the gross elements); 4) the world of illusion (stressing the illusory nature of the world and all emotions roused by it, i.e. a doctrine conforming to the Śuddhādvaita school; 5) *ātman*, *jīva*, *sākṣin* and *īśvara* (and the relation of the individual soul (*jīvātman*) and *paramātman* who is Rāma); 6) the path to salvation (by *nāmabhakti* = devotion to Rāma, *vairāgya* = detachment, *kriyāyoga* = fulfilling one's moral and religious duites, and *jñānayoga* = attainment of knowledge); 7) the Rāmagītā (considered to be the most important section of the entire text for purposes of meditation, since it expresses the essential teachings of the AdhyātmaRm in a brief poem of 62 verses. Includes a translation of the Rāmagītā.); 8) considerations on the text (giving its major differences to the Rm of Vālmīki and a few additional notes on the sources of the text and its commentators); 9) conclusion. (VSt)

1252 [BRAHMANDAPURANA, 1935] Atha brahmāndamahāpurānam prārabhyate [Skt] Ksemarāja Śrīkrsnadāsa [ed] Mumbaī Śrīvenkateśvara Press, *sam vat* 1992, *śaka* 1857 [A D 1935] - 695 pp

1253* [BRAHMĀNDAPURANA, 1940] [Skt, Beng] Kavıratna, Nandakumara [ed, tr] Calcutta 1940

1254* [BRAHMANDAPURANA, 1945-1946] Part 1-5 [Kan] Chandrasekharabhatta, Pātanakar [tr] Mysore 1945-1946 - (Śrī Jayacāmarājendra Grantharatna mālā 17)

1255* [BRAHMANDAPURĀNA 1953] [Adhyātmarāmāyana] [Skt, Hı] 6th ed Gorakhpur GıPr, *samvat* 2010 [A D 1953] - 13th ed Gorakhpur GıPr, *samvat* 2020 [A D 1963] - 14th ed Gorakhpur GıPr, *samvat* 2024 [A.D 1967] - 15th ed *samvat* 2027 [A D 1970]

With Hındı translatıon (PS)

1256* [BRAHMANDAPURANA, 1962] Srı Lalıta Sahasranamam with ıntroductıon and commentary [Skt] Suryanarayanamurthy, Chaganty [ed] Madras Ganesh and Co, 1962 - 19, 166, 30 pp

1257* [BRAHMANDAPURANA, 1965] Srı Lalıtha [sıc] Sahasranaman, yoga annota tıon, by T V Ramanaıah Assısted by Guhan [Skt, Engl] Ramanaıah T V, Guhan [ed, tr, comm] Nellore, [dıstrıbuted by] Madras Ganesh, 1965 - 40 319 pp, ıll, map

Edıtıon of Skt text, wıth ıntroductıon translatıon and yogıc ınterpretatıon ın Englısh and wıth ındexes to names [source] NUC 1956-1967 (AK)

1258 [BRAHMANDAPURANA, 1967] Adhyātmarāmāyana hındı anuvādasahıta An uvadaka munılala [Skt Hı] Munılāla [ed tr] 14 *samskarana* Gorakha pura Gıtāpresa *samvat* 2024 [A.D 1967] - 399 pp ıll, partly col - 15th *samskarana samvat* 2027 [A D 1970] - 1st ed *samvat* 1989 [A D 1932]

Introductıon ın Hındı Text and translatıon sıde by sıde (vSt)

1259* [BRAHMANDAPURANA, 1968] Karmavıpākasamhıta bhāsā tīkā sahıta Anu vadaka sıvagovında dīksıta sāmavedı [Skt Hı] Śıvagovında Dīksıta [tr] *samsodhıta samskarana* Lakhanau (Lakhnau) Tejakumāra Presa, 1968 - 2, 4, 356 pp

1260 [BRAHMANDAPURANA, 1973] Śrıvyāsamaharsıproktam brahmāndapurānam Ādau bhumıkā vısayanukramanıbhyām ante ca padyānukramanya samupa brmhıtam / Brahmanda Purāna of Sage Krsna Dvaıpāyana Vyāsa With ıntroductıon ın Sanskrıt and Englısh and an alphabetıcal ındex of verses [Skt Engl] Shastrı J[agdısh] L[al] / Sāstrī Jagadısa [ed] Dıllī Vāranası Patnā Motīlāla Banārasıdāsa 1973 - 16 295 pp - Reprınt of Bombay VePr 1912

Includes Lalıtopākhyāna Index lısts begınnıngs of verses only ı e not of lınes or *padas* (PS)

1261* [BRAHMĀṆḌAPURĀṆA, 1982]: Śrī brahmāṇḍa purāṇa [Hi.]. Varmā Śāstrī, Rāmacandra [adapt.]. Dillī: Dharmagrantha Prakāśana, 1982.
Hindi summary of the BḍP for popular usage. (PS)

1262* [BRAHMĀṆḌAPURĀṆA, 1983]: The Brahmāṇḍa Purāṇa: edited by K. V. Sarma with an English introduction, summary of contents in English, and an index of verses [Skt., Engl.]. Sarma, K. V. [ed.]. Varanasi: Krishnadas Academy, 1983.
[reviews] Agraval, Jagannath: In: HaryanaSAJIS 1, 1986, pp 289-290.

1263 [BRAHMĀṆḌAPURĀṆA, 1983-1984]: The Brahmāṇḍa Purāṇa: translated and annotated. Parts 1-5 [Engl.]. Tagare, Ganesh Vasudeo [tr., comm.]. Delhi: Motilal Banarsidass. Part 1: 1983. - 82, 389 pp. - Part 2: 1983. - 13 pp., pp. 393-719. - Part 3: 1983 - 15 pp., pp. 721-953 - Part 4: 1984. - 15 pp., pp. 955-1223. - Part 5: 1984. - 23 pp., pp. 1225-1399. - (Ancient Indian Tradition and Mythology Series 22-26).

1264* [BRAHMAPURĀṆA, 1822]: Die Einsiedelei des Kandu, nach dem Brahmapurana. Eine akademische Vorlesung von Hn von Chézy Uebersetzt [Ger.]. Schlegel, August Wilhelm von [tr.]. In: Indische Bibliothek 1, 1822, pp. 257-273.
Ger. translation of Chézy's translation of »The hermitage of Kaṇḍu« from the BrP (1822) [source] Gildemeister, p 56f (F)

1265* [BRAHMAPURĀṆA, 1822]. L'ermitage de Kandou. poème extrait et traduit du Brahmâ-Purâna, composition sanskrite de la plus haute antiquité [Fr.]. Chézy, Antoine Louis [tr.]. In: JA (1re série) 1, 1822, pp. 1-16 - Translation: Die Einsiedelei des Kandu ... [Ger.]. Schlegel, August Wilhelm von [tr.]. ... 1822.
»The hermitage of Kaṇḍu a poem taken and translated from the BrP, a Skt work of very great an antiquity « [source] Gildemeister, p 56 (F)

1266* [BRAHMAPURĀṆA, 1872]: [Godāvarīmāhātmya] [Skt.] Ukeḍābhāī [ed.] Bombay: jñānadīpaka Press, *śaka* 1794 [A.D. 1872]. - 183 sheets.
Text also called Gautamīmāhātmya, in 105 *adhyāyas*, from BrP [source] Klatt, J. In. ZDMG 35, 1881, p 199. (F)

1267* [BRAHMAPURĀṆA, 1895]: [Skt.]. Apte, H[ari] N[ārāyaṇa] [ed.]. Poona 1895. - 17, 595 pp. (ASS 28). - Reprint: ibid., 1907.
Text in one part (245 chs), the GautamīMā being inserted as ch 70-175 (PS)

1268* [BRAHMAPURĀṆA, 1906]: Brahmamahāpurāṇam [Skt.] Raṅganātha Sūri [ed.] Bombay: VePr, *saṃvat* 1963, *śaka* 1828 [A.D. 1906].
Text in two parts, part 1 containing 138 chs, part 2 being the GautamīMā in 105 chs (PS)

1269* [BRAHMAPURĀṆA, 1909]: [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.]. Calcutta: Bangabāsī Press, 1316 [A.D. 1909] - 7, 1012 pp.
In Beng. characters. With Beng. translation. (SP)

1270* [BRAHMAPURĀṆA, 1946–1947]: Part 1–6 [Kan.]. Veṅkaṭa Rao, [H. P] (of Hassan) [tr.] Mysore 1946–1947. – (Śrī Jayacāmarājendra Grantharatnamālā 30)

1271 [BRAHMAPURĀṆA, 1954]. Brahmapurāṇa śrīmanmaharṣikṛṣṇadvaipāyanaviracitam. Vol 1–2 [Skt, Hi., Engl] Calcutta: Manasukharāya Mora, *samvat* 2010, A.D 1954 – Vol. 1: 114, 28, 400 pp – Vol 2: pp. 401–1512. – (Gurumaṇḍalagranthamālā 11).

Pages 1–114 contain introductory matter in Hindi and summaries of contents of the 18 *mahapuranas* reprinted from BrNāP and NāP, the following pp 1–28 contain statements in appreciation of Purānas and Hinduism (Engl, Hi, Skt), the next 100 pages contain an extensive table of contents of the BrP in 245 chapters (ch 1–57 in vol. 1, 58–245 in vol 2) Chapters 70–175 contain the Gautamīmāhātmya (PS)

1272 [BRAHMAPURĀṆA, 1961]· Purāṇaratnāni [Skt] In: Purāna 3,2, July 1961, p. 308.

Skt text of an epigram from the BrP (F)

[quoted passages] BrP (ASS) 12 42–43

1273 [BRAHMAPURĀṆA, 1961]· Vyāsamahimā [Skt] Bhaṭṭācārya, Rāmasaṃkara [ed] In. Purāṇa 3,1, January 1961, p. 22.

Three passages from the BrP in praise of the sage Vyāsa (F)

[quoted passages] BrP (ASS) 1 28–29, 26 6–8, 245 8–11

1274 [BRAHMAPURĀNA, 1965] Kāmakrodhādīnāṃ jayopāyāḥ [Skt] In Purāṇa 7,2, July 1965, p. 320

Skt quotation from the BrP dealing with the mastering of greed, anger and similar affections (F)

[quoted passages] BrP (ASS) 237 44–50

1275* [BRAHMAPURĀNA, 1971]· Brahmapurāna mūla vā sarala bhāsānuvāda sahita janopayogī saṃskaraṇa Sampādaka śrīrāma śarmā ācārya Vol 1–2 [Skt, Hi]. Śrīrāma Sarmā Ācārya [ed] 5 *samskarana*· Barelī. samskṛti samsthāna, 1971.

Edition of Skt text, with translation and introduction, in Hindi [source] NUC 1981 (AK)

1276 [BRAHMAPURĀṆA, 1971]. Vyāsamahimā [Skt] In· Purāna 13,2, July 1971, p 99

Hymn to Vyāsa from BrP (F)

[quoted passages] BrP 26 6–8

1277* [BRAHMAPURĀṆA, 1976] [Skt, Hi] Jhā, Tāraṇīśa [ed, tr] Prayāg Hindī Sāhitya Sammelan, 1976

1278 [BRAHMAPURĀṆA, 1980]· Śrī brahma purāṇa [Hi] Varmā Śāstrī, Rāmacandra [adapt] Dillī: Dharmagrantha Prakāśana, 1980. – 192 pp

A Hindi summary of the BrP; text in two »khaṇḍas« (the second khaṇḍa beginning with the Gautamīmāhātmya, but otherwise according to the ASS ed.). Without indication of chapters, etc.; no indices. (PS)

1279 [BRAHMAPURĀṆA, 1983]: Brahmapurāṇoktāni subhāṣitāni [Skt.]. In: Purāṇa 25,1, January 1983, *saṃskṛta-khaṇḍaḥ*, pp. 20-22.

Collection of sayings from the BrP. (F)

1280 [BRAHMAPURĀṆA, 1985]: Śrībrahmamahāpurāṇam / The Brahmamahāpurāṇam; dillīviśvavidyālayāntargatahindūmahāvidyālaye ḍā. rājendranāthaśarmaṇā bhūmikā pāṭhaśodhanābhyāṃ pariṣkṛtam nāgaśaraṇasiṃha saṃpāditaślokānukramaṇyā ca sahitam [Skt., Engl.]. Rājendranātha Śarmā [ed., introd.]; Siṃha, Nāgaśaraṇa [ed.]. Delhi: Nag Publishers, 1985. - 10 pp., 10, 279 leaves, 139 pp., oblong.

Reprint of a Veṅkaṭeśvara edition with introduction and a verse index (listing the first *pāda* of each verse) (PS)

1281 [BRAHMAPURĀṆA, 1985-1986]: Brahma Purāṇa. Part 1-4 [Engl.]. Shastri, J[agdish] L[al]; Bhatt, G. P. [ed.]. Delhi: Motilal Banarsidass, Paris: Unesco, 1985-1968. - Part 1: 1985. - 22, 240 pp. - Part 2: 1985. - 14 pp., pp. 241-546 - Part 3. 1986. - 12 pp., pp. 547-758. - Part 4: 1986. - 14 pp, pp. 759-1207. - (Ancient Indian Tradition and Mythology Series 33-36, Unesco Collection of Representative Works, Indian Series).

Parts 1-3, containing ch 1-138, were edited by J L Shastri, part 4, containing the GautamīMā and an index, was edited by G P Bhatt (vSt)

1282 Brahma-Śiva-Nārāyaṇa-stotram. a eulogy adressed to Brahmā, Śiva and Nārāyaṇa separately in three Purāṇic works [Skt., Engl.]. Bhattacharya, Ram Shankar [ed., comm]. In: Purāṇa 24,2, July 1982, pp 253-260.

»In the Kāśīkhaṇḍa [the present *stotra*] is spoken out to Brahman, in the Dharmāraṇyakhaṇḍa [being a part of the Brahmakhaṇḍa of the SkP] to Śiva and in the AuśanasaUpaP to Nārāyana « The text is followed by a detailed explanatory note, stressing in particular the philosophical aspects of the hymn (F)

[quoted passages] BhG 9 19; 11 37, 13 12, MBh 3,104; MkP 46 14-18, MtP 3.14-16, Rm 3,11 85, SkP (VePr) 3/2,3 14-25, 4,2 30-41

1283 [BRAHMAVAIVARTAPURĀṆA, 1829]: Brahma-Vaivarta-Puráni specimen; textum e codice manuscripto Bibliothecae Regiae Berolinensis edidit, interpretationem latinam adiecit et commentationem mythologicam et criticam praemisit Adolphus Fridericus Stenzler [Skt., Lat.]. Stenzler, Adolphus Fridericus [ed., tr., comm., introd.]. Berolini [Berlin]: Ex officina academica, F. Dümmler, 1829. - 4, 54, 3 pp., vita.

Thesis Includes Latin introduction to the Kṛṣṇajanmakhaṇḍa of the BVP, notes on the text and the specimen with parallel Latin translation on the same page. The specimen consists of the second and third *adhyāyas* of the Kṛṣṇajanmakhaṇḍa, namely *vrajānandaprastāvavarṇanam* and *saptasamudrajanmarādhāśrīdāmaśāpodbhava* (chapters 2 and 3 of the ASS ed) as given in the manuscripts of the Berliner Bibliothek. The vita and 4 theses are appended. (KPG)

1284 [BRAHMAVAIVARTAPURANA, 1835] Śrīśrīkrsnah saranam Svapnādhyāya nā makagranthah bilvagrāmanibāsi srimādanadebaśarmakartrkabhāsāya [sic] payārādicchande sangrhīta haiyā [sic] sansodhita [sic] pūrvvaka [sic] kalikātā mahānagare simaliyāra bijñāna yantrālaye mudrita haila sana 1242 sala Ei pustaka grahanecchuka mahāsayarā [sic] garāna hātāra gangānārāyana sarakāra mahāsayera batite ai ukta byaktira nikata pāibena [sic] [Skt., Beng] Mādanadeva Śarmā [tr] Kalikātā [Calcutta] Vijñāna Press, *sana* 1242, *saka* 1757 [A D 1835] - 48 pp

Text of BVP chapter 76-79, on sleep, with Beng translation In Beng letters each *sloka* is followed by its translation The end of the text runs *iti sribrahmabaibartamahapurane narayananaradiye srikrsnajanmakhande bhagabannandasambade ekonasititamo dhyayah / samaptascayam svapnadhyayah / sakabda 1757 / sarbebhyo bijnapyate yadatranantaram / sriguruamapandabanam gita prakasaniya* [source] Gildemeister, p 57 (F)

1285* [BRAHMAVAIVARTAPURANA, 1854] [Krsnajanmakhanda] Part 1-2 [Skt] Sadāśiva [Sastri] [ed] Mumbai *saka* 1776 [A D 1854] - Part 1 154 sheets - Part 2 144 sheets

The first part contains the Pūrvārdha (chapter 1-54) the second part the Uttarārdha (chapter 55-131) [source] Weber Albrecht [Review] (F)

[reviews] Weber Albrecht [Friedrich] In ZDMG 19, 1865, p 316

1286* [BRAHMAVAIVARTAPURANA, 1868] Specimen des Puranas texte, transcription, traduction et commentaire des principaux passages du Brahmavaevarta [sic] purana [Skt, Fr] Leloup de Cheray, François Etienne / Leupol, L [ed, tr, comm] Paris Maisonneuve, 1868 - 12 2, 57 pp

1287 [BRAHMAVAIVARTAPURANA, 1885] Brahmabaibarttapurānam krsnadvaipāyana bedabyāsa pranitam Srikrsnajanmakhandam Yukta mathurānātha tarkaratnena samskrtam bhāsāntaritam prakasitañca [Skt, Beng] Mathurā natha Tarkaratna [ed, tr] Kalikatā 1942 [A D 1885]

Text edition (in Bengali characters) with Bengali translation [source] TUB (AP)

1288 [BRAHMAVAIVARTAPURANA, 1888] Brahmavaivartapurānam srimaharsivedavyāsaviracitam Prathamo bhagah [tatra brahmakhandam, prakrtikhandam, ganapatikhandam], dvitiyo bhāgah [srikrsnajanmakhandam] śrījivānandavidyāsāgarabhattācāryena samskrtam prakāsitañca Part 1-2 [Skt] Jivananda Vidyāsāgara Bhattācārya [ed] Kālikatā Rājadhānyām Sarasvatiyantra, 1888 - Part 1 18, 902 pp - Part 2 10, 1029 pp

Part one contains Brahmakhanda, Prakrtikhanda and Ganapatikhanda, part two the complete Krsnajanmakhanda (vSt)

1289* [BRAHMAVAIVARTAPURANA, 1889] Brahma vaivarta mahāpurānam [Skt] Bombay VePr, *samvat* 1866 [A D 1889] - *samvat* 1951 [A D 1894]

Text edition of the Krsnajanmakhanda of the BVP [source] Rocher p 160 (AK)

1290* [BRAHMAVAIVARTAPURĀṆA, 1890]: [Skt.]. Calcutta: Vaṅgavāsī Press, [śaka] 1812 [A.D. 1890]. - [śaka] 1827 [A.D. 1905].

1291* [BRAHMAVAIVARTAPURĀṆA, 1909-1910]: Vol. 1-2 [Skt.]. Bombay: [VePr], 1909-1910. - Vol. 1: 1909. - Vol. 2: 1910.

1292 [BRAHMAVAIVARTAPURĀṆA, 1920-1922]: The Brahma-Vaivarta Puranam: translated into English. Part 1-2 [Engl.]. Sen, Rajendra Nath [tr.]. Bahadurganj, Allahabad 1920-1922. - Part 1: Brahma and Prakriti Khandas. The Panini Office, Bhuvaneshwari Ashram, 1920. - 2, 6, 269 pp. - Part 2: Ganesa and Krisna Janma Khandas. Sudhindra Nath Vasu, at the Panini Office, 1922. - 2, 12, 567 pp. - (The Sacred Books of the Hindus, translated by various scholars, volume 24[,1-2]) - Photomechanical reprint (in 2 vols, with same title-pages): New York: AMS Press, 1974.

Engl prose translation. The preface contains a very short appreciation of the BVP which is said »to constitute the testament of the Hindus« No indication of the Skt edition used, unfortunately (F)

1293 [BRAHMAVAIVARTAPURĀṆA, 1935-1936]: Śrīmaddvaipāyanamunipraṇītaṃ brahmavaivartapurāṇam. Vol. 1-2 [Skt.]. Vāsudevaśāstrī Marāṭhe; Puruṣottamaśāstrī Rānaḍe [ed.] Poona 1935-1936. - Vol. 1. 9, 432 pp. - Vol. 2. 9 pp., pp 433-911. - (ASS 102).

1294* [BRAHMAVAIVARTAPURĀṆA, 1948-1949]: [Brahmavaivartamahāpurāṇa]. Part 1-10 [Kan.] Krishnappa, B. S. [tr.] Mysore 1948-1949 - Śrī Jayacāmarājendra Grantharatnamālā 50.

1295 [BRAHMAVAIVARTAPURĀṆA, 1954-1957]: Brahmavaivarttapurāṇam śrīmanmaharṣikṛṣṇadvaipāyanaviracitam / The Brahma Vaivarta Puranam by Maharshi Krishnadwaipayan Vyas. Prathamo bhāgaḥ. brahma-prakṛtigaṇeśakhaṇḍātmakam. Dvitīyo bhāgaḥ: śrīkṛṣṇajanmakhaṇḍātmakam. Tṛtīyo bhāgaḥ: saṭīkaṃ kāśīrahasyam [Skt.]. Mora, Rādhākṛṣṇa [ed.]. Calcutta. Part 1: 1954. - 10 pp., pp. 1-112, 1-522, 16 pp. - Part 2: 1955. - pp. 113-264, 523-1195, 18 pp. - Part 3: 1957. - 6, [2], 64, 14, 380, 18 pp. - (Gurumaṇḍalagranthamālā 14).

Vol. 1 comprises Brahmakhanda (30 chapters), Prakṛtikhaṇḍa (67 chapters), Gaṇeśakhaṇḍa (46 chapters); vol. 2 consists of the Śrīkṛṣṇajanmakhaṇḍa (131 chapters), vol 3 contains prefaces, »A guide to the block-photo of rosary consisting of shlokas 108 in Kashirahasya«, the Kāśīrahasya with Sanskrit commentary (26 chapters), three chapters called Bhāgavatanirṇayavarṇanam, Kāśīpañcakam and Kāśyaṣṭakam and two appendices (*viṣṇupurāṇamatena bhāgavatanirṇayavarṇanam, ābhārapradarśana*) To each volume is prefixed a detailed summary of contents in Hindi. A list of corrections is appended. (PS)

1296 [BRAHMAVAIVARTAPURĀṆA, 1961]: Yājñavalkyakṛta-sarasvatīstotram [Skt.]. In: Purāṇa 3,1, January 1961, pp. 1-3.

Skt. text of a hymn by Yājñavalkya to Sarasvatī from the BVP (F)

[quoted passages] BVP 2.5.6-32.

1297 [BRAHMAVAIVARTAPURĀNA, 1962] Vısnukrtam ganesastotram [Skt] In Purāna 4,1, January 1962, p 215

Skt text of a hymn by Vısnu to Ganeśa from the BVP (F)

[quoted passages] BVP (ASS) 3,13 41–50

1298* [BRAHMAVAIVARTAPURĀNA, 1970] Brahmavaıvarta purāna sarala hındī bhāsya sahıta Lekhaka srırāma śarmā ācārya Vol 1–2 [Skt, Hı] Śrırāma Śarmā Ācārya [ed, tr] Barelı samskrtı samsthāna, 1970

Edıtıon of Skt text, wıth translatıon and ıntroductıon, ın Hındı [source] NUC 1973–1977 (AK)

1299 [BRAHMAVAIVARTAPURANA, 1974] Vısnukrtā prthıvı-stutıh [Skt, Engl] Gupta, Anand Swarup [ed, comm] In Purāna 16,1, January 1974, pp 1–4

Text of a hymn by Vısnu to Prthıvı With an explanatory note ın Engl (F)

[quoted passages] BVP 2 8 23, 2,8 25, 2,8 38–42, 2,8 47–49, 2,8 50–60, VDhottP 3,61 1–4, 3,77 2

1300 [BRAHMAVAIVARTAPURĀNA, 1980] Sarasvatı-stavanam [Skt, Engl] Gupta, Anand Swarup [ed, comm] In Purāna 22,1, January 1980, pp 1–3

Text of a hymn by Yājñavalkya to Sarasvatī, from the BVP With a short explanatory note (F)

[quoted passages] BVP 2,5 10–17

1301 [BRAHMAVAIVARTAPURĀNA, 1981] Sarasvatı-stavanam [Skt, Engl] Gupta, A[nand] S[warup] [ed, tr] In Purana 23,1, January 1981, pp 1–2

Skt text wıth Engl translatıon (F)

[quoted passages] BVP 1,5 10–17, 1,5 31–32, 4 59 147–148, 4 59 150–157

1302* [BRAHMAVAIVARTAPURANA, 1983] [Skt] Shastrı, J[agdısh] L[al] [ed] Delhı Motılal Banarsıdass, 1983

1303 [BRAHMAVAIVARTAPURĀNA, 1983] Śrımanmaharsıbedabyasapranıtam śrībrahmabaıbarttapurānam srısrī-omkāranathasebaka-śrīrāmarañjanakābyabyākaranatīrthakrta[m] [Skt, Beng] Bhattācārya, Śrījıva, Nıtyānanda [ed], Ramarañjana [tr] Kalıkāta Āryāsāstra Pradhāna Kāryālaya, B S 1390 [A D 1983] – Vol 1 4, 2, [2] p, pp 1–783 – Vol 2 6 pp, pp 785–1726, 22 pp

Edıtıon of the Skt text (ın Bengalı characters) wıth Bengalı translatıon prınted on the lower part of each page, comprısıng Brahmakhanda (30 chs) Prakrtıkhanda (67 chs), Ganesakhanda (46 chs), Śrīkrsnajanmakhanda (137 chs) Vol 2 ıncludes an artıcle by the translator entıtled »Purāna parıcıtı« (PS)

1304 [BRAHMAVAIVARTAPURĀNA, 1983] Gurumahımā [Skt] In Purāna 25,2, July 1983, samskrta khandah, p 23

Short text [from the Brahmavaıvartapurāna] ın praıse of the guru (vSı)

[quoted passages] BVP 4,59 147–148, 4 59 150–153, 4,59 155–157

1305 [BṚHADDHARMAPURĀṆA, 1888–1897]: Bṛhad-dharma-purāṇam [Skt.]. Haraprasad Shastri / Haraprasāda Śāstrī [ed.]. Calcutta: Asiatic Society of Bengal, 1897. – (BibInd work 120). – Also issued separately as: ibid., Fasc. 1: 1888. – Fasc. 2: 1889. – Fasc. 3: 1892. – Fasc. 4: 1893. – Fasc. 5: 1895. – Fasc. 6: 1897. – (BibInd, N.S., 668, 703, 822, 883, 851, 903). – 2. *saṃskaraṇa* [2nd ed.]: Vārāṇasī: Caukhambā Amarabhāratī Prakāśana, 1974. – 589 pp. (Caukhambā Amarabhāratī Granthamālā, *puṣpam* 1).

Text in 3 *kāṇḍas* with 30, 60 and 14 *adhyāyas* respectively. Variant readings are given in footnotes. (KPG)

1306* [BṚHADDHARMAPURĀṆA, 1894]: [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.]. Calcutta: Baṅgabāsī Press, 1894. – 2nd ed.: B.S. 1314 [A.D. 1908]

1307* [BṚHADDHARMAPURĀṆA, 1915]: Rambles in scripture land. Vol. 1 [Engl.]. Banerji, Syama Charan [adapt.]. Lucknow: Indian Commercial Press, 1915.

A free and abridged English translation [source:] Rocher, p 164 (AP)

1308 [BṚHADDHARMAPURĀṆA, 1984]: Devīstotram [Skt., Engl.]. Bhattacharya, Ram Shankar [ed., comm.]. In: Purāṇa 26,1, January 1984, pp. 1–10.

Hymn to the goddess from BṛDhP 1,22 4–11 With detailed explanation (F)

[quoted passages:] BṛDhP 1,22 4–11, [selective]

1309* [BṚHANNANDIKEŚVARAPURĀṆA, 1926]: Bṛhannandikeśvarapurāṇoktadurgāpūjāpaddhati. Part 1 [Skt., Beng.]. Hemacandra Śiromaṇi [ed., comm.] Calcutta: Bāṇī Press, B.S. 1333 [A.D 1926].

With Beng interpretations [source:] Rocher, p 201. (KPG)

1310* [BṚHANNĀRADĪYAPURĀṆA, 1863]: [Puruṣottamamāhātmya] [Skt.]. Bombay: Gaṇapata Kṛṣṇājī, *śaka* 1785 [A.D 1863]. – 71 sheets.

From BṛNāP [source:] Klatt, J. In *ZDMG* 35, 1881, p 200 (F)

1311 [BṚHANNĀRADĪYAPURĀṆA, 1886–1891]: Vrihannāradīya purāṇa [Skt.]. Hṛṣīkeśa Śāstrī / Hrishikesha Shastri [ed.] Calcutta: Asiatic Society of Bengal, 1891. – 12, 72, 482 pp. (BibInd work 107). – Also issued separately as: ibid., Fasc. 1–2: 1886. – Fasc 3–4: 1887. – Fasc. 5: 1888. – Fasc. 6: 1891. – (BibInd, N.S., 562, 586, 600, 632, 685, 780). – Reprint: Varanasi: Caukhamba Amarabharati Prakaśan, 1975. – (Chowkhamba Amarabharati Granthamala 3).

The text generally corresponds with the contents of NāP 1, ch 1–41, a number of variants notwithstanding [source:] Rocher, p 202f (KPG)

1312 [BṚHANNĀRADĪYAPURĀṆA, 1909]: Bṛhannāradīya purāṇam: maharṣiśrīkṛṣṇadvaipāyaṇa-bedabyāsa-praṇītam. Bangānubādasameta. Sampādita: pañcānana tarkaratna [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.]. 2nd ed.: Kalikātā: Baṅgabāsī-Ilekṛtau-Mesing-Yantre, B.S. 1316 [A.D. 1909]. – 250 pp.

Text edition in Bengali characters, with Beng. translation. [source:] TUB. (AK)

1313* [BṚHANNĀRADĪYAPURĀṆA, 1925]: [Puruṣottamamāsamāhātmya] [Skt] Poona 1925.

From BrNāP (SP)

1314* [BṚHANNĀRADĪYAPURĀṆA, 1934]: [Purusottamamāsamāhātmya] [Skt] Bombay 1934.

From BrNāP (SP)

1315 [BṚHANNĀRADĪYAPURĀṆA, 1967]: Nāradapurāṇāntargatāni viśiṣṭhadharmaśāstravacanāni [Skt] Phaḍake, Anantasāstrī [ed] *In: Purāṇa 9,1, January* 1967, pp 62-83

Collection of *dharmaśāstra* verses from the BrNāP, with explanatory notes (F)

1316* *Bṛhatstotramuktāhāra Vol 2* [Skt] *Bombay: Gujarati Printing Press, 1916*

pp 137-146 of this second volume contain the Vighnesamānasapūjā, which forms part 5 38 of the Mudgalapurāṇa [source] Rocher, p 200 (KPG)

1317 BRIGGS, G[EORGE] W[ESTON] Episode in the wanderings of Śiva [Engl] In JAOS 53, 1933, pp 357-358

Brief note on the mythic origin of two varieties of rosaries (*thumra* and *asapuri*) used in the pilgrimage to the *vamacarī* temple of Devī at Hiṅglāj The legend refers to Pārvatī killing an *asura* and Śiva granting him salvation while their food (millet and rice) spoilt by the blood of the *asura*, turned into the beads from which the rosaries are made (vSt)

1318 BRINKHAUS, HORST Die altindischen Mischkastensysteme [Ger] Wiesbaden *Franz Steiner Verlag, 1978* - [4], 1, 232 *pp* (Alt- und Neu Indische Studien 19)

Analyzes those texts in MBh and *dharmasastra* literature (Manusmṛti, Viṣṇusmṛti, VāsiṣthaDhS, BauDhS, GautamaDhS, Śaṅkhalikhita, Arthasāstra, Yājñavalkyasmṛti, Nārada Dharmasāstra, VaikhānasDhS, *kosa* literature) which classify the so called mixed castes explained as descendants of parents belonging to different *varnas* Philological evidence and the changing treatment of the theoretically possible mixtures (e g *pratiloma, anuloma*) allow the establishment of relative *chronology of the text and, to that extent, a history of how brahminical theory* and social reality interacted (PS)

[quoted passages] MBh (cr ed) 3,124, 12 285 8-9, 13,44 10-12, 13,47, 13,48 4-29, 13,49 7-11,

[reviews] Pollock, S[heldon I] In JAOS 100, 1980, pp 322-324 - Laszlo, F[ranz] In *OLZ 76, 1981, col 395-397* - *Bodewitz, H W In WZKS 26, 1982, pp* 213-216 - Rocher, L[udo] In South Asia (N S) 3, 1980, (1982), p 79ff - Buddruss G[eorg] In ZDMG 129, 1979, pp 427-428 - K[unjunni] Raja K In Suppl ALB 43, 1979 p 71 - [Dandekar], R[amachandra] N[arayan] In ABORI 61, 1980, p 277

1319 BRINKHAUS, HORST Harihariharivāhana Lokeśvara in Nepal [Ger] In ZDMG Supplement 6, 1985 XXII Deutscher Orientalistentag vom 21 bis 25 Marz 1983 in Tubingen Ausgewahlte Vortrage [Ger, Engl, Fr] Rollig,

Wolfgang [ed.]. Stuttgart: Franz Steiner Verlag GMBh Wiesbaden, 1985. - 444 pp., 23 text-ill., 2 folding charts, 62 ill. on tables. - p. 422-429, 10 ill. on 3 tables [betw. p. 424 and 425].

Hariharivāhanalokeśvara is a motif in the Buddhist iconography of Nepal (Lokeśvara riding on Viṣṇu who is riding on Garuḍa who in turn is riding or holding either a snake or a lion or both). The iconographic representations can be related to the textual tradition of the SvayambhūP (4 Skt. versions and 3 Newari versions are analyzed and discussed), its discrepancies are reflected in the younger examples of sculpture and paintings. (PS)

1320 BRINKHAUS, HORST: References to Buddhism in the Nepālamāhātmya [Engl.]. In: JNepalRC 4, 1980, pp. 273-286.

1321 BRINKHAUS, HORST: Zum Treffen zwischen Paraśurāma und Rāma [Ger.]. In: ZDMG Supplement 4, 1980: XX. Deutscher Orientalistentag vom 3. bis 8. Oktober 1977 in Erlangen. Vorträge [Ger., Engl., Fr.] Voigt, Wolfgang [ed.]. Wiesbaden: Franz Steiner Verlag GMBh, 1980 - 13, 581 pp., ill. - pp. 317-319.

A text-critical study of the story of Rāma's meeting with Paraśurāma, based on the versions of Rm, MBh, Raghuvaṃśa of Kālidāsa, NarSP, and PdP. (AK)

1322 BRIQUEL, DOMINIQUE: La »théogonie« d'Hésiode: essai de comparaison indo-européene [Fr.]. In: RHR 197,3, 1980, pp. 245-276.

»In the MBh, which is, as S. Wikander's and G. Dumezil's works have demonstrated, the transposition into the world of men of a vast system of mythical representations .. three figures make their appearance to three successive generations. These figures are: Bhīṣma, incarnation of the heaven-god Dyau, who renounces royalty as well as paternity, consecrates himself to the perpetuation and formation of the royal lineage, in whom can be recognized a god-figure from the Indo-European context, next his nephew Pāndu, king who incarnates the god-sovereign Varuṇa, further Yudhiṣṭhira, son and successor to the preceding one, incarnation of the god-sovereign Mitra, with whom the brothers of Pāṇḍu, Dhṛtarāṣṭra and Vidura, incarnations of the auxiliaries of the supreme power Bhaga and Aryaman, bring about a fruitful collaboration, which had never existed under the preceding rule. This article examines to what extent these Indian facts, conceived as the heritage of Indo-European representations, permit the elucidation of the scheme which appears in the theogony of Hesiod: the succession of three generations of ›masters of the universe‹ with Uranus, Cronos, Zeus, of which the last two correspond to real sovereigns, the passage from Cronos to Zeus being marked by the support rendered to the latter by the ›Cent. Bras‹ and Cyclopes, brother of the former«. [source:] Science of Religion, abstract no. 2992. (SD).

1323 The British discovery of Hinduism in the eighteenth century [Engl.]. Marshall, P. J. [ed.]. London: Cambridge University Press, 1970. - 10, 310 pp.

Includes Charles Wilkins' preface to his BhG translation and a letter from Warren Hastings to Nathaniel Smith (chairman of the East India Company) referring to this translation. Also numerous references to the Sanskrit sources known to 18th century British writers on India (John Zephaniah Holwell, Alexander Dow, Na-

thaniel Brassey Halhed, Charles Wilkins, Williams Jones) including sections from the Epics and Purāṇas (on cosmogony, *yuga* cycles, *avataras*, *dharma*, etc) (vSt)

[*reviews*] Rocher, Rosane *In* JAOS 92,2, 1972, pp 319-320 - Wilhelm, Friedrich In ZDMG 122, 1972, pp 441-443 - Parrinder, Geoffrey In JRAS 1973, pp 77-78.

1324 BROCKHAUS, HERMANN Die 100 parva des Mahabhārata [Ger , Skt] *In* ZDMG 6, 1852, pp 528-532

Examines the *anukramani* of MBh (Calcutta) 1 311-353 (the passage is rendered in full) and seeks to identify the 100 names of »*parvans*« (i e the minor subdivisions) given there with the *parvans* of the Calcutta ed , which are 111 in number (F)

[quoted passages] MBh (C) 1 311-353

1325 BROCKHAUS, HERMANN Ueber den Druck sanskritischer Werke mit lateinischen Buchstaben ein Vorschlag [Ger] Leipzig F A Brockhaus, 1841 - 100 pp

Detailed proposal for the transliteration of Indian letters in the Roman alphabet, with a view to making Indian texts more quickly available in the West Includes metrical notation Various examples of Sanskrit and Prakrit texts in transliteration are given among them the first five cantos of the Nalopākhyāna (p 23-34) (vSt)

1326 BROCKHAUS, HERMANN Vermischtes 1 Die sechszeiligen Strophen in Sanskrit Gedichten [Ger] In ZDMG 19, 1865, pp 594-599

Discusses Schlegel s theory that the *sloka* had to consist strictly of four lines so that six line *slokas* had to be emended in Epic texts as later interpolations Brockhaus rejects this theory with the aid of text examples and demands in every single case a discussion of the meaning and the relation of the meaning and structure of a *sloka* in order to make out its inner coherence (or lack of it) Refers to RV Bhattikāvya, Śiśupālavadha (F)

[quoted passages] MBh Nalopākhyāna 1 27-28, Rm (Gorresio) 1 64 16 17 2 15 29-30

1327 BROCKINGTON, J[OHN] L[EONARD] Figures of speech in the Rāmāyana [Engl] In JAOS 97, 1977, pp 441-459

Deals with similes and other *alamkaras*, chiasmus and *śabdalamkaras* in the Rm and comes to the conclusion »Compared with classical Sanskrit the style of the Rm is undeveloped with very few figures of speech used much and these occurring in simple form Similes are the commonest figure almost always offer only one point of comparison and in many cases are shared with the MBh Other figures of speech also occur in their simpler forms and the more sophisticated *alamkaras* are largely absent Some evidence is found suggesting that the author of the Rm made conscious use of chiasmus The *śabdalamkaras* are used rather naively but effectively and there is a distinct predilection for them as in the less developed stages of many literatures In part their use is governed by the desire for alliteration and in part by etymologising and the use of cognates Various cases of anaphora and initial repetition occur but are less characteristic while the use of rhyme and *yamaka* is virtually absent from the earlier parts« (p 441) (AP)

1328 BROCKINGTON, J[OHN] L[EONARD] The language of the Rāmāyana [Engl] In BDCPhLUCalcutta 7, 1982, pp 21-30

Discusses summarily the peculiarities of the verbal system (distribution of roots; use of voice, of tenses, of secondary conjugations; non-finite forms) and the nominal system (composition) of the Rm as compared to the rules laid down by Pāṇini. Concludes by saying that »overall, a picture emerges basically of a clear-cut and cohesive language, which appears to be independent of, and broadly contemporary with, the language described by Pāṇini. Clearly, also, the language of the early parts of the Rm is closely related to that of the oldest parts of the MBh. The evidence thus establishes that there was a distinct epic form of the language, which may well be classed as a distinct dialect« (p. 29). (PS)

[quoted passages] Rm (cr ed.) 2, App. I,14.2; 2,1.27, 2,14.2; 2,20.35; 2,53 5; 2,57.16; 2,58.13; 2,61.25; 2,69 5; 2,69.29; 2,71.20; 2,95 33; 2,107.9; 2,110 15; 3,23 12; 3,41.26, 3,53.24; 3,54.19, 6,25.9; 6,1513*.1.

1329 BROCKINGTON, J[OHN] L[EONARD]: Mountains and suns· (mystical illumination in the Epic) [Engl.]. In: Mm. Professor Kuppuswami Sastri birth centenary ... Part 2. 1985. - p. 63-74. - Revised and enlarged reprint· Brockington, J. L.: Mysticism in the Epics. In: Perspectives on Indian religion: papers in honour of Karel Werner .. 1986. - pp 9-20.

Explores some aspects of the divergence of the terms *yoga* and mysticism, which overlap but do not coincide, »by looking briefly at *yoga* in the Epics and more particularly at two descriptions of experiences which seem to have mystical connotations in other cultures and to occur more widely than just in *yoga* contexts It is possible to distinguish three components of mysticism a direct experience of communion with ultimate reality, a theological or metaphysical doctrine based on that experience, and the mystical path designed to lead to its realisation « Concludes that » .. in the Epics yogic techniques do not necessarily imply mystic attitudes« and as to the Rm that it »is lacking in any real mystical content « (AP)

[quoted passages] BhG 2 24-25, 2 46, 5 24d, 6 8, 6 19, 6 27d, 11 11c, 11 47-48, 12 3-4; 18 54a; HV (cr.ed) 103.24-25, 104 8-15; 112 94; MBh (cr ed) 3,198-206; 3,203 35-37, 3,203 36c; 5,42-45, 5,45 23, 6,9 11d, 7,159 46b, 7,165 39-40, 7,165 41, 7,172 50-55; 12,46 6a, 12,187 44d, 12,224 37b, 12,228 16-19b, 12,228.16-19b; 12,238 10-12, 12,238 11c; 12,240 15d, 12,262 22d; 12,270-271, 12,290 97; 12,294 18ab, 12,294 20, 12,304 19ab, 12,321-329, 12,326 1d, 12,330 57c, 12,335 12c, 12,338 21; 12,340-353; 12,350.8-15; 12,351 1-6, 13,143 35a, 14,16-50, 14,16.6; 14,50 22-24, 18,1 4-5, Rm (cr ed.) 3,69 33c, 3,263 36d, 4,41 21-22, Rm 7, App I,1.19, 7, App I,3 121-170

1330 BROCKINGTON, J[OHN] L[EONARD]: Mysticism in the Epics [Engl.] In: Perspectives on Indian religion: papers in honour of Karel Werner ... 1986. - pp. 9-20. - Revised and enlarged reprint of: Brockington, J. L.: Mountains and suns. In: Mm. Professor Kuppuswami Sastri birth centenary ... Part 2. 1985. - pp. 63-74.

1331 BROCKINGTON, JOHN [LEONARD]: The nominal system of the Rāmāyaṇa [Engl.] In: JOI 19, 1969-1970, pp. 369-415.

Contains· nominal composition, long compounds, irregularities of declension (RS)

1332 BROCKINGTON, J[OHN] L[EONARD]: A note on Mrs. Sen's article about the Rāmāyaṇa [Engl.]. In: JAOS 89,2, 1969, pp. 412-414.

On Sen, Nabaneeta Comparative studies in oral Epic poetry and the Vālmīki Rāmāyana a report on the Bālakānda In JAOS 86, 1966, pp 397-409 - Stresses that discussion of evidence from the Bālakānda should be contrasted with that from the older parts of the Rm Adds evidence concerning the »formulaic epithet« *japatam varah*, concerning the set of formulae indicating time (*etasminn eva kale tu, tatah prabhate vimale*, and variants), concerning the use of two *yatha*-compounds *in one pāda, makes a few addenda to the charts in Mrs Sen s article In all* cases, comparisons to the usage as found in the MBh are drawn (PS)

[quoted passages] MBh (cr ed) 2,6 2, 2,22 55, 2,30 29, 2,40 15, 2,64 13, 3,39 1, 3,40 7, 3,42 35, 3,44 10, 3,258 5, 7, App I,8 778, Rm (B) 5,16 18, 5,31 14, 5,52 7, 6 3 5, 7,5 30, 7,56 13, Rm (cr ed) 1,8 11, 1,13 3, 1,13 30, 1,14 16, 1,18 8, 1,21 6, 1,23 1, 1,28 3, 1,32 11, 1,40 10, 1,40 42, 1,43 17, 1,44 3, 1,49 21, 1,50 16, 1,56 10, 1,59 9, 1,60 5, 1,65 1, 2,1 4, 2,1 11-14, 2,2 11, 2,2 20, 2,40 7, 2,43 1, 2,59 3, 2,66 26, 2,70 7, 2,76 15, 2,79 7, 2,90 2, 3,15 29, 3,28 3, 3,28 22, 3,53 25, 3,60 14, 4,16 5, 4,25 2, 4,25 26, 4,26 5, 4,35 16

1333 BROCKINGTON, J[OHN] L[EONARD] Rama der Rechtschaffene zur Entwicklung eines Epos [Ger] In ZDMG Supplement 6, 1985 XXII Deutscher Orientalistentag vom 21 bis 25 Marz 1983 in Tubingen Ausgewahlte Vortrage [Ger , Engl , Fr] Rollig, Wolfgang [ed] Stuttgart Franz Steiner Verlag GMBh Wiesbaden, 1985 - 444 pp , 23 *text-ill , 2 folding charts, 62 ill on tables - pp 249-255*

Summarizes the results of the author s book »Righteous Rāma « (q v), i e development of the Rm in five stages (PS)

1334 BROCKINGTON, J[OHN] L[EONARD] Rāmo dharmabhrtām varah [Engl] In IT 5, 1977, pp 55-68

Studies the meaning and development of the phrase quoted in the title, in the context of the religious ideas of different stages of development of the Epic, the first stage being throughout characterized by the supremacy of Indra and, partly, Brahman, the second stage by an advance in position of both Brahman and Visnu, whereas the last stages show a greatly enhanced position of both Visnu and Śiva, who are regularly seen as supreme deities above the others This development is further shown by an examination of Visnu's role (including his incarnations) in the different books of the Rm, as well as of Rāma s characteristic qualities (especially his role as a *ksatriya*) and the transition from his being compared with the respective highest god (first and mostly Indra, later on Visnu as well) to his being gradually identified with Visnu in the later stages (RS)

[quoted passages] BhG 9-10, 11, MBh (cr ed) 3,275 40, Rm (cr ed) 1, App. I 8, 1,1 34, 1,1 76, 1,2 36, 1,14-15, 1,75 17-20, 1,76 13, 1,467*, 1,969* 4, 2,1 9-10, 2,2 19, 2,4 33, 2,6.1, 2,6 3-4, 2,6 7, 2,16 27-28, 2,17 6, 2,18 29, 2,38 5, 2,59 22, 2,62 13, 2,88 2, 2,96 27, 2,98 15, 2,101 12, 2 102 2, 2,110 9, 2,10* 1-2, 2,581* 3, 2 707* 9, 2,1061* 11, 2,1307*, 2,1371* 4, 3, App I,12, 3,1 18, 3,2 23, 3,3 18-20, 3,4 19, 3,5 7-10, 3,6 12, 3,8-9, 3,11 17-18, 3,11 29-33, 3,22 28, 3,25 22, 3,35 13, 3,148*, 3,1253* 4, 4,11 47, 4,12 4, 4,12 8, 4,12.10, 4,17-18, 4,27 22, 4,36 17, 4 39 52, 4,41 22, 4,57 13, 5,8 14, 5,16 2, 5,19 24, 5,19 28, 5,32 28, 5,33 17-19, 5,35 24, 5,48 5-7, 5,48 10-11, 5,48 11, 5,49 26, 5,56 17, 5,1048* 5-6, 5,1048* 11, 6, App I,17 40, 6,24 29, 6,26 31, 6,30 22, 6,47, 6,57 6-7, 6,57 30, 6,60 7, 6,61 12, 6,70 4, 6 82 24,

6,87.9; 6,98.15; 6,102-104; 6,105; 6,105.2; 6,105.5-8; 6,105.12-16; 6,108; 6,25*; 6,3114*; 7,6; 7,27-30; 7,44.8; 7,53.12; 7,64-67; 7,76.17; 7,98.15; 7,100.15; 7,312*.

1335 BROCKINGTON, J[OHN] L[EONARD]: Religious attitudes in Vālmīki's Rāmāyaṇa [Engl.]. In: JRAS 1976, pp. 108-129.

B stresses with Jacobi that the deification of Rāma and his identification with Viṣṇu can only be found in Rm 1 and 7, while in Rm 2-6, the books taken as original, Rāma is always a man, not a god. - As a working hypothesis, B. postulates four stages in the process of growth of the Rm. He concentrates on the first and part of the second stage excluding Rm 1 and 7. - In the first stage, Rāma is thoroughly human as B finds out by examining the simile-material of the Epic (Rāma is compared with the leader and warrior among the gods, Indra) - B. then examines the major deities (the most frequently mentioned gods in descending order are Indra, Yama, Brahmā, Garuḍa, and then Viṣṇu), the role of Viṣṇu, the anti- and demi-gods (*asuras* and *devas*), sages, asterisms, the cosmogony, after-life, fate or destiny, and ritual and worship in the Rm. - In the second stage, Rāma displays divine qualities. In the end of that second stage (i.e. in Rm 1 and 7) Rāma is identified with Viṣṇu as the supreme god B. dates this stage »perhaps the 2nd century AD«. - On ground of the total ignorance of Buddhism and Jainism in the Epic in conjunction with other points, B. suggests that the common dating for the Rm of 400 B C should be pushed further back (AP)

[quoted passages not included].

1336 BROCKINGTON, J[OHN] L[EONARD]: Righteous Rāma the evolution of an Epic [Engl.]. Delhi: Oxford University Press, 1984. - 10, 363 pp.

This thorough and balanced study presents a survey of all aspects of Rm research. Ch 1 (The background) begins with a summary of contents and discusses questions concerning the dating, the nature and the significance of the Rm. Ch 2 treats the composition of the Epic, discussing the characteristic linguistic features of the Rm (as they are apparent in the text presented by the cr ed.) and presenting a summary account of the forms which occur, their frequency and distribution, remarking on their significance or on explanations of deviations, peculiarities, etc., similarly with regard to aspects of syntax, style, stereotyped expressions and formulae. The determination of »stages« (five altogether) in the development of the Rm (a tabular presentation and examination of stage 2, taking *sargas* or groups of *sargas* as the unit, is given in the appendix, pp. 329-346) is in the subsequent chapters applied to the study of the contents of the text: The general setting of the poem in its natural and man-made physical environment (ch. 3 Economic and material culture; ch. 4: The wider environment), the pattern of society (ch. 5, The people, king, court and army, ch. 6 The people, the rest of the society), religious attitudes (ch. 7: The religious pattern). A description of the adaptations of the Rm in Sanskrit (ch. 8) and in other languages (ch. 9) follows. By summarising the results of this study with regard to the evolution of the Epic (ch. 10) the diachronic perspective is emphasized, the systematic connection between language, text and contents analysis confirmed. Indices of ancient texts and authors, of modern authors (bibliographical details are contained in the footnotes), and a general index conclude the book. (PS)

[reviews] Lefeber, Rosalind: In: IESHR, 1986, pp. 109-111. - N[arayana] Rao, K. S.: In: World Literature Today 60,1, 1986, pp. 179-180. - Nooten, Barton von: In: JAOS 107,1, 1987, pp. 197-198.

1337 BROCKINGTON, J[OHN] L[EONARD]. The sacred thread· Hinduism in its continuity and diversity [Engl] Edinburgh Edinburgh University Press, 1981 - 10, 222 pp, 14 ill

A balanced general introduction along historical lines emphasizing doctrinal developments References to BhG, MBh, Rm and Purānas occur throughout the book and may be located by the help of the index, they indicate the authors familiarity with those texts Includes a bibliography (PS)

[reviews] Maurer, Walter Harding In JAOS 105,2, 1985, pp 378-379

1338 BROCKINGTON, J[OHN] L[EONARD]. Sanskrit Epic tradition 1 Epic and Epitome (Rāmāyana and Rāmopākhyāna) [Engl] In IT 6, 1978, pp 79-111

1339 BROCKINGTON, JOHN L[EONARD] Sanskrit Epic tradition 2 The avatāra accounts of Rāma [Engl] In. Sanskrit and world culture Proceedings of the Fourth World Sanskrit Conference 1986 - pp 619-627

Analyses (by exact comparison of the wording, the variants and the contents) the dependence of four passages in MBh and HV from Rm as well as from each other »All four of the passages share a common dependence on the closing verses of the Yuddhakānda of the Rm The Śāntiparvan passage draws most directly on this Rm passage and appears to be the earliest The HV passage, despite some evidence of contact between it and the Śāntiparvan version, draws separately on the Rm both for the section on Rāma's righteous rule and for the summary of the story with which it prefaces that The Sabhāparvan passage is an expanded version of the HV passage as a whole, which it follows quite closely except for the occasional addition The Dronaparvan passage shares a common framework with the Śāntiparvan passage, treating Rāma therefore as a mortal hero, but in fact shows acquaintance with the *avatara* passages of the HV and the Sabhāparvan There are certain indications that it shares common innovations with the Sabhā version and specific ally that it is indebted to it, it must therefore be the latest of the versions Although the earliest version, that of the Śāntiparvan, shows little sign of acquaintance with the Bāla or Uttara kāndas and treats Rāma as a mortal hero, his legend was evidently by then well known and other parts of the Śāntiparvan are undoubtedly later than the complete Rm On the other hand the HV version, and following it the Sabhā version, is familiar with the Uttarakānda This tends to corroborate a date for the final redaction of the Rm well before the time when the MBh attained its present form« (p 625f) A table of correspondences concludes the article (PS)

[quoted passages] HV (cr ed) 31 110-142 MBh (cr ed) 2, App I 21 492-582, 7, App I,8 437-482 12 29 46-55

1340 BROCKINGTON, J[OHN] L[EONARD] Sanskrit Epic tradition 3 Fashions in formulae [Engl] In Proceedings of the Fifth World Sanskrit Conference 1985 - pp 77-90

1341 BROCKINGTON, J[OHN] L[EONARD] Stereotyped expressions in the Rāmāyana [Engl] In JAOS 90, 1970, pp 210-227

Deals with personal epithets, introductions to speeches and similar phrases, other stereotyped phrases, repeats, parallelisms and refrains, proverbs and similar ex pressions, parallels with the Mahābhārata (RS)

1342 BROCKINGTON, J[OHN] L[EONARD]: The syntax of the Rāmāyaṇa [Engl.]. In: JOI 31, 1981–1982, pp. 340–354.

A survey of the sentence construction of the Rm with particular reference to the Ayodhyā- and Araṇyakāṇḍa adding to J. S. Speijer's more general works on the subject. Deals with the relative system, interrogatives, syntax of particles, absence of verb and verbal periphrases, constructional variants and irregular constructions, and geminated words (*āmreḍita*). B. concludes that »it is clear that the earlier portions were written in what is basically a very simple, straightforward style, although certain more complex constructions become more frequent in later parts of the work.« (AP)

[quoted passages not included]

1343 BROCKINGTON, J[OHN] L[EONARD]: Textual Studies in Vālmīki's Rāmāyaṇa [Engl.]. In: JASCalcutta (4th series) 28, 1986, pp. 14–24.

1344 BROCKINGTON, J[OHN] L[EONARD]: Vālmīki's proverbs [Engl.] In: IT 7, 1979: Dr Ludwik Sternbach felicitation volume ... 1980. – pp 139–150.

Notes more than 100 separate sayings in the Rm which are (judging from their distribution within the Rm and from parallels in other texts) »drawn from the general epic tradition rather than from any other part of the literary tradition« (PS)

[quoted passages] Rm (cr ed) 1,57 21, 2,11 1, 2,17 31, 2,24 4, 2,34 25–26, 2,46 18, 2,56 10, 2,61, 2,94,50, 2,95 31, 2,98 16, 2,98 25, 2,99 12–13, 2,100 3, 2,101 3, 2,101 9, 2,101 28, 2,109 23, 2,454* 3–4, 2,610*, 2,614*, 2,673*, 2, App I,14 31–32, 2, App I,18 15–16; 2, App. I,18 23–24, 2, App I,23 97–98; 3,4 31, 3,35 2, 3,38 12a-d, 3,39.10, 3,44 10; 3,209*; 3,1017*,3–4; 4,18 30; 4,29 40, 4,33 12, 4,430* 3, 4,650*, 4,1372* 4–5, 4,17 34, 5,2 37, 5,14.26; 5,28 37; 5,32 6, 5,35 3, 5,40 9cd, 5,49 16, 5,52 13; 6,6 6; 6,12 15, 6,68 27, 6,70, 6,74 20, 6,102.26; 6,114 2, 6,155*, 6,1551*, 7,51 10, 7, App I,8.31, 7, App. I,8 367, 7, App I,8 405, 7, App I,10 67–70, [selective].

1345 BROCKINGTON, JOHN [LEONARD] The verbal system of the Rāmāyaṇa [Engl.] In. JOI 19, 1969–1970, pp. 1–34.

1346* BROOKS, F T.. The gospel of life: an introduction to the study of the Bhagavadgītā and the Upanishads [Engl.]. Srirangam: Sri Vani Vilas Press, 1910.

1347* BROOKS, F. T.: Kurukshetra or the moral nature of the holy war to which the Bhagavadgītā calls mankind [Engl.]. Adyar, Madras: Vyāsāshram, 1910.

1348* BROOKS, F. T.: »Whom does the Bhagavad Gita belong to?« A lecture [Engl.]. Madras: Vyasasharma Book Shop, 1914. – 54 pp.

1349 BROWN, CHARLES P[HILLIP]: Essay on the creed and customs of the Jangams [Engl.]. In: JRAS (N.S.) 5, 1871, pp. 141–146.

The Jangams are »anti-brahmanical worshippers of Śiva«, this sect was founded »soon after about the year eleven hundred and sixty. – It was instituted by Basava, the son of a Saivite brahman, a native of Bagwari in Belgaum, in the Southern Marata country. When he was a boy (the legends state) he refused to wear the Brahmanical thread; because the rites that confer this mark of initiation require the adoration of the sun, in the manner prescribed in the Vedas. He then fled to

Kalyanam, near Banavasi, in the Sunda country, where the reigning *raja* was Bijjala or Vizzala, a Jaina by creed, whose minister, a brahman, was Basava s maternal uncle and bestowed on him his daughter in marriage On his decease Basava succeeded him as minister « Some of the scriptures of the sect seem to be called Purānas »The adventures of Basava, and his death in A D 1168 (coeval with that of Thomas-a Becket) are narrated in the Basava Puran of which I many years ago [this written in 1871] printed an abridgment in English « And again »Their literature *consists of less than half a dozen volumes written in Kannadi, and translated into* Telugu, Tamil and Marata The oldest is the Basava Puran containing about a hundred tales of their *gurus*, or saints many stories are miraculous and several are comic parodies on legends in the Bhagavat or Ramayan The language is rather antique it dates perhaps from A D 1400 - The Chenna Basava Puran is a modernized comic version or imitation of this book « (F)

1350* BROWN, CHEEVER MACKENZIE The development of a feminine theology an historical and theological study of the Brahmavaivarta Purāna [Engl] Harvard 1973

Dissertation, a revised form of which was published under the title »God as mother « For commentary see there (KPG)

1351 BROWN, CHEEVER MACKENZIE God as mother a feminine theology in India An historical and theological study of the Brahmavaivarta Purana [Engl] Hartford, Vermont Claude Stark, 1974 - 17, 264 pp

The introduction gives a survey of the research work concerning the BVP done so far, chapter one consists of an instructive discussion of the problems raised by the introduction of Western text-critical methods (and presuppositions) into Purāna research The remaining two chapters of part A (»Cultural historical and theological background«) deal with »history of the text« (with an elaborate account of references and parallels to BVP in other texts) and »theological strands in the BVP« (a most thorough impact seems to have been made by Śāktism although the ultimately Vaisnava character of the BVP is established »but a Vaisnavism that exhibits considerable toleration towards other sects«) Part B (»The Krsnaite theological framework«) deals with the conception of god in the BVP the true *vaisnava* and supreme devotion *muktimarga* and *mukti* part C (»The theology of Rādha as *prakrti*«) starts from »some theoretical and historical considerations« (centring around »aspects and implications of a feminine theology« and the historical development of the *prakrti* concept leading to its identification with Durgā and Rādhā) and examines then more closely single aspects of the *prakrti* concept *prakrti* and supreme reality *prakrti* her cosmogonic role *prakrti* her redemptive role - Part D gives the conclusion »The development of Rādhāism in Northern India may be said to have followed two general paths one in which Rādhā is regarded not as Krsna s wife but as *parakiya* (unmarried or wed to another) the other in which she is regarded as *svakiya* (Krsna s own wife) The BVP clearly portrays Rādhā as *svakiya* as in 4 15 where her marriage to Krsna is described. Two points may be made with regard to Rādhā s *svakiyā* status in the BVP First, our Purāna though taking over many Tāntric notions, as in the view that every woman is an *amsa* of Rādhā and every man of Krsna holds in high respect social moral law and condemns the paths of the Vāmācārins thereby rejecting the ideal of adulterine love Second even the BVP s acceptance of the Tāntric idea of a »human-divine

unity« is qualified by a dualistic view of man and the Absolute. This dualism is conceived in terms of a parent-child relationship, Rādhā and Kṛṣṇa being the mother and father of all creatures. It would seem that Rādhā's maternal role more easily harmonizes with a *svakīyā* than a *parakīyā* status. ... In summary, it seems that the role of the BVP in later devotional movements, despite its possible influence on the Vallabhas and other sects, is rather limited, especially when compared to that of the BhāgP. We may recall, though, that the BVP did exert significant influence on some late Skt. works, such as the DBhāgP. It nonetheless appears that the BVP, historically, is more important as a reflection of particular developments in Northern India in the fifteenth and sixteenth centuries than as a molder [i.e. moulder] of religious attitudes in its own right.« The appendices deal with »parallel passages from BVP 2 and DBhāgP 9«, »verbal similarities between BVP 1,3 and BVP 2,2.54-90 in the description of deities«, and with »the origin of Rādhā's or *prakṛti*'s five forms as seen in the parallel texts of NāP 1,83 5-32 and BVP 2,2 29 and 2,2.54-90« (F)

[quoted passages] BdP 3,43 9, BhG 7.8-9; BhāgP (VePr) 1,1 3, 1,3 1, 3,9 16, 6,4.33, 11,14 27; 11,29.34, BVP (VaVā) 2,65 10-12, BVP (VePr) 1,1 1-2, 1,1 43; 1,1 59-63, 1,6 6-8, 1,6 42-45, 1,11.44, 1,14.47-48, 1,18.29-30; 1,23 20-22; 1,23 24, 1,28 23-24, 1,28 29-33; 1,28.34-36, 2,1.1, 2,1 9, 2,1 12-13, 2,1 59-60, 2,1 60, 2,1 142, 2,1.146-149, 2,2 7, 2,2 12-13, 2,2 15-16, 2,2 29; 2,2 74-76, 2,3 46-47, 2,6 117-119, 2,7 76-77, 2,7 79, 2,7 80-81; 2,10.41-42, 2,10 86-87, 2,11 110-111, 2,11 134-135, 2,16 43-46, 2,16 48-50; 2,16 57-61, 2,16 63-66, 2,16 73-75, 2,21 91-92, 2,26 19-20, 2,26 25-26, 2,34 74-76; 2,34 78-79, 2,36 31; 2,36 53, 2,36 85, 2,43 27, 2,43 29-31; 2,46 49-50, 2,49 38-43, 2,53 45-46, 2,54 88-89, 2,54 109, 2,54 126-131, 2,55 4-5, 2,55.77, 2,55 86-87, 2,55 88-89; 2,56 61, 2,57 24, 2,60 46-47, 2,60 55, 2,62 18-21; 2,62 23-27, 2,62 32-36, 2,62.38-39, 2,63 44, 2,64 45-49, 2,64 92ff, 2,65 40-41, 3,6 55, 3,6 57-59, 3,7 52, 3,7 113, 3,8 76-78, 3,24.17-18, 3,28.5, 3,32 75, 3,42 36, 3,45 57, 4,1 8, 4,4 67; 4,4 69-70, 4,4 70, 4,6 55-56, 4,6 58, 4,6 202-203, 4,6 208-212, 4,6 214; 4,6 215-216; 4,6 221, 4,9 12-14; 4,13 105-109, 4,15 31-35, 4,15 59-60, 4,15 70-72; 4,15 79, 4,15 101-102, 4,15 107, 4,20 26-30; 4,20 31-33, 4,20 35, 4,22 49, 4,24 18, 4,25 74, 4,27 45, 4,29 47, 4,43 63, 4,43 66-67, 4,52 34-35, 4,53 58-60, 4,57 31, 4,67 13-14, 4,67 46-48, 4,67 51-52, 4,67.67-70, 4,67 76-77, 4,67 79, 4,67 80, 4,74 20-21, 4,75 89-91, 4,83 120-122, 4,83 126, 4,85 42-46, 4,88 18; 4,88 27; 4,110 4, 4,111 57-58, 4,124 9-11; 4,124 43, 4,124 97, 4,129 71-76, DBhāgP 1,3 18-21, 9,1.58, KāP 57 8-11, 71 18, KūP 1,4 65, 1,51 14, MkP 81 44, 92.11-12, MtP 53 33-35, 53 67-68; NāP 1,83 5-33, 1,101.3, 1,101.4-6, 1,101 23-24, PdP (ASS) 5,82 53-56, ViP 3,1 17, 3,6.19-21

1352 BROWN, C[HEEVER] MACKENZIE: The origin and transmission of the two Bhāgavata Purāṇas: a canonical and theological dilemma [Engl.] In: JAAR 51, 1983, pp. 551-567.

An examination of the character of the BhāgP and DBhāgP, centring on their claims to »canonicity« as one of the eighteen Purāṇas and on their narratives of the origin of the world. While accepting text-critical assessments of their relative ages, the author points to the fluidity of the Purāṇa tradition and indicates other factors to be considered in their assessment. He then turns to the presentation of Brahman's creation of the world with ultimacy assigned to Viṣṇu or Devī according to the text and notes how the DBhāgP reworks elements found in BhāgP (especially the concept of *yoganidrā*). He concludes that »there is not a real Bhāgavata and a false

one, but rather two different perspectives on the great (*maha*) ancient (*purana*) events of the universe, each developed in response to the perceptions of devotees of different ages and nurture « (JLB)

1353 BROWN, C[HEEVER] MACKENZIE Purāna as scripture from sound to image of the holy word in the Hindu tradition [Engl] In HR 26,1, August 1986, pp 68–86

»In this analysis, we first examine some of the specific reasons behind the ancient Hindu mistrust of the written word and note the pervasiveness of the oral orientation even in the later Purānic tradition Next we consider various stages involved in committing at least a part of the oral tradition to written form, including the historical evolution of a cult of the book, along with various Buddhist parallels Finally, we look at the theology behind the Hindu book cult – a theology that raises serious questions regarding certain recent theories, especially those of Walter Ong about the ›psychodynamics‹ of orality and literacy and of sound and image« (p 71) (AK)

1354 BROWN, C[HEEVER] MACKENZIE The theology of Radhā in the Purānas [Engl] In The divine consort 1982 – pp 57–71

1355 BROWN, D MACKENZIE The philosophy of Bal Gangadhar Tilak karma vs jñana in the Gīta Rahasya [Engl] In JAsianS 17,2, February 1958, pp 197–206

Summarizes Tilak's interpretation of the BhG, especially his polemics against Śaṅkara's interpretation, characterizes Tilak's philosophy and activities in comparison to other nationalist leaders and against the background of his anti British activities (PS)

1356 BROWN, W[ILLIAM] NORMAN Change of sex as a Hindu story motif [Engl] In JAOS 47, 1927, pp 3–24

Deals inter alia with the references for the story of the parentage of Purūravas in Epics/Purānas – »This essay is in continuance of the encyclopedic treatment of Hindu fiction by Prof Bloomfield and his pupils For titles, see AJP[h], 44 97, footnote, and AJP[h] 44 205, footnote « (fn 1, p 3) – Section headings bathing in enchanted water (subsections A change of man to woman – unexpected, unwelcome, B change of woman to man – unexpected, unwelcome), curse or blessing, exchanging sex with a yakṣa, magic objects and charms, the power of righteousness or wickedness, origin of the notion of sex change (AP)

[quoted passages] BhāgP 9,1 3ff, BrP 7 3ff, HV 1,10 3ff, KūP 1 20 4ff, LiP 1,65 19ff, MBh 1,75 18–19, 13,12, 16,1, MkP 111 6ff, MiP 11 40ff, PdP 5 8 75ff, Rm 7 87ff, VāP 85 3ff, ViP 4 1 8ff

1357 BROWN, W[ILLIAM] NORMAN Man in the universe some continuities in Indian thought [Engl] Berkeley, Los Angeles University of California Press, 1966 – 9, 111 pp

Concerned with the content of cultural continuity in India Brown examines four subjects »The search for the real«, »The unity of life« (including remarks on ahimsa and avatāra doctrine as well as a retelling of the Jain story of Nemi and Krsna) »Time is a noose« (with a description of the concept of cyclic time in the

Purāṇas) and »The Conquerors« (also referring to the three ways to salvation, viz. *karman*, *jñāna* and *bhakti* in the BhG). Brown mainly quotes from ṚV, Upaniṣads, BhG and Jain and Buddhist literature. (KPG)

1358* BROWN, W[ILLIAM] NORMAN: Mythology of India [Engl.]. In: Mythologies of the ancient world. Kramer, S. N. [ed.]. New York 1961. – pp. 275–330.

1359 BROWN, W[ILLIAM] NORMAN: The name of the goddess Mīnākṣī ›Fish-eye‹ [Engl.]. In: JAOS 67, 1947, pp. 209–214.

Also refers to MBh and in general to the Purāṇas. (AP)

[quoted passages:] MBh (cr ed.) 3,133 26; 12,348.

1360 BROWNING, K[ATHERINE]: Notes and index to the Bhagavad Gîtâ [Engl.]. London: Theosophical Publishing Society, 1916. – 104 pp.

The notes consist of a few general remarks on the MBh, the battle of *kurukṣetra*, the meaning of the battle and its scene, Sāṃkhya and Yoga and their terminology. The index (apart from five pages of Sanskrit terms) is to English terms in translations of the BhG (especially Annie Besant's fourth edition). (JLB)

1361 BRUBAKER, RICHARD L.: Comments: the goddess and the polarity of the sacred [Engl.]. In: The divine consort ... 1982. – pp. 204–209.

Drawing conclusions from five papers of the third part of this publication, Brubaker finds one central theme in the different aspects of the goddess, namely the polarity of »sacredness of order and the sacredness that abandons order«. (KPG)

1362 BRUNNER, HÉLÈNE: Importance de la littérature Âgamique pour l'étude des religions vivantes de l'Inde [Fr.]. In: IT 3–4, 1975–1976, pp. 107–124.

Stresses the necessity of translating and thoroughly studying the Śivaite Āgamas, Śivaite and Śākta Tantras and Viṣṇuite *saṃhitās*, in order to promote better understanding of living religious traditions in India. After a survey of the text groups belonging to the South Indian Āgama literature and some critical remarks on publications and common views on this subject, the author discusses the problems of history, doctrine, ritual, and translation, also taking into account the relationship between Āgamas and Śivaite Purāṇas (AgP, LiP, ŚiP), parts of which might be better understood in the light of the Āgamas. (RS)

1363* BUCH, MAGANLAL A.: The principles of Hindu ethics [Engl.]. Baroda 1921.

1364* BUCK, CECIL HENRY: Faiths, fairs and festivals of India [Engl.]. Reprint: New Delhi: Asian Publ., 1977. – 10, 262, 2 pp. – 1st ed.: Calcutta 1917.

1365 BUCK, HARRY M.: Lord Rāma and the faces of god in India [Engl.]. In: JAAR 36,3, September 1968, pp. 229–241.

»In its final form, the received text of the Rm reflects a basic mytho-theology in which good men can be elevated to deity and in which God can come to earth in human form to defeat sin and evil.« Distinguishes the three stages of Rāma the hero, »Rāma as Indra, wherein the *kṣatriya* Rāma has undergone the first stages of his apotheosis«, and »the full-fledged identification of Lord Rāma as an avatar of Viṣṇu«. Essentially a simplified presentation of Jacobi's views, which are quoted as the conclusion. (JLB)

1366 BUCK, HARRY M The role of the sacred book in religion – the Ramayana [Engl] In The Ramayana tradition in Asia 1980 – pp 40-57

The greater part of this article consists of discursive, nominally comparative, remarks on »the saving story« as a paradigm »A sacred book reflects a value structure « There then follow anecdotal illustrations of the way that the Rm is viewed by contemporary Indians and some brief remarks on the story as »the conflict between *dharma* and *adharma*« (JLB)

1367 BUCK, HARRY M Two krauñca birds a phenomenological and form-critical study of the opening slokas of the Vālmīkirāmāyana [Engl] In Professor K A Nilakanta Sastri felicitation volume 1971 – pp 368-380

There are four points the author deals with 1 »*phalasruti* with which the sixth book ends«, 2 textual history of the Uttarakānda, 3 the *krauñcavadha* episode and its implications concerning the language of the Rm, 4 the existence of interpolations in the Rm and Rāma s gradual development from hero to god As to the title, neither the phrase »a phenomenological and form-critical study« nor the proposal of a discussion »of the opening *slokas*« finds any fulfilment, as even the discussion of the *krauñcavadha* episode consists of general and non-committal remarks on the whole of the first four *sargas* of Rm 1 (F)

1368 BUDDHA PRAKASH The Ābhīras their antiquity, history and culture [Engl] In JBiharRS 40, 1954, pp 249-265

The Ābhiras (Ahirs), an agricultural and pastoral community of Rajasthan and Gujarat, call themselves Yādavas and the notion that Krsna was an Abhīra was natural to Jayadeva who uses *abhira* as an epithet of Krsna The author uses passages mainly from the MBh and Rm to trace their origin (pre Aryan, Dravidian) and history (vSt)

1369 BUDDHA PRAKASH The Brahmanical renaissance [Engl] In PoonaO 11,1-2, 1946, pp 57-72

Deals with the resurgence of Hinduism in the Gupta period as reflected in Manusmrti the works of Kālidāsa, the Kāmasūtra, the MBh and inscriptions (vSt)

[quoted passages] MBh 13 33 17-20

1370 BUDDHA PRAKASH Govardhana pūjā [Engl] In PoonaO 18, 1953, pp 13-18

[quoted passages] BrP 187 31, 188 49, ViP 5,10 1, 5,12 56, PdP UttaraKh 272 181-217, HV 72-76, BVP 4 21, BhāgP 10 24 3, 10 24 23-25

1371 [BUDDHA PRAKASH] BUDDHAPRAKASH Krsna an ethnological study [Engl] In Professor P K Gode commemoration volume 1960 – pp 36-57 [second numeration]

Starting from the observation that »some of the famous epithets of Krsna are Keśava, Keśin and Hrsikesa« and that all these words contain the »base K-S« the author proceeds to the theory that these epithets are connected with the names of certain peoples which, »belonging to different races and representing intermixtures of various ethnic groups, originally hailed from the Caucasian and Caspian regions and are collectively called the ›Caspian people‹« Concludes »The upshot of the

present paper is that Kṛṣṇa is a conception that is associated with the people that came from the Caspian regions in ancient times Of course, other influences also contributed to the development of this conception but among them the Caspian or Kassite influence also deserves some attention. This is all that we can say in our present imperfect and fluid knowledge of the ethnic and linguistic history of the ancient Caspian regions«. - Contains incidental references to Epic/Purāṇic literature. (F)

[quoted passages:] BhG 1.24; 1.31; 18.1, BhāgP 10,24 3; 10,24.23-25, 10,28.1-9; BrP 187.31; 188 49; HV 2,21; MBh 2,42.6; 7,143 15; MtP 49.16; 50 1, 50.16; PdP UttaraKh 272.181-217; Rm 1,32; 7,107 7, SkP 4,43; 4,58; 4,62-94, VāP 99 194-210, ViP 5,10.1; 5,12 56

1372 [BUDDHA PRAKASH:] BUDDHAPRAKASHA: Notices on Central Asiatic geography in the Rāmāyaṇa [Engl.]. In: BhV 18,1-2, 1958, pp 70-85.

The author looks for references to Central Asia in the geographical description by Sugrīva in Rm 4, and supplements them with references from MBh and reports of Hiuen Tsang Identifying *kṣīrodasāgara*, which is associated with *śvetadvīpa*, with the Caspian Sea, the author concludes that *bhakti* religion was introduced into India from the Transcaspian regions Other Indian names associated with Central Asia are *jalodsāgara*, *devasakhā* and *krauñca* mountains, the river *śailodā*, the regions *maṇikāñcana*, *varsa*, *bhadrāsvavarsa*, *kucā* and *airāvatavarsa* The land of the *gandharvas* is also located in Central Asia (KPG)

1373 BUDDHA PRAKASH: Poros [Engl.]. In: ABORI 32, 1951, pp. 198-233.

A history of King Poros and an evaluation of the part he played in the events of his time ›Poros‹ is regarded by the author as a dynastic name equivalent to ›Puru‹ He describes their country (NW-India) and the political conditions, the relations between Poros and Darius III, the battle between Alexander and Poros, their friendship and the subjugation of the Punjab, and the alliance between Poros and Candragupta Maurya (SD)

[quoted passages:] BhāgP 12,2 37, MBh 2,27 14-17; Rm 2,67 7, 2,68 22, VāP 99 437, ViP 4,24 45

1374 BUDDHA PRAKASH: A reference to Egypt in the Rāmāyaṇa [Engl.]. In: JBiharRS 42, 1956, pp. 233-240.

Asserts the identity of the Lohitasāgara of Rm (and of Saddharmasmṛtyupasthānasūtra) with the Red Sea, of Aruṇadvīpa with the adjoining countries, of the Mandehas with Egypt (associating Vainateya or Garuḍa with Egyptian falcon worship), on the basis of some remote similarities and some questionable etymologies (JLB)

[quoted passages:] Rm (B) 4,40 39-42

1375 BUDDHA PRAKASH: The South-East Asian horizons of the geographers of the Purāṇas. Part 1-2 [Engl.]. In: BhV 20-21, 1960-1961: Munshi indological felicitation volume ... 1963. - pp. 242-273 [Part 1: pp. 242-260; Part 2: pp. 261-273]

Part 1: study with a view to »identify the islands of South-East Asia mentioned in the Purāṇas and to elucidate the geographical conceptions underlying their names«. After an introductory survey (»The history of Indian geographical lore and its South-

East Asian orientation«), eight geographical notions are studied in detail *indra dvipa* (identified by the author with Sumatra), *kaśerudvipa* or *kaśerumat* (Malaya peninsula), *tāmraparnī* or *tamraparna* (»not only Ceylon, but also a greater Ceylon or her colonies in South East Asia«), *gabhastimat* (»the countries of the East«), *nagadvipa* (Andamans and Nikobars), *saumyadvipa* (Tiyoman, an island »situated off the south-east coast of the Malay peninsula«), *gandharvadvipa* (»modern Kedah on the west coast of the Malay peninsula«), *varunadvipa* (identical »with Pūrnadvīpa, mentioned in the Arthaśāstra«, the island of Borneo) - The second part studies »the regional divisions of *jambudvipa*« as given in a different enumeration in the VāP *angadvipa* and *yamadvipa* (the islands Angsar and Jemur, forming two limits of the so-called »Cotton Shoals« in the Malacca Strait), *malayadvipa* (»included the regions of the Malay peninsula from Kedah to Patani, though it may have signified some parts of Sumatra also«), Śaṅkhadvīpa (Malaya, this having been perhaps »an island before assuming its present peninsular form«, due to silting and the accumulation of sand) Kusadvīpa or Kumudadvīpa (island off the west coast of the Malay peninsula), Varāhadvīpa (»either representing Berhala island or the Hoy island comprising the two Tapak Islands«), Barhinadvīpa (Burma) »It is clear from the above study that the itinerary of the Strait of Malacca is the central theme of the geographer of this section of the VāP « (F)

[quoted passages] AgP 219 54-56, MkP 57 5-7, MtP (ASS) 114 5-9, 114 115, VāP (VePr) 1,45 76-80, 2,48 1-3, 2,48 12-42, VmP 13 59

1376 BUDDHA PRAKASH Studies in Purānic geography and ethnography sāka-dvipa [Engl] In Purāna 3,2, July 1961, pp 253-287

Study of the tribes of *sakadvipa* as mentioned in the Purānas and the Epics Deals in particular with the movements of the Scytho-Iranian tribes in the first millenium B C. as supposedly mirrored in Purānic literature A second part of the contribution considers the real location of *sakadvipa* and its particular physical features Refers extensively to ancient Greek and Lat sources (F)

[quoted passages] AgP 119 21, BhvP 1,139, BrP 20 71-72, GaP 1,56 14-15, KūP 1,48 36-37, MBh (cr ed) 2,27 22, 6,12 9, 6,12 17, 6,12 20, 6,12 26, 6 12 30, 6 12 33, 6,12 36, SāP 26 23, 26 30-31, ViP 2,4 69-70, 2,47 69, VarP 178 55-57

1377 BUDDHA PRAKASH Vrtra a study in the impact of the Aryans on Indian culture [Engl] In ABORI 30,3-4, July October 1949, pp 163-214

In the first part of the article the fight between Indra and Vrtra is interpreted as representing the fight of the invading Aryans against the brahmins or priest class (the ›Vrtras‹) of the Dasyus (the original inhabitants of India) After referring to tendencies among the Aryans to adapt to this class system the author concludes that on the whole the impact of the Aryans resulted in the grafting on to Indian culture of values of spirituality and equality, values that were off and on eclipsed by the eruption of reactionary and materialist forces (SD)

[quoted passages] BdP 3 6 35-37, MBh 1,101 23ff, 5,10 290-316, VāP 68 34-36

1378* BUDDHA PRAKASH Vyāsa a study in Indo-Babylonian cultural contact [Engl] In JBiharRS 37, 1951, pp 32-42

Seeks to show that »Vyāsa« derives his origin, name, and principal activities from Berossus, a Babylonian priest who flourished about 300 B C [source] Hazra R C. In Purāna 2,1-2 July 1960 p 18 (F)

1379* BUDDHIRAJA, SHIVADAS: The Gita and Western mysticism [Engl.]. In: KK 2, 1935, pp. 204-208.

1380* BUDDHIRAJA, SHIVADAS: Śrīmadbhagavadgītā: a study [Engl.]. Madras: Ganesh and Co., 1927. - 12, 535 pp.

1381* BÜHLER, G[EORG]: Additional remarks on the age of the Naishadhiya [Engl.]. In: JBombayBRAS 11, 1875, p. 279ff.

1382 BÜHLER, G[EORG]: Apastamba's quotations from the Puranas [Engl.]. In: IA 25, 1896, pp. 323-328.

Āpastamba quotes in his Dharmasūtra 2,23 3-5 from a Purāṇa. Bühler gives parallel passages from VāP (1,50.213ff), MtP (1,123.96ff), and ViP (2,8.90; cites also MkP 49-79 and PdP 5,3.150 as »remotely connected« with Āpastamba). »The three passages appear to go back to one and the same enlarged version of the two *ślokas* quoted by Āpastamba.« Deals then with a second quotation (Āpastamba 2,4 5-6) and refers to VāP 1,8.21b. Concludes: »Both quotations indicate that the language of the ancient Purāṇas was closely allied to that of the Vedic texts, and, if Āpastamba is exact, they prove that these works contained a mixtures of prose and verse.« As to the date of the Purāṇas he states that »it is not possible to trace the history of our Purāṇas beyond A.D. 600 or to advance anything, that will carry conviction, regarding the upper limit for the composition.« (AM)

[quoted passages:] VāP 1,8 21; 1,50.213ff, MtP 1,123 96ff, ViP 2,8 90, PdP 5,3 150

1383 BÜHLER, GEORG: Buddha's quotation of a Gāthā by Sanatkumāra [Engl.] In: JRAS 1897, pp. 585-588.

»In the introduction to his edition and translation of the Madhura Sutta (JRAS 1894, p. 341ff) Mr. R. Chalmers calls attention to the *gāthā* concerning the pre-eminence of the *kṣatriyas*, which the Buddha quotes at the end of the Ambaṭṭha Sutta and elsewhere with great approval, and attributes to the Bramhā Sanaṃkumāra [sic], the Sanatkumāra of the Brahmanical literature, who is described both as a teacher of the Yogaśāstra and as one of the mind-born sons of Brahmā, or as identical with Skanda.« There can be found a parallel passage in MBh (3,185 Bombay ed.) the relevant parts of which are given by the author in Engl translation. Concludes among other things »Thus Gautama, in naming the two props of moral order in the world (Dh. Sū., VIII, 1), places the king before the learned Brahman Similarly the Śatapatha Brāhmaṇa and the Kāṭhaka repeatedly acknowledge the precedence of the *kṣatra* or of a *mahārāja*. But there is no passage so emphatic on the subject as the story of the Mahābhārata, just discussed.« (F)

[quoted passages:] MBh (B) 3,185.13-14; 3,185 25-31, 3,185.33, BhG 1.10.

1384* BÜHLER, G[EORG]: Detailed report of a tour in search of Sanskrit MSS. made in Kāśmīr, Rajputana, and Central India [Engl.]. In: JBombayBRAS extra number 1877.

Inter alia on Nīlamatapurāṇa. [source:] Rocher, p. 204 (SD)

1385* BÜHLER, G[EORG]: Report on Sanskrit mss in Gujarat [Engl.]. In: IA 1, 1872, pp. 379-380; and 2, 1873, pp. 304-305.

On the discovery of the Ādityapurāṇa (a fragment of the Sarasvatīpurāṇa) and a complete copy of the Sarasvatīpurāṇa. [source:] Rocher, p. 220. (SD).

1386* BUHLER, GEORG The roots of the Dhātupātha not found in literature [Engl] In WZKM 8, 1894, pp 17-42

Buhler regrets that, except for the ViP, the only other Purāna that had received any attention, was »that huge forgery of the eleventh or twelfth century A D, the Bhagavata « [source] Rocher, p 148 (AP)

1387 BUHLER, G[EORG], KIRSTE, J Indian studies, No 2 Contributions to the history of the Mahâbhârata [Engl] Wien 1892 - 58 pp (Sitzungsberichte der Wiener Akademie der Wissenschaften, Phil -hist Klasse, vol 127, no 2, Abh 12)

An examination of references to and quotations from the MBh as an aid to dating the Epic by Buhler and an analysis of Ksemendra's Bhāratamañjarī (Ādiparvan only) in relation to the text of the Epic by Kirste with some remarks on the 12th and 13th parvans (JLB)

1388 BUHNEMANN, GUDRUN Budha Kausika's Rāmaraksāstotra *a contribution to the study of Sanskrit devotional poetry* [Engl , Skt] Vienna De Nobili Research Library, 1983 - 127 pp , bibliography, index

»A brief introduction to the *stotra* literature the Rāmaraksāstotra [RR] is a *stotra* of protection It comprises two parts The first part contains verses asking Rāma to protect ›the limbs of the body of the reciter from the head to the feet The speciality of this *kavaca* is that Rāma's names are arranged so as to summarize the events described in the Vālmiki Rāmāyana The second part consists of verses in praise of Rāma‹ (p 14) The editor presents first a modern Sanskrit version based on six printed editions, this is the version recited today in Mahārāstra This is followed by a translation and a comparison of this text with manuscript versions found in four manuscript collections This comparison is followed by the text of a version based on eighteen manuscripts and three versions attributed to the Padma Purāna Only the first of these three appears in the printed edition of the purāna Finally Buhnemann gives the version found in the Ānanda Rāmāyana There is also a brief comparison of the RR with a Balinese version of the text The second chapter contains English summaries of five commentaries « [source] Oleksiw, Susan [Review] (AP)

[quoted passages not included]

[reviews] Oleksiw, Susan In JAOS 105 2 1985, pp 385-386

1389 BUIT, KU S Brahma nirvāna - as the concept of liberation in Bhagavad-Gītā [Engl] In NagpurUJ 19, 1968-1969, pp 121-137

Deals with the metaphysics of the BhG, the personalistic conception of the Supreme the *yogaśastra* and its different paths, and with *brahmanirvāna* as the state of liberation (vSt)

1390 BUITENEN, J A B VAN A contribution to the critical edition of the Bhagavadgītā [Engl] In JAOS 85, 1965, pp 99-109

On the Indian commentators difficulties with BhG 1 10 Compares by means of a list of variants Bhāskara s commentary on BhG 1 with the vulgate Discusses the views of Schrader, Belvalkar, Edgerton and others on the textual history of BhG Comes to the conclusion that the BhG had, »besides Śankara s Vulgate, another text

which must be considered a *Vorlage* of ... the Kaśmir version « And »even though we are unable to recover the authentic original of the redacted epic, we are once more assured that the Kashmir transmission brings us closest.« (AP)

[quoted passages] BhG 1; 1.10.

1391 BUITENEN, J. A. B. VAN: The large Ātman [Engl.]. In: HR 4, 1964, pp. 103–114.

1392 BUITENEN, J. A. B. VAN: Notes on akṣara [Engl.]. In: BDeccanCRI 17, 1955–1956, pp. 204–215.

1393 BUITENEN, J. A. B. VAN: On the archaism of the Bhāgavata Purāṇa [Engl.]. In: Krishna: myths, rites, and attitudes ... 1968. – pp. 23–40.

Stresses the peculiarity of the Vedic archaism of the BhāgP »The question briefly stated is Why did the author or authors responsible for the final version of the Bhāgavata want the book to sound Vedic? The question is the more challenging, since the Purāṇa has a somewhat ambivalent attitude toward Vedic orthodoxy On numerous occasions . the empty and conceitful formalism of the Vaidikas is unfavorably contrasted with the simple and sincere devotions of the *bhakta* « (Cf Thomas J Hopkins' essay »The social teaching of the Bhāgavata Purāna« in the same volume). – Seeks to develop a »contextual« explanation by referring to contemporary temple worship and *bhakti* of the Āḻvārs »The incorporation of the Tamil *prabandham* into the sacred scriptures that served in temple worship had two effects. a soi-disant »orthodox« tradition in Vaisnavism was thus enabled to ally itself with popular movements that had a distinct tendency to break away from Brahmanism, and these popular movements themselves were given the discipline and direction that only Sanskritic tradition could impose In the efforts of the three *ācāryas*, Nāthamuni, Yāmuna, and Rāmānuja, we discern three phases (1) acceptance of non-Sanskritic religious literature and institutionalization of it in traditional temple worship, (2) acceptance and traditionalization of Pāñcarātra; and (3) Vedānticization of Vaiṣṇavite *bhakti*«. – The archaism of the BhāgP is thus an expression of the Sanskritization of a vernacular tradition, i e the *bhakti* movement has been restated »in relation to a sacral past« Gives a number of examples for this kind of Vedicism in the Indian »middle period«, especially Yāmuna's Āgamaprāmānya Briefly, Yāmuna's point is. we are orthodox on Vedic and *smārta* terms, and we can prove it. The Bhāgavata's point is: I am not only orthodox in the Vedic tradition, I even sound like the Veda « Sanskritization here means the re-reading or the re-formulation of »new texts« (viz new teachings, new ways of life) as »contexts« of the central Vedic religion »Thus, given the ›text‹ of the Veda, we find that the new context of the Āgamas of Pāñcarātra are Sanskritized as Veda-based, like the *smṛtis*; the Bhāgavatas are Sanskritized as Brahmans, the Viṣṇu of personal devotion, as the Brahman of the Upaniṣads; the acts of the *bhakta*, as Vedic or *smārta* rites, and so on.« (F)

[quoted passages] BhāgP 9,14.34ff; 9,16.29ff; 11,5 9–10; 11,5 38–40; 11,21.32–35; MBh (cr.ed.) 1,3.60ff; 3,189.9–10; 11,5 27–31, 12,77.8; 12,322.19, ViP 3,6.21.

1394 BUITENEN, J. A. B. VAN: On the structure of the Sabhāparvan of the Mahābhārata [Engl.]. In: India maior: congratulatory volume presented to J. Gonda ... 1972. – p. 68–84.

Studies the role the Sabhāparvan plays in the »development of the plot that underlies the MBh as we have received it« - » I see the Unction and the Dicing indissolubly intertwined in the narrative of the *sabha*, and the rest of the Bhārata story In this carefully structured Book of the Assembly all the other events are made to relate the basic theme The beginning finds Yudhisthira installed in his hall and prosperous His justice in Indraprastha is emphasized by Nārada's politic interrogation, the centrality of his hall by Nārada's description of the five celestial halls , while the same sage's mention of Hariscandra s glory by *rajasuya* inspires Yudhisthira with the desire to offer up the same Royal Consecration Granted that all these preliminaries may be secondary, they all subordinate themselves to the principal event of the eventual Unction Also, they remain in character with the cosmic scope of the *rajasuya*, on which Heesterman rightly insists so much, but they somehow come better off in the Epic than in the *samhitas* and *sutras* The entire *sabha* builds up to the climax of the Unction, and it in turn to the climax of the Dicing « (F)

[quoted passages] MBh (cr ed) 2, 2,12 11-12, 2,12 13, 2,13 9, 2 13 60ff, 2,14 20, 2,22 11ff, 2,22 30ff, 2,22 35ff, 2,26 11-16, 2 30 22-24, 2,31 1ff, 2,32 2, 2 33 1, 2,33 3ff, 2,33 7, 2 33 26, 2,34 14ff, 2,39 1ff, 2,44 18, 2,45 19ff, 2,45 26-29, 2,45 47, 2,45 55, 2,45 58, 2,47 1-43, 2,49 5-10, 2,49 14-18, 2 52 10ff, 2,52 13-14, 2 52 20, 2 53 13, 2 53 15-2,54 29, 2,54 4ff, 2,55-58

1395 BUITENEN, J A B VAN A reply to Goldman [Engl] In JAsianS 35,3, May 1976, pp 470-473

Provides some background explanation for and defends his style of working and translating, comments on the ten »inaccuracies« given as examples by Goldman and defends his choices (PS)

1396 BUITENEN, J A B VAN *Some notes on the Uttara-yayāta [Engl] In* ALB 31-32, 1967-1968 *Dr V Raghavan felicitation volume 1967-1968* - pp 617-635

Discusses the position of MBh 1,81-88 in its immediate context and with regard to the relation of »baronial lore« to the more specialized, brahminical accounts of the Upanisads and their social background Presents a synopsis of MBh 1 83-88 and a detailed philological analysis of MBh 1,85 10-20 (text translation, comments) »Within the Uttara yāyāta as a whole [this discourse] forms a tight little text, which in a straightforward, though still primitive way describes the process of transmigra tion, and describes it through a person who is about to go through it« (p 630f) It is suggested that the text be looked upon »as a narrative dramatization of beliefs which also found expression in the Upanisads From this point of view, the text appears to be of a genre with such texts as the KathU, metrical and narrative and even bardic in style, where the bardic tradition in an admittedly later age, intersects with the Upanisadic tradition« (p 631) (PS)

[quoted passages] MBh (cr ed) 1 81-88, 1 85 10-20

1397 BUITENEN, J A B VAN Studies in Sāmkhya (I) [Engl] In JAOS 76, 1956, pp 153-157

Critical analysis of MBh 12 187, two textual layers are distinguished on the basis of two concepts of *bhāva* Comparison with parallel passages leads to a constituted text of MBh 12 187 21-26 with »*strong inner coherence*« which »*definitely gives* the lie

to a primitive *sāṃkhya* without evolution, as Frauwallner construes« (p. 156). »*Bhāva*« is to be understood as »form of being, cosmic phase evolved under the influence of a *guṇa*« i.e. *rajas*, the function of which is being discussed. (PS)

[quoted passages:] BhG 5.6; 6 29–31; 7.12–13; MBh (B) 12,285; MBh (cr ed) 12,187; 12,187.21–26; 12,202.23–24; 12,204.3–4; 12,204.12–13; 12,206.9; 12,206 20; 12,239-240.

1398 BUITENEN, J. A. B. VAN: Studies in Sāṃkhya (II) [Engl.]. In: JAOS 77, 1957, pp. 15–25.

Deals with the *ahamkāra* concept in Sāṃkhya and MBh (AP)

[quoted passages] MBh (cr ed.) 12,175.16; 12,206 12, 12,211.9, 12,291.20; 12,291.23; 12,299.7; 12,300.12; ViP 1,2 46–47; 1,15 19–20.

1399 BUITENEN, J. A. B. VAN: Studies in Sāṃkhya (III) [Engl.]. In: JAOS 77, 1957, pp. 88–107.

Deals with the three *gunas* (viz. *sattva*, *rajas*, and *tamas*) in Sāṃkhya and MBh (AP)

[quoted passages.] MBh 12,187 50, ViP 1,6 41

1400 BUITENEN, J. A. B. VAN: The śubhāśraya prakaraṇa (Viṣṇu Purāṇa 6,7) and the meaning of bhāvanā [Engl.] In: ALB 19, 1955, pp. 3–19.

On Rāmānuja's Śrībhāsya on Vedāntasūtra 1,1 1 and his refutation of the Advaita interpretation of ViP 6,7 53 (vSt)

[quoted passages] ViP 6,7 53.

1401 BULCKE, CAMILLE: About Vālmīki: materials for the biography of Vālmīki, author of the first Rāmāyaṇa [Engl]. In: JOI 8, 1958–1959, pp. 121–131.

Traces references to the name of and stories about Vālmīki and studies the historical development of these stories Concludes from the references that there must have been at least three different men bearing the name Vālmīki, one of them being connected with the Bhārgava-family, in the MBh, his story being mixed up with that of Cyavana Bhārgava, on account of the explanation of the name Vālmīki by the story of the ant-hill that was built around him during his meditation. In later sources (SkP, Adhyātmarāmāyaṇa, Tattvasaṃgraharāmāyaṇa, Ānandarāmāyaṇa, etc) the story of Vālmīki as having originally been a robber took shape, to which there is, however, no reference in the Rm Here he seems only to be referred to in the Bāla- and Uttarakāṇḍa, which are regarded as later additions, and where he has become already a legendary figure of a great ascetic and a contemporary of Rāma. His connections with the two itinerant singers (*kuśīlava*) may suggest that he himself was originally one of these (RS)

[quoted passages] AdhyātmaRm 2,6 42–88, MBh 5,99 11, 12,57 40; 13,18.8–20; Rm (cr ed) 1,4.10, 1,70 30; 7,47.16; 7,96.18–20; SkP 5/1,24, 6,124; 7/1,278; 2/7,21;

[reviews] Sandesara, Upendraray J.: A note on the article »About Vālmīki« In: JOI 8, 1958–1959, p 305.

1402 BULCKE, CAMILLE: The characterization of Hanumān: a bird's-eye view of its evolution [Engl.]. In: JOI 9,4, June 1960, pp. 393–402.

Deals first with the birth story of Hanumat in the vulgate Vālmīki Rm (Hanumat as son of Añjanā, the wife of Kesarin, and Vāyu), concludes from the extreme rarity of references to Añjanā or Kesarin and from an examination of Hanumat's epithets, which refer to his being a son of Vāyu only, that H »was known as Vāyuputra to the bards of the Rm before they knew the birth story that makes him the son of Añjanā, wife of Kesarin« – The second part of the article deals with the »four stages of Hanuman's characterization«, that is (1) in the original Rāma ballads, (2) in the authentic Rm, (3) in the Vulgate Rm, and (4) in the medieval Rāma literature, showing how Hanumat s character developed from probably »an aboriginal of Central India whose totem was that of a monkey« (1) to a real monkey with the epithet Vāyuputra (which was used in the sense of *vidyadhara*) (2), who was later considered as a real son of the wind and a cursed *apsaras* with supernatural powers (3) and finally as an incarnation of Siva and the ideal Rāma-*bhakta* (4) The popularity of Hanumat worship may be due to his association with an old *yaksas*-cult (RS)

[quoted passages] MBh 3 147 37, 3 275 43, Rm (Beng rec) 5,40 7, Rm (NW rec) 5,39 31, Rm (S rec) 4,66 29, 5,11 41-42, 5,35 79-81, 5,36 31-32, 7,40 16-18, 7,108 30, SiP (b) 3,20 36, SkP 5/3,83 29, [selective]

1403 BULCKE, CAMILLE The genesis of the Bālakānda [Engl] In JOI 2, 1952-1953, pp 327-331

1404 BULCKE, C[AMILLE] The genesis of the Vālmiki Ramāyana recensions [Engl] In JOI 5, 1955-1956, pp 66-94

1405 BULCKE, C[AMILLE] An Indonesian birth story of Hanuman [Engl] In PTAIOC 17, October November 1953, pp 247-251

Compares the Hanumānjanmakathā of the Indonesian Hikayat Seri Rāma with various South Indian versions of the story, Hanumat is the son of Rāma, or an incarnation of Śiva, or an incarnation of Visnu All these versions are considered later developments of the original Rāma story contained in the Vālmīki Rm (F)

1406 BULCKE, C[AMILLE] More about Vālmīki [Engl] In JOI 8, 1958-1959, pp 346-348

Contains some additions and corrections to Bulcke s article »About Vālmīki« (In JOI 8 1958-1959, pp 121-131), especially concerning further references to Vālmīki in the Rm and further versions of Vālmiki s story in later sources Accepts in an »Addendum« the additions and corrections by U J Sandesara (In JOI 8, 1958-1959, p 305) (RS)

[quoted passages] Rm (Beng rec) 6 113 12, Rm (NW rec) 2 105 14, 6 110 14, Rm 2,56 16-17, 6 128 105, 7,112 31

1407 BULCKE, CAMILLE La naissance de Sītā [Fr] In BEFEO 46, 1952, pp 107-117

Examines the three versions of the birth of Sītā – as daughter of Janaka, as born from the earth, and as connected with Lankā (whether as daughter of Rāvana or otherwise) – in Vālmīki s Rm and later versions from India and Southeast Asia, concluding that her natural birth is the oldest but that her miraculous birth and the story of Vedavatī, already found in the original Rm, are the seeds from which the other stories have developed (JLB)

1408 BULCKE, C[AMILLE]: Rāmacaritamānasa and its relevance to modern age [Engl.]. In: The Ramayana tradition in Asia ... 1980. – pp. 58–75.

A general survey of the composition (suggesting three main stages) and the message of Tulsīdās' Rāmacaritamānasa, with some concluding remarks on its contemporary moral and spiritual relevance. (JLB)

1409 [BULCKE, CAMILLE:] BULKE, KĀMIL: Rāmakathā (utpatti aura vikāsa) [Hi.]. Prayāga: Hindī Pariṣada Prakāśana, 1950. – 2nd ed.: 1962. – 20, 820 pp. – 3rd revised ed.: 1971.

Ample presentation of development and inner structure of the »Rāma literature«. The first part deals with the early stages: preformations in Vedic literature; recensions, time and authorship of the Vālmīki-Rm; Rāma story in MBh; relations of the Epics to each other, Rāma story in Buddhism and Jinism. The second part examines the genesis of the Rāma story kernel of the story, interpolations, development up to Vālmīki's Rm. The third part gives a survey of the later Rāma literature. *kāvya*, religious texts, lyrics, drama, also in non-Skt literature The fourth part examines the development of the Rāma story, always starting from the text of the Vālmīki-Rm and tracing the development of particular passages through all stages and versions in later literature [source] Hacker, Paul· [Review] (F)

[reviews.] Hacker, Paul In ZDMG 115, 1965, pp 416–417

1410 BULCKE, CAMILLE. The Rāmāyaṇa· its history and character [Engl.] In. PoonaO 25, 1960, pp 36–60.

After some brief statistics on the divergences between the three main recensions of Rm, interpolations into the text are classified into the Bālakāṇḍa and Uttarakāṇḍa, passages showing Rāma as an incarnation of Viṣṇu and »Interpolations in the genuine books« On this basis the genesis of the vulgate Rm is sketched Next the contents of the Rm are summarily given, with an indication of suggested interpolations, and the nature of the authentic Rm is assessed. The article closes with some remarks on the sources of the Rāma story (an analysis of various theories) and on later developments after Vālmīki. (JLB)

1411 BULCKE, CAMILLE· The repudiation of Sītā [Engl.] In: JOI 1, 1951–1952, pp. 48–50.

Uttara account springs from Rāma's doubts expressed at end of Yuddhakāṇḍa. (JLB)

1412 BULCKE, CAMILLE: The significance of the Rāmakathā [Engl.]. In: Cultural Forum 9,4, July 1967, pp. 8–11 and 18.

1413 BULCKE, CAMILLE: Sītā's friend Trijaṭā [Engl.] In: IA (3rd series) 1, 1964, pp. 55–63.

A character study of Trijaṭā as she is portrayed in the Vālmīki Rm (with comments also on the variations between the recensions), in later Rāma literature in India (from the Rāmopākhyāna to Kṛttibās) and in Indonesian Rāma-literature. Despite the rapidity of the survey, Bulcke includes a number of interesting observations. (JLB)

1414 BULCKE, CAMILLE: Śūrpaṇakhā in the Rāma-story [Engl.]. In: PIntCO 26,3(1), New Delhi 1964. Poona: Bhandarkar Oriental Research Institute, 1969–1970. – pp. 204–206.

A brief survey of various features of the Śūrpanakhā story and their development, under the headings of the disfigurement of Śūrpanakhā (regarded as secondary in the Vālmīki Rm), the metamorphoses of Śūrpanakhā (developed in Bhavabhūti and extra Indian versions), *her son* (*first found in the Jain Paūmacariyam*) and *her marriage to Laksmana* (*first found in the Malay version but prefigured in the* Paumacariyam) (JLB)

[*quoted passages*] Rm (B) 6,9 13–14

1415 BULCKE, CAMILLE / BULKE, KAMIL The three recensions of the Vālmiki Rāmāyana [and] Addenda and Corrigenda [Engl] In JOR 17, 1947–1948, pp 1–32, and 18, 1948–1949, p 191

After some preliminary statistics on the differences between the NW, NE and S recensions in terms of *ślokas* shared or exclusive to each, the narrative is examined in terms of episodes »The comparison of the three recensions from the point of view of the subject matter gives very clear indications as regards the genesis of these recensions « Both NE and NW are seen to »go back to a common source« as distinct *from S, but NW is contaminated from S, having much not present in NE but found* in S »It is, further, very striking that the Uttarakānda shows no differences worth mentioning.« (JLB)

1416* BURGESS, J *On the identification of places in the Sanskrit geography of* India [Engl] *In* IA 14, 1885, pp 319–322

The author is among the first ones who called on scholars »to pay attention to the geographic lists of the Purānas« (in this article, at p 319) [source] Rocher, p 131 (AK)

1417 BURGHART, RICHARD The regional circumambulation of Janakpur seen in the light of Vaishnavite tradition [Engl] In L'espace du temple I Espaces, itineraires, mediations Galey, Jean Claude [ed] Paris Éditions de l Ecole des Hautes Etudes en Sciences Sociales, 1985 – (Collection Purusārtha, No 8) – pp 121–147

The Mithilāmāhātmya, an 18th century text (author s dating) claiming to be an extract of the ViP, contains the earliest record of the circumambulation of Janakpurdhām in the eastern Tarāi of Nepal formerly part of the kingdom of Videha and supposed location of the city and palace of Janakpur where Sitā was found by king Janaka *The city disappeared at the end of dvaparayuga*, it left no *trace*, but its former location has been seen in a vision by Rāmāvat ascetics and since this region is thought to be the earthly counterpart of Rāma and Sita s heavenly abode, its 15-day circumambulation is considered meritorious The author has collected details about the introduction of this pilgrimage and the sacred spots touched by it (vSt)

1418 BURNOUF, E[UGENE] Analyse et extrait du Devi Mahatmyam, fragments du Markandeya Pourana [Fr] In JA (1re serie) 4, 1824, pp 24–32

Summary of contents of the 13 chapters of a part of the Devimāhātmya (belonging to the MkP) named Candikā, dealing among other subjects with the fight between the goddess and Mahisa, with Śumbha, Canda and Munda (RS)

1419 BURNOUF, E[UGÈNE]: Notice sur un manuscrit du Shrî-Bhâgavata-Purâna envoyé par M. Duvaucel à la Société Asiatique [Fr.]. In: JA (1re série) 7, 1825, pp. 46-60 and 193-205.

Describes the ms. as the »most beautiful« of all mss of the BhāgP in France. Deals with the textual history of the BhāgP as well as dating possibilities. Gives also an exposition of the contents of the Purāṇa. (AM)

1420 BURNOUF, [EUGÈNE]: Sur le Bhoumikhandam section du Padmapuraṇa [sic] [Fr.] In: JA (1re série) 6, 1825, pp. 3-15 and 95-106.

Describes the Paris ms. of the Bhūmikhaṇḍa of PdP and gives a summary of its contents. (AM)

1421 CAIRNS, GRACE E.: The philosophy and psychology of the oriental maṇḍala [Engl.]. In: PhEW 11, January 1962, pp. 219-229.

1422 CAKRAVARTĪ, CANDRA: An ethnic interpretation of Paurāṇika personages [Engl.]. Calcutta: K. L. Mukhopadhyay, 1971. - 78 pp.

The following passage may serve as a text specimen, as well as any other. »Bryges of Thracia settled in Anatolia as Phrygius They came to Cutch, known as Bhṛgu-Caccha, contracted from Bhṛgu-kṣetra Incorporated with Bhṛgus, the Cyavana (Sabini)-chief married Sukanyā, daughter of Śaryāti = *It* Curiatii who reigned in Ānartha = Gujarāt with Kuśasthalī = Dvārāvatī as capital Śaryātis were later incorporated with Haihayas = Hiao-Hui Cyavanas ruled in Pāñcāla and Kuru territories. Bhṛgus and Haihayas befriended each other Some of the Bhṛgus became Brāhman = *Rom* Flamen, the Priest or Purohita, (= *L* praesideo, pura = *L* pre = in front; āhita = āsita = *L* sideo, seated = Ministerial President)« (p 1) In this style, the work takes up its 78 pages, without any explanation or introductory directions for use (F)

1423 CALAND, W[ILLEM]. Altindischer Ahnencult· das Śrāddha nach den verschiedenen Schulen mit Benutzung handschriftlicher Quellen dargestellt [Ger.]. Leiden: Brill, 1893 - 12, 266 pp.

Being mainly concerned with the *śrāddha* and *pitr*-worship as described in Vedic schools, the author points also to the close relationship between the *dharmasūtras* and *dharmaśāstras*, and the Purāṇas. He notices that, »in the *śrāddha* sections, the MkP corresponds, often literally, with the Gautamasmṛti, and that the same is true for the VDhottP and the Viṣṇusmṛti, for the KūP and the Uśanassmṛti, etc. He suggest[s], merely in a footnote, that further research on the relationship between the Purāṇas and the *smṛtis* might lead to some interesting conclusions (p 112)« [source] Rocher, p 87 (AK)

1424* CALDWELL, ROBERT: Bishop Caldwell on Krishna and the Bhagavad Gita [Engl.]. Madras: C. L. S. I., 1894. - 32 pp. (Papers for Thoughtful Hindus, No. 7).

1425* CALLEWAERT, W[INAND M.]: De Gītā, het meest vertaalde boek van India [Dt.] In: Inforient 2, June 1982, pp. 27-31.

1426 CALLEWAERT, WINAND M.: De Gita: een schatkist van oude Indische wijsheid [Dt.]. In: Jeugd en Cultuur 21,8, 1975-1976, pp. 358-366.

1427 CALLEWAERT, WINAND M, HEMRAJ, SHILANAND. Bhagavadgītānuvāda a study in transcultural translation [Engl] Ranchi· Satya Bharati, 1983 - 16, 399 pp

A comprehensive treatment of the theory and practice of translation in relation to the BhG An introduction compares the situation of BhG translation with Biblical translation Successive chapters then discuss the original text of the BhG in terms of its transmission and the nature of various editions, a »dynamic equivalence« translation, assessing the problems of content and methods of translation (including a section on its authorship and compositon), commentaries on the BhG, including their significance for the translator, translations into Indian languages, translations into English, with samples of translations of BhG 1 1 and 2 47, and translations into other languages, ranging from Lat. to Thai Each chapter contains considerable bibliographic material and there is also an extensive supplementary bibliography (JLB)

1428 CALLEWAERT, WINAND M, HEMRAJ, S[HILANAND] A »dynamic equivalence translation« of the Bhagavad Gītā [Engl] In JDharma 5, 1980, pp 52-63

1429 The Cambridge history of India Vol 1 Ancient India [Engl] Rapson, E[dward] J[ames] [ed] 1st Indian reprint Fountain, Delhi S Chand & Co, 1955 - 22, 684 pp, 34 pl [following p 684], 4 folding maps - Reprint ibid, 1962 - Original ed Cambridge Cambridge University Press, 1922

Chapter 13 (by E J Rapson) deals pp 264-284 with »The Purānas« (AK)

1430 CAMPBELL, JOSEPH *The hero with a thousand faces* [Engl] New York Pantheon Books, 1949 - 23, 416 pp - Translation Campbell, Joseph Der Heros in tausend Gestalten [Ger] Koehne, Karl [tr] 1953

On the basis of S Freud s interpretation of myths and symbols, the author traces the figure of the »hero« in different cultures all over the world He also refers to Indian myths, e g, the stories of *amrtamanthana* and of king Mucukunda in Epics and Purānas (AK)

[quoted passages not included]

1431 CAMPBELL, JOSEPH Der Heros in tausend Gestalten [Ger] Koehne, Karl [tr] Frankfurt am Main S Fischer Verlag, 1953 - 376 pp - Translation of Campbell, Joseph The hero with a thousand faces [Engl] *1949*

For commentary see English original (AK)

1432* [CANDIKĀMAHĀTMYA, 1962] [Hi] Sukul, Sivadhar [ed] 2nd ed Prayāg *samvat* 2019 [A D 1962]

The editor is referred to by our source as »*racayita*« so he may also be the author [source] SP (F)

1433* CANKARANAVALAR [Kanniyakumarittalapurānam] [Tam] Maturai n d

Sthalapurana for the place of pilgrimage Kanyakumarī in South India (vSt)

1434 CANNON, GARLAND Sir William Jones's Indian studies [Engl] In *JAOS* 91,3, 1971, pp 418-425

On Jones' reception of Indian literature and its outcome in his own literary production. He became acquainted with Hinduism by studying the BhāgP. Oral summaries led him to evaluate the MBh. He composed nine hymns to Indian divinities. In 1784 he wrote a hymn to Kāma, one year later a hymn to Nārāyaṇa. In a letter to Wilkins of the same year, he lamented not being able to read the PdP and BdP. Another literary creation was »The enchanted fruit; or, the Hindu wife,« a poem in 287 couplets crammed with footnotes explaining allusions to Hinduism, geography, and local foods superimposed upon the MBh story of Draupadī and her Pāṇḍava husbands Before his death in April 1794, he made a »Desiderata« list of unfulfilled literary aspirations including translations of the Vedas, Purāṇas, and the Epics. From the Purāṇic accounts he wanted to reconstruct ancient Indian geography J left an extract from the last book of the Rm (AP)

1435 CARACCHI, PINUCCIA: The divine presence in the mūrti according to the Purāṇas [Engl.]. In. Purāṇa 24,2, July 1982, pp. 261–285. – Revised and enlarged translation of: Caracchi, Pinuccia: La presenza divina nella mūrti secondo i Purāṇa [It.] In: Pubblicazioni di »Indologica Taurinensia«, collana di letture diretta da Oscar Botto. Fc. 10. Torino 1978

Translation from the original Italian made by the authoress – Examination of the theological/philosophical problems of »the idea of divine manifestation in a definite form«, in particular as connected with the *mokṣa* concept The relevant text passages are discussed in great detail, attention is also given to the historical development of the *mūrti* concept The careful discussion arrives at the conclusion that »the *mūrti* worship has certainly the value of offering psychological aid to the devotee, because the *mūrti* represents a concrete divine form to which he can direct his devotion and meditation... [But] we cannot consider *āvāhana* and *visarjana* merely as a ›psychological drama‹ which is played for the purpose of worship in the mind of the *sādhakas* they truly result in a mystical transformation of the *mūrti*, as clearly comes out by examining the ritual and the scriptures The *prāṇapratiṣṭhā* marks the *mūrti* with a particular seal which elevates the *mūrti* above all other things and makes it an important point of contact between man and God« – Refers to Mahānirvāṇatantra, ParamaSa, ŚvetU, PrasnaSa, JābāladarśanaU, MaiU, BrSbhāsya of Śaṅkara, BṛSa of Varāhamihira, Pratimāmānalakṣaṇa, Śukranīti, Hayaśīrṣa Pāñcarātra, Tithyāditattvam, Śabdakalpadruma, Nirṇayasindhu, Pratiṣṭhāmayūkha, ṚV, Karmakāṇḍa Paddhatiḥ, Sanatkumāratantra, saṃskārapaddhati of Bhāskara, Āryāsaptaśatī, and some other minor works. (F)

[quoted passages] AgP (KSS) 40 21–22, 59 1ff; 59 15–16, 59 48, 60 19–23; 60 29; 61 19–26, 62–63, 62 3, 66–67; 74.55, 101–102; 274 9; 305 16; 347 9, 379 6, 379.31–32; BhG 4 24, BhāgP 1,1.14, 1,5.11; 3,29.25, 5,25 10; 11,5.36–37, 11,16.1; 11,27.7; 11,27 13–14, 11,27 19, 11,27 48, BhvP (VePr) 1,4 195, 1,149 19, 1,154.15–20; BṛNāP (BibInd) 31 57–59, GaP (KSS) 1,1 12; 1,15; 1,31.10–12, 1,44 12–13, 1,48; 1,48 49; 1,226.32–33, KāP (V 1972) 57.107; 58.135, KūP (cr ed) 1,[11] 76–216; [2,11.98], LiP (C 1885) 1,44; 1,48–49; 1,74 30; 1,75 18–22; 1,95.22, 1,98.27–158, 2,13 1ff; MtP (SarPr) 258.15–21; 261.19; 263–265, 263.33; 265 34–35, MtP 254.264; 264.1ff; PdP (ASS) 6,72 1–110, 6,72.113–297; ŚiP (VePr 1965) 3,2; 4,1 15–17, 4,35; 4,42.9; 2/1,12.50–54, 2/1,12.63–67; 2/1,12.69; 5.20 50–52; 7/2,3 18ff, 7/2,22.42–43; 7/2,26.13; 7/2,36; VDhottP (GOS) 3,38.22–23; 3,46.3–6; 3,102; 3,108.3–5; 3,108.7; 3,108.9; 3,108.13–22; 3,108.24; ViP (GiPr) 1,22.55; 6,7.47; ViP 1,22.55; 1,22.61; 6,7.47; 6,7.55; VarP 182.9; 185 10–17; 186.11.

1436 CARACCHI, PINUCCIA Pauranikadrstyā mūrti (= pratimāyām) devatayā vidyamanatā [Skt] In Purana 24,2, July 1982, *samskrta khandah*, pp 22–23

Skt abstract of the author s contribution »The divine presence in the *murti according to the Purānas« in the same issue* For commentary see there (F)

1437 CARACCHI, PINUCCIA La presenza divina nella mūrti secondo i Purāna [It] In Pubblicazioni di »Indologica Taurinensia«, collana di letture diretta da Oscar Botto Fc 10 Torino 1978 – Revised and enlarged translation Caracchi, Pinuccia The divine presence in the mūrti according to the Purānas [Engl] In Purana 24,2, July 1982, pp 261–285

For commentary, see English translation (AK)

1438• CARCASONNE, E La Bhagavadgitā devant la critique contemporaine [Fr] In Recherches Philosophiques 34, 1934, pp 382–412

1439• CAREY, WILLIAM A grammar of the Sungskrit language, composed from the works of the most esteemed grammarians To which are added examples for the exercise of the student and a complete list of dhatoos or roots [Engl] Serampore Mission Press, 1806 – 7, 908, 108, 24, 5 pp

The term »grammarians« in the title means the native Indian grammarians especially Vopadeva, but Kramadīśvara Pānini Vikramadīksita Durgādāsa, and Gopīcandra are also consulted pp 881–894 include 20 stanzas from BhāgP, with Engl translation and grammatical analysis [source] Gildemeister, p 2, Windisch Ernst Geschichte der Sanskrit Philologie 1917–1920 – p 53f (F)

1440 CARLSTEDT, GUNNAR Studier I Kulārnava-Tantra [Sw] Uppsala 1974 – 68 pp (Skrifter utgivna av Religionshistoriska Institutionen i Uppsala, Hum Fak, genom C M Edsman, Nr 14)

Dissertation Contains the critical Skt text of the first two chapters of the *Kulārnavatantra* An introduction sums up the results of the author s previous examinations of the work, the appendices contain 1 a list of variant readings according to the parallel text of the Garudapurānasāroddhāra of Naunidhirāma and of the various editions and manuscripts of the Kulārnavatantra itself, 2 lists of parallel passages in other texts and of the sources of quotations occurring in the work, 3 a concordance of the first chapters of Kulārnavatantra and Rudrayāmala tantra. [source] Stietencron Heinrich von [Review] (F)

[reviews] Stietencron Heinrich von In ZDMG 130 1980, pp 146–148

1441 CARMAN, JOHN B[RAISTED] The reversal and rejection of bhakti [Engl] In The divine consort 1982 – pp 125–128

1442 CARMAN, JOHN BRAISTED The theology of Rāmānuja an essay in interreligious understanding [Engl] New Haven and London Yale University Press, 1974 – 12, 333 pp

Revision of the author s dissertation »*The ideas of Divine Supremacy and Accessibility in the theology of Rāmānuja*« »This is a study of the doctrine of God (*Isvaratattva*) of one of the most important medieval Hindu theologians, Rāmānuja.

I approach this study as a Western Protestant Christian.« Besides the main theme, which is discussed in detail and with great concern towards the methodological problems of interreligious understanding (starting from the »phenomenology of religion based on Kristensen and Van der Leeuw«), the author gives two chapters of general interest: »Rāmanuja's life« (p. 24–48), and »the Sanskrit writings attributed to Rāmānuja« (p. 49-64). Rāmānuja's Gītābhāṣya is widely included in the discussion. (F)

1443* CARPANI, ENRICO G.: Quattro note sul Krishnaismo [It.]. Bologna 1934.

1444 CARPENTER, J. ESTLIN: Theism in medieval India. Lectures delivered in Essex Hall, London October - December 1919 [Engl.]. London: Williams & Norgate, 1921. - 12, 552 pp. (The Hibbert Lectures, Second Series).

Of the eight lectures contained in this book, the following are of Epic and Purāṇic interest: Lecture 3, on »popular theism. Brahmā«, also discusses (p 131ff) the account of the MBh Lecture 4, on »religious philosophy in the Great Epic«, is wholly devoted to the MBh itself Lecture 5, on the »*trimūrti*« concept, also deals with the BhG (p. 250ff) and »the religion of the Purāṇas« (p 280ff) Lectures 6 and 7, on »philosophy and religion in Śaivism« and »Vaiṣṇavism« respectively, also treat the ViP (p 370ff), the BhāgP (p. 421ff), and the Rm (p 423ff) Lecture 8, on »Hinduism and Islam«, also deals p. 506ff with »Tulsī Dās and the worship of Rāma«, especially discussing »the Lake of Rāma's Deeds« (Rāmacaritamānasa) (AK)

[quoted passages not included]

1445 CARRIÈRE, MORIZ: Verwandte Züge der griechischen und deutschen Heldensage mit Rücksicht auf das persische und indische Epos [Ger.] In. Deutsches Museum 8, 1857, p 273-278.

The author states that the world-view of the Aryans (the »Urvolk«) is expressed in all four epics Compares Karna with Siegfried. (AM)

1446 CARTER, ANTHONY T.: Caste »boundaries« and the principle of kinship amity. a Maratha caste Purana [Engl.] In: CIS (N S.) 9,1, January-June 1975, pp. 123-137.

Investigates by way of a structural analysis the role of »kinship amity« in constituting caste and subcaste »boundaries« in segmentary caste systems. Concludes that »in the sphere of inter-caste relations separation and status differentiation are based upon hierarchy while the internal equality of ranked units vis-a-vis other ranked units is based upon kinship amity or sibling equality«. Discusses in this context mythological genealogies as a »model of conceptual boundaries« The author demonstrates this by an examination of G. M. Karlekar's »Vanshavali va Shanavkuli«, a compilation of genealogical material from the Bhaviṣyottara Purāṇa and personally collected information intended to be used as a caste Purāṇa by members of the Maratha caste in Maharashtra in the early decades of this century. In listing all the constituent elements of the caste, this mythological genealogy not only defines it, at least hypothetically, as a »status bearing unit« but also provides a justification for its internal status segmentation Externally putative co-descent can be stressed in situations vis-à-vis outsiders, internally it segregates *vaṃśas*, *gotras*, *kulas*, and other parties, also hierarchically by more or less distance from the mythological founder of the caste. (AK)

1447 CARTILIERI, W Das Mahābhārata bei Subandhu und Bāna [Ger] In WZKM 13, 1899, pp 57–74

1448 CASIE CHITTY, SIMON Remarks on the origin and history of the Parawas, by Simon Casie Chitty, Maniyagar of Putlam, Ceylon [Engl] In JRAS (1st series) 4, 1837, pp 130–134

»In the classification of the Tamil castes, the Parawas rank first among the tribes of fishermen, and they are generally allowed to have been the earliest navigators in the Indian Ocean, like the Phœnicians in the Mediterranean « The author refers inter alia to a »Valevisu Puranam« (story of Siva and the penance of Parvati and *Kārttikeya in connection with the Parawas) and to the Satyavati story of MBh and* BhāgP (F)

1449 Catalogi codicum manuscriptorum Bibliothecae Bodleianae pars octava, codices Sanscriticos complectens [Lat] Aufrecht, Theodor [ed] Oxford Clarendon Press, 1864 - 8, 578 pp

Includes descriptions of Epic/Purānic manuscripts (»poesis Epica«) on pp 1-87 (Nos 1-144) (KPG)

1450 A catalogue of palm leaf and selected paper mss belonging to the Durbar library Nepal [Engl] Haraprasad Shastri [ed] Calcutta Baptist Mission Press, 1905 - 82, 32, 273, 20, 23 pp

1451 Catalogue of Sanskrit manuscripts in the Bodleian library Vol 2 [Engl] Winternitz, Moriz, Keith, A[rthur] B[erriedale] [ed] Oxford Clarendon Press, 1905 - 26, 350 pp

Includes descriptions of Epic/Puranic manuscripts on pp 143–168 (Nos 1165-1230) (KPG)

1452 A catalogue of Sanskrit manuscripts in the library of his highness the Maharaja of Bikáner [Engl] Rajendralala Mitra [ed] Calcutta Baptist Mission Press, 1880 - 12, 745 pp

Includes descriptions of Epic/Purānic manuscripts (No 380-479 1186-1191, 1203) No 416 is a BrP with an *uttarakhanda* (KPG)

1453 Catalogue of the Library of the India Office Vol II, Part I, revised edition by Prananatha Jitendra (Yatindra) Bimala Chaudhuri Sanskrit books, sections 1-4 [Engl] Chaudhuri, Prananatha Jitendra Bimala [ed], Napier, C J [ed] London HMSO, 1938-1957 - Section 1 (A - G), 1937 - 24, 990 pp - Section 2 (H - Krsna līlāmrta), 1951 - pp 991-1374 - Section 3 (Krsna līlāmrta - R), revised by C J Napier, 1953 - 8 pp, pp 1375-2220 - Section 4 (S - Z), revised and edited by C J Napier, 1957 - p 2221-3149

1454* Catalogue of the library of the late Sir William Jones [Engl] Evans, R. H [ed] London W Nicol, 1831

1455 Catalogue of the Sanskrit and Prakrit manuscripts in the Library of the India Office Vol 2 Brahmanical and Jina manuscripts [Engl] Keith, Arthur Berriedale [ed] Oxford Clarendon Press, 1935 Part I Nos 4204 to 6627 - 10, 920 pp - Part II Nos 1128 to 8220 - pp 921-1851

Contains inter alia descriptions of manuscripts of the Epics (pp. 861-902, Nos 6477-6581 and pp. 1513-1516, Nos 8083-8092) and of Purāṇas (pp. 902-1058, Nos 6582-6977 and pp. 1516-1524, Nos 8093-8113). (KPG)

1456 Catalogue of the Sanskrit manuscripts in the Library of the India Office. [Vol. 1], Part VI: saṃskṛit [sic] literature: B. Poetical literature. I. Epic literature, II. Pauranik literature [Skt., Engl.]. Eggeling, Julius [ed.]. London: Printed by order of the Secretary of State for India in Council, Gilbert and Rivington, 1899. - pp. 1151-1414.

1457 Catalogue of the Sanskrit manuscripts in the Raghunatha temple library of his highness the Maharaja of Jammu and Kashmir prepared for the Kashmir State [Engl.]. Stein, M[arc] A[urel] [ed.]. Bombay: Nirnaya-Sāgara Press, 1894. - 16, 49, 423 pp.

Part I is an introduction, including remarks (p. xli-xlii) on the »fairly representative set of *māhātmyas*«, mostly ascribed to the Bhṛṅgīsasamhitā, »which give usually in great detail the legends attaining to the different *nāgas* and accurate directions as to routes of pilgrimage.« Part II is a classified list of manuscripts, the third section (chapter 22-25) listing »Epic, Purāṇic and devotional literature« (including Tantras). Part II gives extracts (beginning and end) from manuscripts including a commentary on the Aśvistuti in the Ādiparvan of the MBh by Bhatta Rāmakrishna, the commentary Harivaṃśenducandrikā by Jayarāma and the MallaP. An index of authors with the names of their works, an index of works and an index of »miscellaneous notices« (names and subjects) are appended. (KPG)

1458 Catalogus catalogorum: an alphabetical register of Sanskrit works and authors [Engl.]. Aufrecht, Theodor [ed.]. Leipzig: Brockhaus. Part 1: 1891. - 8, 795 pp. - Part 2: 1896. - 4, 161 pp. - Reprint. Wiesbaden: Steiner, 1962

»The title ... merely serves to express the sources from which the present work is derived. By the favour of the Government of India, no less than by private friends, I was supplied with what, I believe, is nearly a complete collection of printed lists of Sanskrit MSS.« In the first part Aufrecht arranges the material of 56 lists, in part 2 another 20 catalogues are included. (AM)

1459* [Cattopādhyāya, Vasantakumāra:] Chattopadhyay, Basanta Kumar: The Bhagavadgita and the Vedas [Engl.]. In: CalcuttaR (3rd series) 161, November 1961, pp. 194-200.

1460* Cattopādhyāya, Vasantakumāra: The Bhagavadgītā on the Vedas [Engl.]. In: KK 9, 1942, pp. 478-481.

1461* Cattopādhyāya, Vasantakumāra: Bhaktiyoga in the Gita [Engl.]. In: KK 8, 1941, pp. 19-23.

1462* Cattopādhyāya, Vasantakumāra: Gita and Manu-samhita [Engl.]. In: KK 20, 1955, pp. 623-625.

1463* Cattopādhyāya, Vasantakumāra: The Gita and the Sastras [Engl.]. In: KK 6, 1939, pp. 829-837.

1464* CATTOPĀDHYĀYA, VASANTAKUMARA Gītā aura sāstra [Hı] In Gıtātattvāṅka 1939 - pp 106-112

1465* CATTOPĀDHYĀYA, VASANTAKUMĀRA Karmayoga ın the Gıta [Engl] In KK 2, 1935, pp 65-68

1466* CATTOPADHYĀYA, VASANTAKUMĀRA Three verses of the Gıta (3 33-35) [Engl] In KK 17, 1951, pp 629-630
[quoted passages] BhG 3 33-35

1467* CATTOPĀDHYAYA, VIDYĀKRISHNA Upanısadarahasya bā gıtāra byākhya [Beng] Ramakrıshnapur 1911

1468* [CATURBHUJAMISRA] CHATURBHUJ MISR The Prem sagar or The ocean of love, beıng a hıstory of Krıshn, accordıng to the tenth chapter of the Bhagavat of Vyasadev, translated ınto Hındı from the Braȷ bhasha of Chaturbhuȷ Mısr, by Lallu Lal A new edıtıon, wıth a vocabulary, by Edward B Eastwıck Hertford, prınted (for the hon East Indıa company) by S Austın, 1851 [Hı] [Lallāȷı] Lal, Lallū [tr], Eastwıck, Edward B [ed] Hertford S Austın, 1851 - Prevıous ed Caturbhuȷamısra The Prem sagur or The hıstory of Krıshnu 1842 - Translatıon Caturbhuȷamısra The Prema sāgara or Ocean of love [Engl] Pıncott, Frederıck [tr] 1897

1469* [CATURBHUJAMISRA] CHUTOORBHOOJ MISR The Prem sagur or The hıstory of Krıshnu, accordıng to the tenth chapter of the Bhaguvut of Vyasudevu, translated ınto Hındee from the Bruȷ bhasha of Chutoorbhooȷ Mısr by Lulloo Lal Edıted, wıth the patronage of government, by Pundıt Yogadhyan Mısra, under the superıntendance of the secretary to the College of Fort Wıllıam [Hı] Yogadhyan Mısra [ed], [Lallāȷī] Lulloo Lal [tr] Calcutta Sarsudhanıdhı Press 1842 - New ed Caturbhuȷamısra The Prem sagar or the ocean of love 1851

1470* CATURBHUJAMISRA The Prema sāgara or Ocean of love, beıng a lıteral translatıon of the Hındı text of Lallū Lal Kavı as edıted by the late Professor Eastwıck, fully annotated and explaıned grammatıcally, ıdıomatıcally and exegetıcally by Frederıck Pıncott [Engl] [Lallāȷı] Lallū Lāl [tr], Pıncott, Frederıck [tr, comm] Westmınster A Constable & Co, 1897 - Translatıon of Caturbhuȷamısra The Prem sagar or the ocean of love [Hı] 1851

1471 CATURVEDI, GIRIDHARASARMA Kūrmapurānavısayānām samālocanam [Skt] In Purāna 3,2 July 1961, pp 235-252
Summary of the topıcs of the KūP (F)
[quoted passages] KūP 1 4 14, 1 4 40 2 2 53-54 2 3 16-17, 2 5 18 2,9 1-5 2 15 5-7, 2 16 23-24 2 16 68 2 18 118 2 21 15-16 2 21 26, 2 22 7-8 2 22 20-21, 2 22 31-32 2 23 7, 2 23 64-67, 2 23 70 2 23 72, 2 28 5-8 2 28 17-18, 2 28 31 2 29 14-15

1472 Caturvedī, Giridharaśarmā: Mudgalapurāṇaviṣayasamālocanam [Skt.]. In: Purāṇa 4,2, July 1962, pp. 339-350.

Using two manuscripts of the Mudgalapurāṇa, an *upapurāṇa*, the author gives a summary of its contents, stressing that the work is mainly devoted to Gaṇapati worship. (F)

1473 Caturvedī, Giridharaśarmā / Chaturvedi, Giridhar Sharma: Purāṇalakṣaṇāni [Skt.]. In: Purāṇa 1,2, February 1960, pp. 130-138.

Seeks to show that the various definitions of the topics of Purāṇa literature are based on the classical *purāṇapañcalakṣaṇa*, i.e. *sarga*, *pratisarga*, *manvantara*, *vaṃśa* and *vaṃśānucarita*, each of which is fivefold (Continued in Purāṇa 2,1, July 1960). (F)

[quoted passages] AgP 1.14; BdP 1,1.38, BhāgP 2,10.1-7, 12,7.8; BhvP 1,2 5, BVP 4,133 6, 4,12.6-11, DBhāgP 1,1-18, 1,20-25; GaP 1,2 28, KūP 1,1 12; MkP 134.13, MtP 53 64-65, ŚiP VāyavīyaSa 1,1.41, SkP 7/1,2 84, 7/1,2 94-95, VāP 1 18-19, ViP 1,1 4-10, 3,6 24, VarP 2.4.

1474 Caturvedī, Giridharaśarmā / Chaturvedi, Giridhar Sharma. Purāṇalakṣaṇāni: pūrvato 'nuvṛttam [Skt.]. In Purāṇa 2,1-2, July 1960, pp 107-111.

Continuation of same title in Purāna 1,2, February 1960 (for commentary see there) (vSt)

[quoted passages] BdP 1,34 21; ViP 3,6 15

1475 Caturvedī, Giridharaśarmā: Purāṇa-pariśīlana [Hi.] Paṭanā: Bihāra-Rāṣṭrabhāṣā-Pariṣad, *śaka* 1892, *saṃvat* 2027, A.D. 1970 - 6, 590 pp.

1476 Caturvedī, Giridharaśarmā / Chaturvedi, Giridhara Sharma: Vedeṣu purāṇamahattvam [Skt.] In. Purāṇa 1,1, July 1959, pp. 21-30

Exegesis seeking to prove that the description of the Purānas as fifth Veda could be justified from the Veda itself Quotations from AV, ChāU, BĀU, ŚBr, BrS, Mīmāṃsāsūtra, ṚV, GopBr. (F)

1477* [Caturvedī, Vāsudevakṛṣṇa.] Caturvedī, Vāsudeva Krishna: Upaniṣadoṃ aura brahmasūtroṃ kī paripreksya meṃ śrīmadbhagavadgītā kā tulanātmaka adhyayana [Hi]. Agra: Agra University, 1973

1478* Cekkiḻār: Pêriyapurāṇam eṉṟu vaḻankukiṟa tiruttoṇṭarpurāṇam [Tam.] Āṟumukanāvalar [ed.]. 5th ed: Madras 1916.

1479 Ceyaṅkoṇṭār vaḻakkam / Jayankondar Valakkam with commentary [Tam.]. Chandrasekharaṉ, T. [ed.]. Madras: Government Oriental Manuscripts Library, 1955. - 12, 108 pp. (Madras Government Oriental Manuscripts Series, No. 49).

Tamil adaptation of Purāṇic stories, with Tamil commentary by an otherwise unknown author. The editor's preface contains the following information: »The author of this work belongs to Niyama Nagaram alias the Kilaccevarpatti Ilaiyarrangudi Elunagaram in Sivaganga Jamin. He is the son of Alagappa Chattiyar; and he is called Muthappa Chattiyar. ... Perhaps this work ... saw the light a hundred

years ago There is a commentary on it but it is written in colloquial Tamil We have not tinkered at it lest we should lose the original flavour of the language then spoken The stories introduced from the Purānas are slightly altered in this composition For instance there is an incident of Muruga of being cursed into a fish for overhearing the conversation between Pārvatī and Paramesvara Such an incident does not figure in the Tiruvilaiyadal puranam, where it is Nandi that has been cursed into a fish « The preface gives also a short description of the ms the printed text is based upon (F)

1480 CHAITANYA, KRISHNA The Mahabharata a literary study [Engl] New Delhi Clarion Books, 1985 - 27, 462 pp

Through a resume of the story, through speculation on its author, through character studies of the main figures in the Epic, through extended discussion both of the position of the BhG within the MBh and of its message, and through some discursive remarks on Krsna, the author presents an assessment of the Epic as literature, making frequent use of analogies from European literature in an attempt to place *it in a universal context (JLB)*

1481 CHAITANYA, KRISHNA A new history of Sanskrit literature [Engl] London 1962 - 10, 490 pp

1482 CHAITANYA, KRISHNA Siva Purana [Engl] In IH 22,1, January 1973, pp 96-99

A review article on »The Siva Purana translated by a board of scholars and edited by Dr Arnold Kunst and Prof J L Shastri Delhi 1970« Deals not so much with the ŚiP *in particular, but discusses some main characteristics and features of* Purānic literature in general viz, non sectarianism world affirming character, and the doctrine of man s responsibility Most attention is paid to the literary quality of the Purānas (AK)

1483 CHAKLADAR, HARAN CHANDRA The geography of Vatsyāyana [Engl] In ABORI 7, 1925-1926, pp 129-152, and 8, 1926-1927, pp 43-62

Vātsyāyana in his Kāmasutra, while enumerating the special customs and practices in different parts of India, betrays a comprehensive geographical knowledge of most parts of India The author collects these data and compares them with those known from the MBh, Rm, Purānas, *dharmaśastras*, Arthasāstra of Kautalya Nātyaśāstra and classical literature (vSt)

[quoted passages not included]

1484 CHAKRAVARTHI, M Bhagawad Geetha - philosophy of duty [Engl] In QJMS (N S) 13, 1922-1923, pp 555-562

»This aspect of the Geetha is really enchanting to the spiritualist, the moralist and essentially to the practial philosopher in his big programme of social adjustment The chief keynote to the Book on the whole consists in the fact that the immortal author has ›humanity‹ *as the central theme of his work and the empire of humanity as* the goal of man here on earth and individual existence, a sound solid factor contributing in itself, consciously or unconsciously, to the realization of that goal Unless this idea is clearly borne in mind, it is not possible to construe properly the apparently *contradicting expressions frequently appearing in the Geetha either under* Karmayoga or Gyanayoga or Bhaktiyoga « (F)

1485 CHAKRAVARTHY, R. S.: Some aspects of the Rāmāyaṇa of Vālmīki [Engl.]. In: ABORI 53, 1972, pp. 204-211.

Seeks to prove that the original Rm must have come into existence about 1500 B.C., on account of several cultural observations (e g. on the use of elephants, horses, and donkeys; relation to certain Hindu taboos, such as eating meat, etc.; descriptions of monkey life as compared to neolithic culture). (RS)

1486 CHAKRAVARTI, A.: Buddhistic and Jain versions of the story of Rāma [Engl.]. In: JainaG 22, 1926, pp. 12-16, 117-124, and 313-317.

1487 CHAKRAVARTI, A[TUL] C[HANDRA]: The Bhagavadgita and Aśokan inscriptions [Engl.]. In: JAIH 5, 1971-1972, pp. 192-198.

After remarks on the date of the BhG, concluding (from weak arguments) that »the Gita may be earlier than Pāṇini«, the author lists »similarities in language and thought« between the BhG and Aśokan inscriptions and concludes »that the proclamation of Aśoka might be consciously influenced by the thoughts of Vāsudeva Kṛṣṇa contained in the Gītā« (KPG)

1488 CHAKRAVARTI, A[TUL] C[HANDRA]: Doctrine of Ekāyana [Engl.] In: JAIH 1,1-2, 1967-1968.

»The doctrine of *Ekāyana* mentioned in the ChāU as a subject of study is suggested to have been the doctrine of the worship of Vāsudeva-Krishna on the strength of evidence furnished by the MBh and the Īśvarasaṃhitā It is further sought to be shown that the supposed human character of the Krishna of the ChāU would not be in conflict with this conclusion as the existence of the cult of deified men is proved by early literary data « (Summary by Dilip Kumar Biswas. In. Our Heritage 17,2, July-December 1969, p 80). (PS)

1489 CHAKRAVARTI, ATUL CHANDRA: The story of Kṛṣṇa in Indian literature [Engl.]. Calcutta: Indian Associated Publishing Co. (P.) LTD, June 1976. - 14, 146 pp.

[PhD thesis] - »After ransacking (1) the Brahmanic literature (particularly Vedic), the MBh, Pāṇini, Patañjali and Arthaśāstra, (2) early Buddhist and Jain texts, (3) foreign references to the Kṛṣna legend, (4) archaeological evidences, finally follow a discussion and conclusion on the date of the BhG and Kṛṣṇa-Vāsudeva [= ch. 6, p. 104-117] The main results are that the shorter BhG is pre-Buddha, and that Kṛṣṇa-Vāsudeva might have lived in ca 1400 B.C « [source] Sankalia, H D [Review] (SD)

[reviews] Sankalia, H[asmukh] D[hirajlal] In: ABORI 60, 1979, p 338.

1490 CHAKRAVARTI, B.: Śakti-cult in Hinduism and the Sanskrit sources demonstrating its syncretistic and transcentinetal character [Engl.]. In: Proceedings of the Fifth World Sanskrit Conference ... 1985. - pp. 474-478.

1491 CHAKRAVARTI, CHINTAHARAN: The Ādipurāṇa and Bṛhatkathā [Engl.]. In: IHQ 5,3, 1929, pp. 547-552.

1492 CHAKRAVARTI, CHINTAHARAN: Antiquity and characteristic features of Kali-worship in Bengal [Engl] In: PTAIOC 18, Annamalainagar December 1955, publ. Annamalainagar 1958, p. 464-467.

Concise survey of the various names and forms of Kālı and of festive Kālī worship performed on particular occasions, in Bengal Purānas (MkP, VDhottP, BhvP, DevīP) are summarily referred to (F)

1493 CHAKRAVARTI, CHINTAHARAN Antiquity, authorship and extent of the Mahimnah stotram [Engl] In JBiharRS 45,1-4, 1959 A S Altekar memorial volume 1959 - p 102-105

»The Śivamahimnah stotram - popularly known simply as Mahimnah stotram - is a very well known hymn written in an ornate style describing the greatness of the supreme Lord Śiva « Gives a survey of the various personages to whom the authorship of the hymn is attributed, of the references to the work in inscriptions and Skt literature, and of the (numerous) Skt commentaries »The upper limit of the age of the hymn would be about the ninth century though an earlier date is just possible « (F)

1494 CHAKRAVARTI, CHINTAHARAN Antiquity of Tāntricism [Engl] In IHQ 6, 1930, pp 114-126

Characterizes Tantricism as using the »six magical rites«, charms and amulets intoxicating drugs which produce ecstasy, and *mantras* Then finds evidence of Tantricism in prehistoric India, the Vedas, Buddhism Jainism *dharmasastra* literature, Purānas and secular works (vSt)

1495 CHAKRAVARTI, CHINTAHARAN Asokavana and its significance [Engl] In VishvIJ 3, 1965, pp 57-60

Concludes that *asokavana* does not mean »garden with Asoka trees« but »garden without sorrows« or »with the absence of sorrows« (RS)

1496 CHAKRAVARTI, CHINTAHARAN The custom of privileged theft in India [Engl] In IC 2,2, October 1935, pp 366-369

Also quotes from Purānas and MBh (KPG)

[quoted passages] KūP 2 16 9-10

1497* [CHAKRAVARTI, CHINTAHARAN] CHAKRAVARTY, CINTAHARAN Date of the nīti section of the Garuda-Purāna [Engl] In JPASBengal (N S) 24, 1928, pp 461-462

1498 CHAKRAVARTI, CHINTAHARAN The Mārkandeya Purāna editions and translations [Engl] In Purāna 3,1, January 1961, pp 38-45

Uncommented bibliography of the editions and translations of the MkP then printed Unfortunately, due to a certain incompleteness the particulars given do not always allow the identification of works. - A second part of the contribution deals critically with Pargiter s translation of 1905 (F)

[quoted passages] BhāgP 10 78 30, MkP 3 46, 4 4, 4 8-9 4 15, 4 19, 5 9, 5 12-14, 5 19, 5 23, 6 9, 6 30-32, 7 3, 7 20, 7 63, 8 63, 10 16, 10 20, 12 37, 13 16, 14 84, 15 5, 15 9, 15 42, 15 44, 16 68, 16 80-84, 18 27-30, 18 55, 19 5, 19 13, 19 26, 19 27, 20 11

1499* CHAKRAVARTI, CHINTAHARAN A newly acquired old dated manuscript of the Bhagavata Purana [Engl] In ISPP 3, 1961-1962, pp. 652-653

1500 CHAKRAVARTI, CHINTAHARAN: A note on the study of feasts and festivities of the Hindus [Engl.]. In: JGJRI 26,1-3, January-July 1970: Umeshamishra commemoration volume. Vol. 3. ... 1970. - pp. 771-773.

1501 CHAKRAVARTI, CHINTAHARAN: Purāṇa digests [Engl.]. In: Purāṇa 5,1, January 1963, pp. 31-38.

Comprehensive survey of Skt. manuscripts of digests dealing with Purāṇa literature, along with short descriptions of their contents States that this branch of Skt. literature, the so-called *purānasarvasva*, is widely neglected by modern research. (F)

1502 CHAKRAVARTI, CHINTAHARAN: Purāṇa tradition in Bengal [Engl.]. In: Purāṇa 7,1, January 1965, pp. 150-157.

Gives lists of the Purāṇas composed in Bengal, of some metrical works based on the Purāṇas, of free versions in Bengali up to the 19th century, and of some authors. Mentions also the tradition of dramatic presentation of Purāṇic events (F)

1503 CHAKRAVARTI, CHINTAHARAN: Śākta festivals of Bengal and their antiquity [Engl.]. In: IHQ 27,3, 1951, pp. 255-260.

1504 CHAKRAVARTI, CHINTAHARAN: The Soma or Sauma sect of the Śaivas [Engl.]. In: IHQ 8,1-2, 1932, pp 221-223.

This sect is mentioned in the Vasiṣṭhapurāṇa, Sūtasamhitā of SkP, and KūP as quoted in the Tantrādhikārinirnaya of Bhaṭṭoji Dīkṣita, Vīramitordaya of Mitra Misra, and Śivārkamaṇidīpikā of Appaya Dīkṣita The sect is referred to as Kāmātmavādin in the Darśanakaṇikāsaṃgraha of Tīrthasvāmī The author tends to explain the designation »*soma*« by referring to the Chandrajñānatantra and the Candrajñānavidyā, the moon playing a decisive role in the *kālavāda* (vSt)

1505 CHAKRAVARTI, CHINTAHARAN: The story of Jīmūtavāhana in Eastern India [Engl.]. In: ALB 25, 1961, pp. 308-312.

On an adaptation of the MBh story of king Śibi in the Jīvitavāhanarājār-upākhyāna of Kaviśaṅkara (or Kavicandra), a medieval Bengali work The title is corrupt for Jīmūtavāhana-rāja-upākhyāna The story is told during Jitāṣṭamīvrata in Bihar and Bengal (vSt)

[quoted passages] MBh 3,197.

1506 CHAKRAVARTI, CHINTAHARAN: Tantras: studies on their religion and literature [Engl.]. Calcutta: Punthi Pustak, 1963. - 11, 129 pp.

» my aim in the present book has been to give in broad outlines a general idea of the subject with special reference to the literature and practices known in Bengal. . The book is primarily based on writings originally published in different Oriental Journals and other publications, and since revised and occasionally reshaped.« The chapters are: 1. the Tantras: what they stand for (general introduction); 2. antiquity of Tantrism, 3. the age and authorship of the Tantras, 4 place of the Tantras among other *śāstras*, 5. ideals of Tantra rites, 6. how and where the Tantras originated, 7. Tantra schools, 8. literature of the Tantras, 9. Tāntric authors and their works, 10. Tāntric form of worship and Tāntric deities, 11. Kāli worship in Bengal, 12. cult of Durgā and Durgā worship in Bengal, appendix: Paramānandamatasaṃgraha (as contained in an Asiatic Society ms). Chapter 3 includes a short account of Tantras

mentioned in the Purānas, chapter 4 discusses inter alia denunciation of the Tantras in the Purānas (F)

[quoted passages] KūP 1,12 255–259, 2,16, SkP SutaSa 4 32, VarP 70 41, 71, 71 9, 71 53–55, [selective]

1507 CHAKRAVARTI, CHINTAHARAN Tradition about Vānaras and Rāksasas [Engl] In IHQ 1,4, December 1925, pp 779–781

Mainly based on the account of the Jaina PdP of Ravisenācārya, the author seeks to show that beastly and demonic behaviour and appearance »have wrongly been attributed to Hanumat, Sugrīva, Rāvana and others in Hindu mythological works« (Rm inclusive) (AK)

[quoted passages] Paumacariya of Vimalasūri 1 8, 5 118, PdP of Ravisena 5 378, 6 215

1508 [CHAKRAVARTI, MON MOHAN] CHAKRAVARTI, MONMOHAN The date of the Jagannātha temple in Puri, Orissa [Engl] In JASBengal 67,4, 1898, pp 328–331

Refers to the Purusottamamāhātmya and inscriptions Concludes that the temple was built by Codaganga between 1085–1090 A D and that this kings conquest of Orissa took place in the first decade of his reign (assigned to 1075–1085 A D) (vSt)

1509 [CHAKRAVARTI, MON MOHAN] CHAKRAVARTI, MONMOHAN Kālidāsa and the Guptas [Engl] In JRAS 1904, pp 158–161

Considers MBh passages referring to the Hunas to be interpolations. (F)

[quoted passages] MBh 1,176, 2,32, 2 50, 2 51, 6 9, 12 325

1510 CHAKRAVARTI, M[ON] M[OHAN] Notes on the language and literature of Orissa, parts [I–IV] [Engl] In JASBengal 66, 1897, pp 317–348 [parts I and II], and 67,1–4, 1898, p 332–386 [parts III and IV]

Part I focuses on language and alphabet part II on the Sanskrit literature of Orissa which begins with Purānic literature The following texts are named and partly dated VirajāMā claiming to belong to the BdP (not earlier than 13th century) EkāmraP and Ekāmra Candrikā, both claiming to be a supplement of ŚiP (later than close of 13th cent), Svarnādri Mahodadhi (on Bhubaneswar), PurusottamaMā (part of the Vaisnavakhanda of SkP datable to ca middle of the 13th cent), NīlādriMā (about Purusottamaksetra, Puri), ArkaMā about Konārka (not earlier than 14th cent) and KapilaSa (a compilation on the major pilgrim centres of Orissa taken from the above mentioned texts and later than these) The author arrives at the dates by reckoning an interval of 100 years to have elapsed between the construction of a temple and the text which praises it. – Part III on »Oriyā songs and religious poems« contains inter alia an early historical introduction to the famous Oriya adaptations of the BhāgP (by Jagannātha Dāsa) the Rm (by Balarāma Dāsa) the MBh (by Sāralā Dāsa) and the HV (by Acyutānanda Dāsa) – Part IV gives an account of »the later Oriyā poems« by Dinakrsna Dāsa, Upendra Bhañja, Bhūpati Pandita, Bhaktacarana Dāsa, Bisvanātha Kuntiā Lokanātha Dāsa, Sadānanda Kavisūryabrahmā, and Abhimanyu Sāmantasimhāra A short note on the chronicle of the Jagannātha temple the Mādalā Pāñji, is added and the appendices contain a) a passage by Bhūpati Pandita about himself (from Premapañcāmrta), b) the later kings of Khurda from Divyasimha Deva (1692/93–1719/20) to Mukunda

Deva II (1797/98–1817); c) a passage from the Vaṃśāvalī of Gumsar (in Ganjam Distr.) on its royal dynasty. (vSt)

1511 CHAKRAVARTI, PRITHIWIS CHANDRA: Naval warfare in ancient India [Engl.]. In: IHQ 6,4, 1930, pp. 645–664 [Reprint ed.: 1985].

Draws mainly on MBh and Rm for indications on naval warfare in the ancient period, on inscriptions for later periods. Studies the subject up to the 12th cent. A D. (vSt)

1512 CHAKRAVARTI, TRIPURARI: Main women characters in the Mahābhārata [Engl.]. In: Great women of India ... 1982. – pp. 169–181.

Summarizes what is known about the biography of Gāndhārī, Kuntī and Draupadī and their role in the events of the MBh (PS)

[quoted passages] MBh (B) 1,110 14; 1,167 46; 2,47.14–15, 2,52.48, 2,67.40, 2,67 47, 2,79.3–4, 3,4.6; 3,6 40, 3,12.120–121, 3,12 130, 3,94.4; 3,232,4–5, 3,312.8–9, 4,3 14, 4,16 31–33, 5,82.35–42; 5,82.48–49, 5,90, 5,129 40, 5,132 5–6, 5,133 14–15, 8,69 59, 11,14.8; 11,17 6, 11,25.37; 15,9.9; 17,2 1–3.

1513* CHAKRAVARTI, TRIPURARI: The message of the Mahābhārata [Engl.]. In. IAC 5,1, July 1956, pp 67–81.

1514 CHAKRAVARTY, G. N.: The idea of fate and freedom in the Mahābhārata [Engl]. In: PoonaO 20, 1955. H. L. Hariyappa memorial volume. Poona 1955. – pp. 7–16.

An impressionistic survey (with the aid of some unidentified citations) of the way that the themes of fate and human freedom are blended in the MBh. (JLB)

1515 CHAMUPATI: The sāmrājya of Yudhiṣṭhira [Engl.] In. IHQ 7,3, 1931, pp. 523–530.

Quoting from the Ādiparvan and Sabhāparvan of MBh, the author mentions different ways of becoming universal monarch, and opposes the rule by force (represented by Jarāsaṃdha) to the rule according to *dharma* (represented by Yudhiṣṭhira). (vSt)

1516 CHANANA, DEV RAJ: Riches of Ayodhyā and Laṅkā: a tentative comparison [Engl.]. In. JOI 11, 1961–1962, pp. 166–170.

Stresses the observation that, in descriptions of the wealth in Ayodhyā and Laṅkā as given in Vālmīki-Rm, Laṅkā seems to be far more abundant in precious stones and metals than Ayodhyā, but, on the other hand, is lacking agricultural and commercial wealth. With an appendix, listing the occurrences of information about 1 precious stones (*muktā, maṇi*, and others), 2 precious metals (gold, silver) and coins, 3. agricultural and commercial wealth (grains and foods, cattle, commodities), and 4 miscellaneous (sandalwood, courtesans and merchants) (RS)

[quoted passages not included]

1517 CHANANA, D[EV] R[AJ]: The spread of agriculture in the Ganges Valley (as depicted in the Rāmāyaṇa) [Engl.]. In: CIEH 2, 1963, pp. 101–118.

An analysis of the data on agriculture in Rm, in which the author »recognizes various stages of economic development«; it includes sections on peoples, occupations, food, social customs and weapons. (JLB)

1518* CHAND, AMAR Hastınāpura [Engl] Banaras Jaın Cultural Research Society, Banaras Hındu Unıversıty, 1952 - 16, 64 pp, 2 maps, 2 pl
»The author gıves the hıstory of the cıty from Epıc and Puranıc tradıtıon from Buddhıst tradıtıon and also from Jaın tradıtıon, emphasıs beıng laıd on the Jaın tradıtıon and temples The last sectıon deals wıth the recent excavatıons at Hastınāpura, where, ın common wıth contemporary sıtes of Ahıcchatra, Tılpat etc., northern black paınted ware and paınted grey ware have been found affordıng chronologıcal sequence« [source] Pusalker, A D [Revıew] (SD)
[revıews] Pusalker, A. D In ABORI 33 1952 p 263

1519* CHAND, DIWAN Short studıes ın the Bhagavadgıtā [Engl] Poona Arya bhushan Press, 1951

1520 CHANDA, NAGENDRA NATH The Gıta and beyond [Engl] Tımarpur, Delhı [The author], [1970] - 47 pp
Dıscussıon (ın the style of a lecture) of the teachıngs of the Gıtā from an ındependent Yogıc poınt of vıew sometımes crıtıcal »This booklet ıs not sımply a crıtıcısm of the Gıta but goes beyond It gıves deeper spırıtual truths (beyond scıence) as revealed by Yogıc realısatıons In the lıght of that ıt clears varıous fallacıes (eastern and western) about the mystery of God and man and thıs world and suggests new expedıent approaches for peace ın lıfe and conquest of death « (F)

1521 CHANDA, RAMPRASAD Archaeology and Vaısnava tradıtıon [Engl] In MemASI 5, 1920, pp 151-173, 2 pl
An attempt to reconstruct the early hıstory of Vısnuısm on the basıs of archaeolog ıcal evıdence and ınscrıptıons (vSt)

1522* CHANDEL, U R Paurānıka akhyānom kā vıkasātmaka adhyayana [Hı] Delhı Konark Prakashan, 1975

1523 CHANDRA, ABINASH Professıons and occupatıons ın the Mahabhārata [Engl] In JOI 12,1, 1962, pp 59-68
After ıntroductory remarks on the connectıon between caste and professıon whıch latter seemed to have become heredıtary durıng the development of the MBh, and some remarks concernıng the artısan class (*sılpın*) the followıng professıons are dealt wıth archıtect, goldsmıth paınter carpenter washerman weaver potter, barber worker ın leather, blacksmıth oıl man charcoal preparer wıne maker, shaft maker perfumer and garland maker physıcıan astrologer and palmıst, domestıc servant maıd servant, »wıld professıons« (fowler hunter, and fısherman) and prostıtute Incıdental references to other texts e g *jatakas smrtı* lıterature Rm Pānını and Patanjalı (RS)

1524 CHANDRA, ABINASH Regal successıon ın the Mahabharata [Engl] In JUPhS (N S) 9, 1961, pp 33-46
Advocates the valıdıty of the law of prımogenıtur ın ancıent Indıan heredıtary kıngshıp Daśaratha, therefore was not legally entıtled to exclude Rāma from the successıon (vSt)

1525 CHANDRA, ABINASH Treasury and prıncıples of taxatıon ın the Mahābhā rata [Engl] In JOI 11, 1961-1962, pp 371-384

After stressing the importance of the State Treasury for the welfare of the state, as well as the king's duty to multiply his treasure, the author describes different sources of royal revenue, such as taxes, imposition of fines, tributes, confiscation of the property of irreligious people who never perform religious rites and sacrifices. The second part of the article deals with taxation as prescribed by the law. Taxes are often interpreted as being the wages of the king for the discharge of administrative duties, and, especially, for the service of protection. Further aspects of taxation dealt with are: the burden of taxation (which lay mainly upon the *vaiśya* class), amount of taxation, emergency taxes, general principles of taxation, increasing of taxes gradually, oppression, however, not being allowed, imposition of taxes by public opinion, and taxes on profit (e g. of artisans and traders). Besides passages from the MBh, which are summarized, sometimes translated, parallel statements from the Arthaśāstra, Manu, Śukra, Kamandaka, Nārada, and Baudhāyana are referred to (RS)

[quoted passages:] MBh 1,213 9; 3,255 16-17; 12,28.57; 12,58 26, 12,71 15-17; 12,71 19-20; 12,72.15, 12,87.16; 12,88.20-21, 12,88 26, 12,90 22-23, 12,119 16, 12,128.25; 12,128 35-37, 12,128.44, 12,130 12, 12,130 21, 12,130 24, 12,130 26-27, 12,130 40-42; 12,130.49-50; 12,130.50; 12,133 4-6, 12,136 3, [selective]

1526* CHANDRA, ASIT NATH: The date of Kurukshetra war [Engl.] Calcutta: Ratna Prak., 1978.

1527* CHANDRA, K. R.: A critical study of Paumacariyaṁ [Engl.] Vaishali (Muzaffarpur). Research Institute of Prakrit, Jainology and Ahimsa, 1970. - (Prakrit Jain Institute Research Publications Series 4).

1528 CHANDRA, K. R.: Extent of the influence of the Rāma-story of Paumacariyaṁ [Engl.] In: JOI 15,3-4, March & June 1966, pp. 341-349.

1529 CHANDRA, K. R.: Intervening stories of Paümacariyam and their sources [Engl.]. In: JOI 16, 1966-1967, pp 364-370.

The Paumacariyam contains, inserted into the main story, 64 informative and didactic stories The former deal with the life of eminent persons (including Rāvaṇa, Hanumat, Nārada, Bharata, Sagara) and legendary Ikṣvāku kings, as well as with the origin of the brahmins, of animal sacrifice and of the *vānaravaṁśa* and *harivaṁśa* The didactic stories deal with religious practice and behaviour and with general prudence. Among the sources for these stories the author lists the Rm, the MBh and Purāṇas (unspecified) but notes the independent treatment of these sources in the Paumacariyam An appendix lists the 64 stories with reference. (vSt)

1530* CHANDRA, K. R.: Literary evaluation of Paumacariyaṁ [Engl.]. Varanasi: Jain Cultural Research Society, 1966. - (Sanmati Publications 17).

1531 CHANDRA, K. R.: New light on the date of Paümacariyaṁ [Engl.]. In: JOI 13,4, 1964, pp. 378-386.

From an analysis of contents and language the author places Vimalasūri's Paümacariyam »not later than the 6th century A.D« and in all probability in the 5th century A.D. (vSt)

1532 CHANDRA, K. R.: Sources of the Rāma-story of Paumacariyam [Engl.]. In: JOI 14, 1964-1965, pp. 134-147.

Concludes that Vimalasūri was mainly influenced by Jaina traditions about Rāma He did not wholly rely on Vālmīki (vSt)

1533 CHANDRA, NARAYAN· Mṛtyura pare jībara gati o mukti [Beng] In Our Heritage 9,1, January-June 1961, pp 1-10 [separate pagination]

Ativāhikaśarīra, pretaśarīra and *bhogaśarīra* are three stages of bodily existence after death, they are described on the basis of some quotations from BhG and Purāṇas (PS)

1534• CHANDRA, PRAKASH Om Tat Sat in the Bhagavadgītā [Engl] In KK 33, 1972, pp 92-96

1535 CHANDRA, PRAMOD A series of Rāmāyana paintings of the popular Mughal school [Engl] In BPrWMusWI 6, 1957-1959, pp 64-70, pl 19-27

On a series of 24 paintings, by different hands, datable around 1610 A D (vSt)

1536 CHANDRASEKHAR, A The language of Nalōpakhyānam [Engl] In ILing 30, 1969 Katre felicitation volume Part 2 [1969] - pp 104-111

1537 CHANDRASEKHAR, A The language of the Devīmāhātmyam - an old Malayālam prose translation [Engl] In ILing 20, 1959 Turner jubilee volume II [1959] - p 90-108

Linguistic study on a free Malayalam translation of the Devīmāhātyma published (as one of three texts) in Prācīna Malayāla Gadyamātrkakal (Travancore University Series No 78) The language of Kerala was at the time of this translation, still called Tamil, although it had separated from Tamil in many essential respects and was fast assuming an individuality of its own (vSt)

1538 CHANDRASEKHARA AIYAR, N The Bhagavata [Engl] In Indian inheritance 4th ed Vol 1 1965 - pp 70-78

1539 CHANDRASEKHARA AIYAR, N Sri Ramachandra [Engl] In Indian inheritance 4th ed Vol 1 1965 - pp 28-34

1540• CHANDRASEKHARA AIYAR, N Stray thought on Gita [Engl] In KK 13, 1947, pp 434-436

1541• CHANDRASEKHARAN, K. The Gita as interpreted by M Gandhi [Engl] In Gitasamikshā 1971 - pp 149-159

1542 CHAPEKAR, N G Yadu and Turvasa [Engl] In BhV 15,3, 1956, pp 1-4

A study of Vedic passages on Yadu and Turvasu (vSt)

1543• Chapekar samsmṛti prabandhopahāra [Mar] Vadekar, D D, Karve, C G, Tikekar, S R [ed] Poona Chapekar Samsmṛti Samiti, 1946 - 8, 208 pp

The volume contains an article by Shri Bhaskarrao Jadhao on »Vālmīki and Homer« [source] Pusalker, A D In ABORI 33, 1952, p 264 (SD)

1544 CHARPENTIER, JARL The meaning and etymology of pūjā [Engl] In IA 56, 1927, pp 93-99 and 130-136

Survey of the Vedic religion and its indigenous counterparts (Muṇḍa religion in the North and East, Dravidian religion in the South), in order to detect influences of the latter on the former. Accepts the derivation of Skt. *pūjā* from Dravidian *puçu*, *pūsu* (»to smear«) as proposed by Gundert and Kittel, and studies the *pūjā* in detail. Result: the central element in *pūjā* was the smearing of red colour which served the purpose of averting the influence of evil spirits. (vSt)

1545 CHARPENTIER, JARL: Der Name Kambyses (Kanbūjiya) [Ger.]. In: ZII 2, 1923, pp. 140–152.

Makes p. 146 some short remarks on the Kāmbojas in MBh. (F)

[quoted passages:] MBh 2.1031; 2.1747; 3.12840; 12.2340, 12.3737, 12.7560, 13.2103

1546 CHARPENTIER, JARL: Die Namen der Pāṇḍuiden am Hofe des Virāṭa [Ger.]. In: ZDMG 72, 1918, pp. 224–226.

Examination of the meaning of the names the five Pāndavas and Draupadī adopt in MBh Virāṭaparvan. Seeks to show that these names contain some hidden allusions. (F)

[quoted passages:] MBh 4.22ff, 4.214ff, 12.5271, 12.5309

1547 CHARPENTIER, JARL: Paraśu-Rāma: the main outlines of his legend [Engl.]. In: Mahamahopadhyaya Kuppuswami Sastri commemoration volume. [ca. 1936]. – pp. 9–16.

An examination of the various elements of the mythology of Paraśurāma found in Aśvaghoṣa (Buddhacarita 9, 25), MBh and Kālidāsa (Meghadūta 57, Raghuvaṃśa 11,4). Charpentier affirms that »the passages from the Great Epic quoted above contain nothing about his being *avatāra*, nor does the first book of the Rāmāyana or even the Raghuvaṃśa know anything of his connection with the Supreme God. It is only in the very latest parts of the Mahābhārata, in the Harivaṃsa, and certain Purāṇas that he figures in the various lists of *avatāras*.« He therefore dates his recognition as an *avatāra* after the 5th century A.D., while connecting him with the Konkan and suggesting that it is not impossible that some sort of historical event underlies the story of Paraśurāma and the *kṣatriyas*. (JLB)

[quoted passages:] MBh (B) 3,99.34ff, 3,114–117, 7,71, 12,49ff, Rm (B) 1,74–76

1548 CHARPENTIER, JARL: Preliminary report on the »Livro da Seita dos Indios Orientais« (Brit. Mus. MS. Sloane, 1820) [Engl.] In: BSOS 2, 1921–1923, pp. 731–754.

Contains a description of an anonymous Portuguese ms which he ascribes to a Jesuit father Fenicio who may have written it in 1609 in Calicut. The ms is in eight books, bears the title »Livro da Seita dos Indios Orientaes E principalmente os Malavares« and is numbered Sloane 1820 (British Museum). It »deals with the whole of Hindu mythology as conceived in the south of India, or more strictly in Malabar.« Book 1 deals with Hindu cosmology (including *yuga* theory), book 2 gives an account of Śiva, books 3, 4, 5 and 6 narrate the *avatāras* of Viṣṇu, including MBh and Rm stories. »The very short book VII ... deals in four chapters with Brahma and his sons, the specifically South Indian deity Aiyappan. The eighth and last book ... deals in thirteen chapters with ›the cult of the false deities amongst the Hindus‹ ...«. »Even a perfunctory perusal of this ms betrays the high importance of its contents, and such an impression can only be enhanced by a somewhat more careful study of

it We have here a voluminous description of Hinduism in Malabar as it appeared to an accurate observer apparently well acquainted with native sources, which is by far the oldest of such works that have hitherto become known, being written about fifty years before the well known book of Abraham Roger was published in 1651, and also previous to the short work published by Henry Lord in 1630 « (F)

1549 CHARPENTIER, JARL Some remarks on the Bhagavadgītā [Engl] In IA 59, March, May, June, July 1930, pp 46-50, 77-80, 101-105, and 121-126

After pointing to various interpretations of the BhG (Garbe, Deussen, Oldenberg, Lamotte, etc) the author presents his own attempt to separate the original text from later additions He agrees with Schrader that the verses following 2 38 »can in no wise have belonged to the original epic text « Contrary to Schrader and Oldenberg he rejects 2 12-30 as a part of the original The »older Gītā« extends from 2 39 to 11 50, to be followed immediately by 18 74-78 Chapters 12 up to 18 73 are additions of a later date, like 11 51-55 which the author describes as »incredibly flat and nonsensical« In the *tristubh* part of 11 15-50 remnants of an old Bhāgavata hymn have been taken up by the poet of the BhG Krsna Devakiputra of the ChāU is, according to Charpentier, identical with the Epic Krsna He assumes 200 B C as the date of the earlier Gītā, without fixing one for the later text (AM)

1550 CHARPENTIER, JARL Studien uber die indische Erzahlungsliteratur 3 Das Bhisajātaka [Ger] In ZDMG 64, 1910, pp 65-83

Discusses pp 73-83 in detail a parallel story from the MBh the so-called Bisastainyopākhyāna (»the episode relating to the theft of the lotus stalks«) Calcutta ed 13 4396-4546 Concludes that both stories are based on a common source, represented more faithfully by the MBh version (F)

[quoted passages] MBh (C) 13 4396-4546

1551 CHARPENTIER, JARL Studien uber die indische Erzahlungsliteratur 4 Devendra s tīka zu Uttarajjhayana XXII, ein jainistischer Beitrag zur Krsna Sage [Pali, Ger] In ZDMG 64, 1910, pp 397-429

Contains incidental remarks on Purānic and Epic parallel passages (F)

[quoted passages] BhG 18 37, BhāgP 10 36 34, MBh (C) 1 2548, 1 4830, 1 7990, 2 565ff, 2 594ff, 3 65, 3 736, 3 12660, 3 1994, 7 5731, 12 10613, 12 3025ff, 12 3033-3037, 12 7579, MBh 2 14 1-70, 2,14 30ff, ViP 4,5, 4 13, 4,15

1552 CHARPENTIER, JARL Studien uber die indische Erzählungsliteratur 5 Kleine Bemerkungen zur Jātakaliteratur [Ger] In ZDMG 66, 1912, pp 38-48

Contains pp 44-46 a short further discussion of Geldner s note on the oath formula (or curse) connected with the theft of lotus fibres as displayed in ZDMG 65 1911, pp 306-307, whose views he supports (F)

[quoted passages] MBh (C) 8 2062, 13,93 1ff, 13 4524, 13 4533, 13 4568, 13 4590

1553 CHARPENTIER, JARL Studien uber die indische Erzahlungsliteratur [Ger] In ZDMG 62, 1908, pp 725-747

Contains pp 739-741 a translation of the so-called *pitaputrasamvada* of the MBh (Calcutta 12 6521ff) and pp 742-744 a comparison of this text with the parallel passages in the Hatthipālajātaka and the Uttarajjhayana (being a Jaina text)

Concludes that the three texts are based on a common source, whose contents he seeks to outline, pp. 746–747. (F)

[quoted passages:] MBh (C) 12.6522-6561; 12.9928-9966; MkP 10ff.

1554 CHARPENTIER, JARL: Studien zur indischen Erzählungsliteratur 1: Paccekabuddhageschichten [Ger.]. Upsala 1908. – 9, 179 pp.

Regarding this study the author says: »As I have shown in my treatise ... there are some MBh-passages which indicate that the Gāndhāras et al. were defeated in a war between Jarāsandha and Vaiṣṇavas (Kṛṣṇa, Karṇa, etc.) by Karṇa near Girivraja. Accordingly it seems as if Jarāsandha, who was a Śaiva, had united his fellow believers in a great war for the Śaiva religion (den Śivaglauben).« [source] Charpentier, Jarl: Über Rudra-Śiva. In WZKM 23, 1909, p. 165, note 1. (PS)

1555 CHARPENTIER, JARL: Die Suparṇasage [Ger.]. Uppsala 1920. – 399 pp. (Untersuchungen zur altindischen Literatur- und Sagengeschichte).

1556 CHARPENTIER, JARL: Śūrpāraka [Engl.] In: JRAS 1927, pp. 111–115.

Studies meaning and formation of the town-name *śūrpāraka* or *śūrpāra* (»modern Sopārā, a town in the Thana district situated about 37 miles north of Bombay, and in the immediate neighbourhood of Bassein«) which occurs several times in the MBh (and once in Rm) where it is connected with Paraśurāma » we are told that this town was situated on the strip of land won by that sage from the ocean« The word *śūrpāra* »must undoubtedly be a derivation of the well-known word *śūrpa* – ›a winnow, a winnowing basket‹« »It is, however, not clear why the name of a town and district on the western coast should have been derived from a word meaning ›winnow‹«. – The author arrives at a possible solution by combining two different strands of the myth of how Paraśurāma won land from the ocean The first tradition, preserved in the MBh, makes »Paraśurāma throw his axe over the ocean, or shoot an arrow from a bow, the string of which is later eaten by white ants sent by Varuna, the god of the ocean« The second (South Indian) tradition is preserved best in »the Livro da Seita dos Indios Orientais by Father Jacobo Fenicio« There, »Paraśurāma shook or threw a *śūrpa*, a winnowing basket, over the ocean and thus made it recede from the bottom of the Ghāts, and leave a strip of land free As Fenicio lived in Malabar, it is quite natural that he should have heard the myth in a form which made South Kanara and Malabar the land recovered by Paraśurāma, but, as has already been pointed out, an older tradition certainly points to the Konkan as being the *kṣetra* of Paraśurāma. And in this land is situated Śūrpāraka, a name which enshrines a reminiscence of the tradition, which made him win land by shaking or throwing his *śūrpa* over the sea – If this suggestion is correct, as I venture to think it is, the story of Paraśurāma's *śūrpa* must be one of considerable age, for the name Śūrpāraka must certainly date from at least some centuries B C. Of what general consequence this may possibly be for the myths connected with the dark and puzzling figure of Paraśurāma, must be left for future investigation.« (F)

[quoted passages] MBh (C) 2.1169; 3.10221, 3.10227, 3.8185; 3.8337; 12.1781, 13.1736; Rm (Gorresio) 3,43.5.

1557 CHARPENTIER, JARL: A treatise on Hindu cosmography from the seventeenth century (Brit. Mus. MS. Sloane 2748 A) [Engl.]. In: BSOS 3, 1923–1925, pp. 317–342.

Extracts (in Engl translation) from two early Jesuit works on Hinduism (17th and 18th century), dealing with Hindu cosmography Parallel passages in Kirfel s »Die Kosmographie der Inder nach den Quellen dargestellt« (Bonn and Leipzig 1920) are indicated in footnotes (F)

1558 CHARPENTIER, JARL Über Rudra-Śiva [Ger] In WZKM 23, 1909, pp 151-179

The article has two sections, I Rudra-Śiva in Vedic and pre Buddhist times, II Rudra-Śiva with the Buddhists Part I suggests that Rudra was originally the lord of deceased souls and thus connected with fearsome ghosts as well as with fertility, marriage, and birth rites, he is considered the deity of the *vratyas*, traces of a mention of Śaiva sects are to be found in Herodotus, veneration of Śiva was predominant in Eastern India (Magadha) and it included human sacrifice (as suggested by passages from the MBh) Part II collects material from Pali sources which tends to support the identification of Māra and Rudra-Śiva (PS)

[quoted passages] MBh (C) 2 514-982, 2 625-630, 2 676ff, 2 861-865, 7 9621, 8 2024-2121, 8 2026-2053, 8 2076-2077

1559 Charudeva Shastri felicitation volume presented to Prof Charudeva Shastri on the occasion of his seventy fifth anniversary by his friends and admirers [Engl] Chatterji, Suniti Kumar, Raghavan, V[enkatarama], Dandekar, R[amachandra] N[arayan] [ed] Delhi Charu Deva Shastri Felicitation Committee, 1974 - 59, 656 pp, tables, text-ill

The following contributions deal with Epic/Purānic matters Dwivedi, R C Influence of Sanskrit on the Rajasthani language and literature, Gonda, J Nimitta, Bhattacharya, Ram Shankar Causes of duhkha Dev, Usha References to animal and human sacrifices in the Kālikā Purāna, Goswami, Asha The monogamist Krsna, Kantawala S G The pupil the embryo, Shukla, D N Vāstu brahma with especial reference to temple art cum architecture with advaitic background, Sternbach, Ludwik On the influence of the Sanskrit dharma- and artha sāstra s upon the niti literature of Burma 1 The rājadharma in the Lokasara - For commentaries see separate entries (F)

1560 CHATTERJEE, ASIM KUMAR The Bhārata tradition in Jain literature [Engl] In JAIH 7, 1973-1974, pp 159-170

Traces the use of MBh topics by Jaina authors dealing in detail with the following texts The Nāyadhammakahāo (Srutaskandha 1, *adhyayana* 16 *avarakanka*) represents the Pāndavas as weaklings Driven away from Hastināpura by Krsna they migrate to the South and settle in Pāndu Mathurā (Madurai) Finally they embrace Jainism and die as *sadhus* on Śatruñjaya mountain (the Jaina *tirtha* in Gujarat) In contrast to the Pāndavas, Krsna is represented as a great hero and as *uttamapurusa* The Antagadadasāo contains information on the Vrsni clan (in which the 22nd *tirthamkara* Aristanemi was born) and on the life of Vāsudeva at Dvārakā The five Vrsni heroes are mentioned Some details about dress and emblems of Rāma and Krsna are found in the Sthānāñga and Samavānga (*sutra* 158), and from descriptions in the Praśnavyākarana (4th *adhyayana*) and Uttarādhyayana (XI 21) it is obvious that images of the gods were known at the time of composition Among later texts, Jinasena s Harivamśa, Śīlamka s Caupannamahāpurisacariyam Gunabhadra s Uttarapurāna, the Brhatkathākośa of Harisena, and the Trisastiśalākāpurusacaritra of Hemachandra contain also interesting details (vSt)

1561 CHATTERJEE, ASIM KUMAR: The cult of Skanda-Kārttikeya in ancient India [Engl.]. Calcutta: Punthi Pustak, 1970. - 8, 167, 32 fig.

The book aims at tracing »the history of the worship of the War-God in ancient India«. Chapter two consists of a survey of »Skanda-Kārttikeya in the Epics and the Purāṇas« (the author »had to ransack almost all the printed Purāṇas, including the *upapurāṇas*, and also the two Epics. By the time of the composition of these works the god became a favourite deity and accounted for a good number of verses of almost all these works«); with the exception of chapter one (on Vedic literature), all the remaining chapters also refer frequently to Purāṇic materials: 3. Kārttikeya worship in Northern India; 4. worship of Skanda-Kārttikeya in South India; 5. places sacred to Kārttikeya in ancient India; 6. different names, 7. aspects of Kārttikeya's character, 8. iconography, appendix. a note on Kumārī iconography. Additionally, the work is furnished with a useful bibliography and a very detailed index - Besides, the following remark from the author's preface deserves to be quoted: »Both the Veṅkaṭeśvara and Vaṅgavāsī editions of the Purāṇas have been consulted References are mostly from the well-known Veṅkateśavara edition, quotations, etc., from the Great Epic have been generally taken from the Gītā Press edition of that work published from Gorakhpur, nothing, however, has been referred to, which does not find a place in the critical edition published by the Bhandarkar Oriental Research Institute, Poona « (F)

[quoted passages] BdP 3,3 24-25, 3,10 35-48, BhvP 1,39. BrDhP 1,23. BrP 3 40. BVP 3,14-17; GaP 1,6 34-35; MBh 1,136 13, 3,223-232, 3,232, 9,44-46, 12,153 76, 13,84-86, MtP 5,26-27, 158-160, 159 13-14, 159 40-42. PdP SrstiKh 6 26-27. Rm 1,36-37, ŚiP 3,54 25, ŚiP 1,19; SkP 1/2,29, 5/1,34, 1/1,27ff, 1/2,29ff, 6,70-71, 6,246, SauP 60; VāP 66 23-24, 72 20-50; VDhottP 1,228, ViP 1,15 116, VmP 57, VarP 25

1562 CHATTERJEE, ASIM KUMAR: Imprecatory verses in the Epics [Engl]. In JAIH 5, 1971-1972, pp 212-218

A comparison of the series of curses uttered by Bharata before Kausalyā in Rm and the series uttered by various sages in MBh 13, most of the article consists of a free translation of first the parallel verses in these two passages and then those not paralleled. (JLB)

[quoted passages] MBh (B) 13,93-94, Rm (B) 2,75 21-58

1563 CHATTERJEE, ASIM KUMAR: King Yayāti in the Epics and the Purāṇas [Engl.]. In: VishvIJ 9,1, March 1971, pp. 58-61.

1564 CHATTERJEE, ASIM KUMAR: A note on Parikṣit [sic] and Janamejaya [Engl.], In. JOI 21, 1971-1972, pp. 66-70.

Parīkṣit, mentioned in AV 20,127 has been taken as identical with Parīkṣit, grandson of Arjuna by H C Raychauddpb91hin »Political history of ancient India«, p. 12ff) Chatterjee opposes this view, pointing to the differences in the description of Parīkṣit in MBh and BhāgP as against that of the AV. He points out that there was an earlier Parīkṣit, grandfather of Pratīpa, and there were many Janamejayas (BdP, HV, Rm, MtP) and concludes that if Parīkṣit and Janamejaya of AV were historical persons, we can forget the theory of Aryan immigration to India in the middle of the second millenium B C. (vSt)

1565 CHATTERJEE, ASIM KUMAR: A note on the Uttarakāṇḍa of the Rāmāyaṇa [Engl.]. In: JOI 22, 1972-1973, pp. 304-315.

1566 CHATTERJEE, ASIM KUMAR Position of śudras in the Epics [Engl] In BhV 29, 1969, pp 27-30

The Epics, »though sometimes naively repeating the passages of the sutras and the smrtis«, where śudras are described as unholy and unworthy, often describe non Aryan characters in a sympathetic way Such passages and others that indicate the possible high social status of śudras are listed The author concludes »The poets of earlier sections of the Epics had faith in the inconquerable spirit of man that transcends all artificial boundaries of caste and creed « (KPG)

1567 CHATTERJEE, ASIM KUMAR Problems regarding the date of the Mahabhā rata [Engl] In PIntCO 29, Paris 1973 Actes du XXIXe Congres International des Orientalistes Section 7,1 Inde Ancienne Organisee par Jean Filliozat Vol 4 8 Litteratures indo-aryennes modernes 9 Litteratures sanskrite et prakrite Paris L'Asiatheque, 1976 - pp 309-316

The author stresses the realistic character of the core of the MBh, which he estimates at about a quarter of the extant work He notes that the MBh does not mention the transfer of the capital from Hastināpura to Kausāmbi (assigned by the Purānas to the reign of Nicaksus, Janamejaya s great great grandson), nor the cities of Pātaliputra and Ujjain, whereas the Pali jatakas are familiar with material derivable from the MBh He therefore concludes that a large part of the MBh was written before the time of the Buddha and that, although additions were made subsequently, »all such later additions were completed before the time of Patanjali « (JLB)

1568 CHATTERJEE, ASIM KUMAR Some minor characters of the Epics [Engl] In JOI 21, 1971-1972, pp 184-190

On Trijata and Guha in Rm, on Vidulā, a brahmin of Ekacakra, a village housewife (in Vanaparvan) and Mādri (Pāndu s wife) in MBh (JLB)

[quoted passages] MBh 1,116, 1,145ff, 3,206, 5,131 2-3, Rm 2 29 22ff

1569 CHATTERJEE, A[SIM] K[UMAR] A story in the Brahma Purāna [Engl] In JAIH 1, 1967-1968, pp 110-121

»The similarity of a story of incestuous relation between a mother and her son as told in Chapter 92 of the BrP with the well known legend of Oedipus and Jocaste of Greek literature is pointed out and the differences in their respective details are also emphasized « (Summary by Dilip Kumar Biswas In Our Heritage 17,2 July December 1969, p 80) (F)

[quoted passages] BrP 92

1570 CHATTERJEE, A[SIM] K[UMAR] Sun worship in the Epics [Engl] In QRHSCalcutta 8, 1968-1969, pp 171-175

A cursory treatment of the worship of the sun god, conceived in the Vedic period and later as dispeller of darkness, as friend and protector (e g of Rāma Krsna, and Yudhisthira), as god of instruction and learning (Sāvitri) Discusses then his relation to horses, to Indra, Varuna, Visnu and Śiva »Only once Sūrya is depicted as a romantic and amorous god«, i e when reacting to the call of Kunti and becoming father of Karna Refers to MBh, Rm, RV, ŚBr (vSt)

1571 CHATTERJEE, ASIM KUMAR: Vimalasūri's Paümacariyaṁ [Engl.]. In: JAIH 6,1-2, 1972-1973, pp. 105-115.

Deals with the Rāma story as treated in Vimalasūri's Paumacariya (traditionally believed to date from the year 530 after Mahāvīra's *nirvāṇa* = 63 A.D.), in the Vasudevahiṇḍī of Saṅghadāsa, the Padmapurāṇa of Raviṣeṇa and the Paümacariya of Kavirāja Svayambhūdeva. In Vimalasūri's version, the *rākṣasa* Rāvaṇa, Kumbhakarṇa, etc., are depicted as cultured Jains and the plot of Vālmīki with monkeys fighting them and many incredible or contradictory statements is ridiculed. (vSt)

1572 CHATTERJEE, ASOKE: The antiquity and origin of the Padma-purāṇa and its early character and position in the Purāṇic literature [Engl.]. In: Our Heritage 2,1, January-June 1954, pp. 175-189.

Lists occurrences of »*purāṇa*« in Vedic, Epic, classical Sanskrit, Buddhist and Jain literatures References in MtP show that the PdP had attained wide recognition by the 6th or 7th century A D , it must have originated in the 3rd to 4th century The original PdP belonged to »the pre-Tantrik Brahmā sect« Summarizes references to early Brahman worship The earlier shorter PdP was divided into five Parvans, Śesa was probably its principal speaker The present PdP is a recast by Viṣṇu worshippers, but many compositions by Śaiva, Śākta and Tāntric Brahman sects were also ascribed to it Manuscript-evidence shows that there are two recensions, viz Bengali and Devanagari (PS)

[quoted passages:] AgP 272 2, BhāgP 12,13 4, BVP 4,133 11, HV 3,135 3, KūP 1,2 104, 1,28.19, 2,18 90-91, 2,26 39, MBh (cr ed) 3,185 52-53, 3.189 14, 3,189 31, MBh (VaVā) 1,2.193, 4,51 10, 11,13 2, MtP 53 14, 53 57, 260 40-44, 265 4, 267 37-39, 274ff, PdP (VaVā) 1,1 58-66, 2,25 39-46, Rm (VaVā) 1,9 1-2, 4,62 3, 6,129 3, 7,43 1, 7,43 16, 7,47 24, 7,72 40, SkP 5/3,1 32, 7/1,2 31, SauP 9 18-19, VāP (ASS) 8 24, 104 9.

1573 [CHATTERJEE, ASOKE:] CHATTERJEE, ASHOKE: The Bhūmi-khaṇḍa in the Bengal recension of the Padma-Purāṇa: a critical survey [Engl.]. In: Purāṇa 7,2, July 1965, pp. 262-275.

States that the Bengal recension differs considerably from the Devanagari text Gives a detailed study of five manuscripts of the Bengali text in question, their contents, meanings, and differences and similarities to the Skt text Discusses also in detail the social and historic circumstances under which the present text came into being, and suggests the 6th or 7th century for its date of composition. (F)

1574 CHATTERJEE, ASOKE: The characteristic feature of the Uttarakhaṇḍa of the Padma-Purāṇa [Engl.]. In: Purāṇa 3,1, January 1961, pp. 47-60.

Seeks to prove that the Uttarakhaṇḍa of the PdP is a composition of independent parts which were put together only gradually. Gives a list of independent treatises (with detailed bibliographical particulars of the manuscripts); deals with the Jalandara story, which occurs twice in the Uttarakhaṇḍa, so presenting internal evidence for the main thesis; gives, finally, evidence of Vaiṣṇava as well as Pāsupata influence. Places the period of composition between 1000 and 1200 A.D. Includes also a concordance to the Prāṇatoṣaṇītantra. (F)

[quoted passages:] PdP 1,30.1-41, 1,31.1-53; 1,31.54-74; 1,31 75-209; PdP UttaraKh 11.36-37; 11.39-41; 63.55; 90 63; 98.28; 99.25; 99 29; 101 21-22; 101.24-30; 106.13;

236 6–7, 243 3–96; 244 30–31, 244 67–88, 245.1–146; 253 11–14, 253 35–38; 253 40, 253 43, 253 45–48, 263 70–71; 263 81–82.

1575 CHATTERJEE, ASOKE. The Dharma-Purāṇa as a part of the Padma Purāṇa, Sṛṣṭi Khaṇḍa [Engl.]. In: Our Heritage 1,2, 1953, pp. 277–288.

1576 [CHATTERJEE, ASOKE] ŚĀSTRĪ, AŚOKA: Dharmapurāṇam [Skt] In: IndS (Delhi) 3,1–2, December 1974: *A. D Pusalker commemoration volume*.. 1974. – pp. 208–213.

1577 [CHATTERJEE, ASOKE] CHATTERJEE, ASHOKE: A hitherto unknown manuscript of the Svarga-khaṇḍa of the Bengal recension – its character and importance [Engl] In. Purāṇa 11,2, July 1969, pp 297–303.

Short description of the ms, which is part of the PdP Gives a concordance of the Svargakhaṇḍa with the corresponding parts of the MBh and compares the language of both works (F)

1578 CHATTERJEE, ASOKE: The nature and date of the Dharma-Purāṇa [Engl] In: ABORI 38, 1957, pp 305–308

Asserts the independent character of the DhP from the Sṛṣṭikhaṇḍa of the PdP, argues that the DhP must have been written in Kāmarūpa between 1250 and 1325 A.D (SD)

[quoted passages] PdP SṛṣṭiKh 44 36–44, 49–50.

1579 CHATTERJEE, ASOKE: A note on Puṣkara-māhātmya or the so called Padma-Purāṇa samuccaya [Engl] In: Purāṇa 4,1, January 1962, pp. 176–181.

Gives the narrative of Puskara according to a ms of the *Puskaramāhātmya* Perceives sectarian affinities between Sūrya-worshippers and Brahman-worshippers in this text (F)

1580 CHATTERJEE, ASOKE: Padma-Purāṇa: a study [Engl] Calcutta: Sanskrit College, 1967. – 17, 268 pp (Calcutta Sanskrit College Research Series, No. 58; Studies No. 37).

Critical examination of the textual transmission of the PdP. The work, with its *55,000 ślokas, one of the most extensive of the eighteen mahāpurāṇas*, has come down in two separate recensions. »1) South Indian and (2) Northern Indian (Bengal) of which the former has been printed and published several times, *while* the latter is still unpublished and known from manuscripts only « States that they are divergent in nature, character and composition and that there exists quite a *number of treatises* which claim to belong to the PdP and deserve critical consideration »My attempt has been limited to the reconstruction of the text of the PdP and questions of cultural interest that may arise therefrom have been systematically avoided « As to the textual materials, the author has drawn upon five printed texts of the Devanagari recension (ASS, VePr, VaVa, GMS, and of Kedaranatha Bhaktivinod) and a great number of manuscripts of both recensions which are accounted for p 243f The material is divided into four chapters 1 antiquity and *origin of the PdP and its early character and position in the Purāṇic literature*, 2. constitution of the PdP in the Devanagari recension, 3 constitution of the PdP in the Bengal recension, 4 various treatises claiming to belong to the PdP A fifth chapter deals with »the problem of Śānta's parentage as presented in the PdP«, with

a view to contributing to a solution of the corresponding problem in the Rm. The treatises dealt with in chapter four are: Bhaṭṭaharacarita, Vaidyanāthaliṅgamāhātmya, Kāliñjaramāhātmya, Holikāmāhātmya, Vedasārasahasranāmastotra, Vedasārasahasranāmaṭīkā, Puṣkaramāhātmya, Kārttikamāhātmya, Kāśīmāhātmya, Kapilagītā, Gaṇeśasahasranāmavyākhyā. - The work is furnished with a detailed index. (F)

[quoted passages not included]

1581 CHATTERJEE, ASOKE: The position and antiquity of Pātāla-khaṇḍa of the Padma-Purāṇa [Engl.]. In: Purāṇa 1,2, February 1960, pp. 175-183 [to continue].

Considers the Pātālakhaṇḍa of the PdP to be made up of portions influenced respectively by Rāmaites, *liṅga* worshippers and Vaiṣṇava-Bhāgavatas, and searches for information on the arrangement of the different *khaṇḍas* of the PdP. Refers to Rm (F)

[quoted passages] PdP PātālaKh 1 2, 1.4-7, 66 163-168, 66 183, 68, 100 23-26, 101.111, 101 191-232; 106 34, 109.22, 110.151-152; 110 187, 110 267-270; 110.390, 110 430, 112 12, 112 26-31, 112 160, 112 180-191, 112 200-210, 112 222-224.

1582 [CHATTERJEE, ASOKE.] CHATTERJI, ASOKE The position and antiquity of the Pātāla-khaṇḍa of the Padma Purāṇa (continued from Vol. 1, No. 2) [Engl.]. In: Purāṇa 2,1-2, July 1960, pp. 52-61.

Continued from Purāṇa 1,2, February 1960, pp 175-183 The present part refers further to Bhavabhūti, Rm, Kādambarī, Gopālabhatta, Vīramitrodaya, Pūjāprakāśa, Vidhānapārijāta (F)

[quoted passages] PdP PātālaKh 55 12, 59 5, 64 38-44, 64 78-80, 72 27, 72 146, 73 38; 74 39; 74.152, 79 1, 79.32, 79.56, 79.58, 79 60; 79 63-66, 80 58, 81 33-34, 84 84, 90 1, 90 3-4, 90 8, 90.21, 93 23, 93.26, 94.4-7; 94 9-10, 100.40, 100 45, 102.42; 109 15; 110 224, 110 487, 112 51, 112 54.

1583 CHATTERJEE, ASOKE: The problem of Śāntā's parentage as affecting the text of the Rāmayaṇa [Engl]. In: Our Heritage 2,2, July-December 1954, pp. 353-374.

Śāntā is described in the Bengal recension of the Pātālakhaṇḍa of the PdP as the daughter of king Daśaratha of Ayodhyā while other texts (MBh, HV, VāP, MtP) describe her as the daughter of Lomapāda, king of Aṅga The different recensions of the Rm record the differing traditions; the contents of ch. 8-11 of the Bālakāṇḍa (Ṛṣyaśṛnga legend) are summarized according to the Southern recension as well as the variants according to the Northwestern and Bengal recensions Preference is to be given to the Southern recension (Śāntā as daughter of Lomapāda) The confusion arose because Lomapāda's original name was Daśaratha (PS)

[quoted passages] BrP (ASS) 13.40; HV (VaVā) 1,31.46; MBh (cr ed) 3,110 5; 3,113 11; MtP (ASS) 48.95, Rm (K) 1,8-11, VāP (ASS) 99 103

1584 CHATTERJEE, ASOKE: Śaivism in the Pātāla Khaṇḍa of the Padma-Purāṇa [Engl.] In: Purāṇa 9,1, January 1967, pp. 98-102.

Deals with the competing influences of Rāmaites and Śaivas on this work. (F)

[quoted passages] PdP PātālaKh 66.163-168; 68; 100 23-26; 101.111; 101.191-232;

104 23-26, 106 34, 109 22, 110 151-152, 110 187, 110 267-270, 110 390, 110 430, 112 181

1585 CHATTERJEE, ASOKE Śāntā's parentage [Engl] In. IHQ 33, 1957, pp 146-151

Demonstrates that the Northern version of the Rm, which makes Śāntā the adopted daughter of Lomapāda of Aṅga, does so through confusion and thus the Southern version, where she is his own daughter, is original *Pinpoints the probable cause as* conflation of Daśaratha Lomapāda with Daśaratha of Ayodhyā (JLB)

1586 CHATTERJEE, ASOKE Some observations on the date of the Bengal recension of the Uttarakhanda of the Padma-Purāna [Engl] In Purāna 5,1, January 1963, p 122-126

According to internal evidence from the text (which was available only in manuscripts) the author concludes that it was composed approximately in the 2nd *half of the 17th century* (F)

1587 CHATTERJEE, ASOKE Some salient features of Hindu society as recorded in *the Padma-Purāna [Engl] In Purāna 10,2, July 1968,* pp *154-178*

Deals with food and drink, relation and attitude towards women, caste system, religious sects Śaivism, Vaisnavism, Brāhmaism, the cult of the sun god, the sects of Gānapatyas, and the cult of Śakti (F)

[quoted passages] *MBh 1,158 31*, *PdP 1,3 123*, *1,3 137-138*, *1,3 141*, *1,3 193-194*, 1,5 42-47, 1,5 64-65, 1,15 92-97, 1,16 127, 1,28 19-31, 1,40 76, 1 46 66, 1,47 193, 1,57 105, 1,61-63, 1,61 4, 2,4 26, 2,16 27, 2,16 30 2,20 29, 2 27 106-107, 2 27 116, *2,29 48*, *2,39 27*, *2,40 42*, *2,41 11*, *2,41 42-43*, *2,42 39*, *2 51 34-39*, *2 52 16-26*, 2 62 37-56, 2,67 19, 2 67 35, 2 67 92-93, 2,69, 2,71 18-21, 2 83 28-30, 2 83 33, 2,83 35-36, 2,83 39, 2,88 39-40, 2,91 9-11, 4,9 16-17, 4,11 41, PdP BrahmaKh 15, *19 10-11*, *21 11*, *21,20-21* *PdP UttaraKh 1 12*, *19 116*, *19 121*, *26 37-39* 30 15-17, 30 20, 32 24, 38 7, 39 61, 50 44, 52 16-26, 60 25-26, 66 11, 66 16, 83 10-11, 83 21-24, 83 30, 90 55-62, 90 63, 104 28 106 23-26 108 14, 113 21, 125 70-74 133 24-37, 151, *170 55*, *182 27-29*, *251 36-37*, *282 35*, *282 55-57*, *282 61*, *282 67*, *282 92*, *282 96-100* Rm 1,27 3

1588 [CHATTERJEE, ASOKE] CHATTERJI, ASOKE The Svarga khanda of the Padma-Purana a critical analysis [Engl] In JASCalcutta (3rd series) 20,1, 1954, pp 55-66

Settles the 14th century A D as the date of the Svargakhanda in its present form There are two stages in the textual history of the text »In the first stage it was a non Vaisnava work belonging probably to the Agnihotrins of the Yajurveda the *second stage* was due to the activities of the Bhāgavata Vaisnavas, who subjected this *khanda* to a destructive recast resulting in its present form and character « Refers also to MBh (esp Sakuntalā episode) Rm Manusmrti *SkP*, and *Kālidāsa as sources* used by the redactors (AM)

1589 CHATTERJEE, ASOKE A treatise of the Kārttikamāhātmya its character and importance [Engl] In Purāna 5,2, July 1963, pp 320-325

Gives an account of the contents of the Kārttikamāhātmya which was written by *Visnu worshippers* Examines the text according to various unpublished manu scripts (F)

1590 CHATTERJEE, ASOKE: Vakreśvara – a cent[r]e of Śaivism in medieval Bengal [Engl.]. In: IHQ 35, 1959, pp. 57–64.

On the contents of the Vakreśvaratīrthamāhātmya attributed to the BḍP (without being contained in the extant versions) and on other Purāṇic references to the *tīrtha* in question. (KPG)

1591 CHATTERJEE, ASOKE: Vāmana-Purāṇa and Samaya-pradīpa [Engl.]. In: Purāṇa 12,1, January 1970, pp. 147–148.

Prints some passages referring to VmP taken from the Samayapradīpa of Śrīdattopādhyāya, being a *nibandha* work. (F)

[quoted passages.] VmP (cr ed.) 14 48–50; 60.35–36; 65 53–60, 65 60.

1592 CHATTERJEE, BIJAN RAJ: The Rāmāyaṇa and the Mahābhārata in South-East Asia [Engl.]. In: The cultural heritage of India. 2nd ed.: Vol. 2 ... 1962. – p. 119–132.

1593* CHATTERJEE, DIPANKAR: Morality and liberation in the philosophy of Samkara and the Bhagavadgītā [Engl.] Washington: University of Washington, 1975.

1594 CHATTERJEE, H. N.: Historical importance of a Purāṇic episode [Engl.] In: PIHC 22, Gauhati 1959, pp. 181–182 [summary]

Treats the story of Saśikala of DBhāgP (3,17) as presenting one of the causes for the extinction of *svayamvara*-marriage (AM)

1595 CHATTERJEE, HERAMBA: Svayamvara, the ninth form of marriage [Engl.] In: ALB 25, 1961, pp. 603–615

A study in the history of *svayamvara*, based on RV, MBh and *dharmaśāstras* (vSt)

[quoted passages] MBh (K) 9,53 7–9; MBh 1,204 8, 1,239 22, 3,54 36, DBhāgP 3,18 41–43, 3,19 54–55, 3,20 65; Rm 1,66 15, 1,66 26–27

1596* CHATTERJEE, K. C.: Geeta made easy [Engl.] Baichi-Hooghly 1939.

1597 CHATTERJEE, RAMA (SM.): Non-Vedic and anti-Vedic elements in Śivaism as presented by the Mahābhārata. Part 1–6 [Engl.]. In Our Heritage 18,2, January-June 1970, p. 1–11 and 13–17; and 22,2, July-December 1974, pp 19–32; and 23,1, January-June 1975, pp. 33–48; and 23,2, July-December 1975, pp. 48–67; and 24,1, January-June 1976, pp. 69–80; and 24,2, July-December 1976, pp. 81–90 [separate pagination].

Part 1 lists references to Rudra (his characteristics, epithets, attributes) from Vedic sources, part 2 concerns the Mohenjo-Daro god and seems particularly indebted to Hazra's article in Our Heritage 17,1. – (Vol 22 not seen.) – In vol. 23,1 discusses the eleven Rudras, their origin and the significance of some of the names included in the list (Hara, Virūpākṣa, Vṛṣākapi) Gives relationship with Śiva – Part 4 (in vol 23,2) is subtitled »Śaivatīrthas in Northern India, and the tribes living there« Among the places discussed are Meru, Muñjavat, Kailāśa, Maināka, Dvārāvatī, Bhadravaṭa, Saptasārasvata, Vārānasī. Among the tribes mentioned are the Kirātas, Cīnas, Utsavasamketas, Pañcaganas, Bālhīkas, Śivis, Usinaras, Madras, Ambaṣṭhas, Kāmbojas, Daradas, Trigartas, Ābhīras, Kālamukhas, Karṇaprāvaraṇas, Ekapādas.

- Continues (in vol 24,1) the discussion of places and tribes associated with Śiva Gokarna, Śrīparvata, Sthānutīrtha, Bālhīkas and Uśināras, discusses some aspects of the iconography of Śiva - Discusses (in vol 24 2) attributes of Śiva the snake, the moon (explained by reference to the Soma plant), and his epithet *sahasraksa* (PS)

[quoted passages] MBh (cr ed) *1,13 2-3*, *1,60 1*, *1,61 23-24*, *1,209 23-24*, *3 61 53-54*, 3,80 100, 3,82-86, 3,83 16, 3,83 22-24, 3,186 29-30, 3,221 20, 5,4 5, 5,97 1-12, 6,12 23, 6,12 24-26, 7,6 3-6, 7,7 3-11, 7 57 68-69, 8,30 29-30, 9,37 31-32, 10 7 45, 12,146 3-4, 12,200 23, 12,202 19, 12,274, 12,327 30, 12,329 49, 12,330 24, 12, App I,8, 13,110 105, 13,127-135, 13,128 13-15, 13,130 8-10, 13,146 3-6, 13,146 19-21, *14,84 11-12*, MBh (VaVā) *1,61 6*, *1,67 38*, *1,68 70*, *1,116 21*, *2,4 22*, *2,14 2*, *2,26 4*, 2,26 9, 2,27 12, 2,27 16, 2,31-32, 2,32 4-5, 2,48 13, 2,51 7, 2,52 14-15, 2,63 2-7, 3,51 22-27, 3,82-84, 3,82 118-124, 3 83 75-81, 3,90 21-22, 3,100 3-4, *3,108 26*, 3,130 3-4, 3,130 21, 5,3 20, 5,19 15-16, 5,165 1-3, 6,6 10, 6 6 40-43, 7,78-79, 7,89 38, 7,90 59, 7,200, 7,200 107-108, 8,44, 8,45 41, 8,89 88-89, 9,38 1-56, 10 7 26, 10,17 26, *12,49 33*, *12,122 2-4*, *12,135 3-5*, *12,282 5*, *12,323 11*, *13,14*, *13,18 2*, *14,81*

1598 CHATTERJEE, S C The concept of god in Indian thought [Engl] In PBh 70,4, April 1965, pp 170-176

Contains a part on the »superpersonalism« of the BhG (KPG)

1599* CHATTERJEE, SAILENDRANATH An analysis of the Geeta [Engl] Calcutta New Indian Press, 1937 - 207 pp

1600 CHATTERJEE SASTRI, HERAMBA Studies in the Purānas and smrtis [Engl] Calcutta Sanskrit College, 1986 - 9, 90 pp (Calcutta Sanskrit College Research Series, No 126, Studies No 82)

A loosely connected collection of observations and quotations concerning *dharma sastra* material in Purānas and *smrti* texts, the book does have an index of verses quoted (PS)

[quoted passages not included]

1601 CHATTERJI, BANDANA The stories of Sutarūpā [sic] and Sandhyā as known to and utilised by Kalidāsa [Engl] In BhV 28,1-4, 1968, pp 36-47

The name Śatarūpa is correctly printed in the table of contents Quotes from MtP, VmP, MBh, KāP, MBhāgP, BrDhP, VāP, BdP, ViP, MkP, KuP, LiP, GaP, BVP, SauP, BrP, PdP, AgP, HV Decides that Kālidāsa s source was the MtP (vSt)

[quoted passages not included]

1602 CHATTERJI, BANDANA The story of Prthu as utilised by the early Sanskrit poets [Engl] In Our Heritage 23,1, January June 1975, pp 11-27

Collects references to Prthu from Buddhacarita of Asvaghosa, the works of Kālidāsa, Harsacarita and Kādambarī of Bānabhatta, Vāsavadattā of Subandhu and Naisadhacarita of Śrīharsa Refers to the legend in several Purānas, summarizes the version of ViP and points out differences in various texts and versions Proposes that Vena was a *gandharva* and that the anti Vedic and non Aryan character of the *Bhrgus* can be deduced from their being associated with Rudra Śiva (PS)

[quoted passages] AgP (VaVā) 18 11-18, BdP (VePr) 1,36 108-1,37 20, BhāgP (C 1937) 1,3 14, 2,7 9, 4 13-18, BrDhP (VaVā) 2 13 10-59, 2,14 1-74, BrP (VaVā)

2.20-28; 4 29-99; 39.18-32; 95; 141 2-27; BVP (VaVā) 3,29-32; DBhāgP (Basu) 2,8.9; 4,10.11; GaP (VaVā) 1,6.5-8; HV (C) 1.5-6; KaP (VaVā) 34.67; KūP (VaVā) 1,14.10-11; 1,28 43-45; LiP (GMS) 1,39 38-45; MBh (cr.ed) 12, App. I,28; 12,59.97-126; MBh (C) 1,7 8-9; 7,61; MBh 13,18.3-9; 13,85.98-106; 13,85.123-124; MtP (VaVā) 4 44; 10.3-16; 10.29-33; 49 5-8; PdP (VaVā) 1,8.3-16; 2,28.19-67; 2,28.91-123; 2,29.1-41; 2,38.1-41; 2,125.5-6; SkP (VaVā) 5/1,49.2-24; 4,16; 4,87.45-116; 7/1,48.2; 7/1,336 72-146, SauP (VaVā) 27.6-7; 30 20-21; VāP (VaVā) 30 94-106; 62.93-192; 63.1-19, 97; VDhottP (VePr) 1,108.5-66, 1,109.1-35; ViP (VaVā) 1,3.7-92; VmP (VaVā) 47.4-33.

1603 CHATTERJI, BANDANA: The story of samudramanthana [Engl.]. In: JAIH 5, 1971-1972, pp. 56-77.

After a list of the main motives of the *amṛtamanthana* myth, the version of the MBh is renarrated Then the author deals with variants and additional motives from Rm, HV and Purāṇas (KPG)

1604* CHATTERJI, J M : Ahura-Mazda in the Mahābhārata [Engl.] In. IranLQ 19, 1948-1949, p. 50.

1605* CHATTERJI, SUNITI KUMAR· An early Arabic version of the Mahabharata story [Engl.]. In: ILing 11,2-4, 1949-1950, pp 17-25.

1606* CHATTERJI, SUNITI KUMAR· An early Arabic version of the Mahabharata story from Sindh. and Old Sindhi literature and culture [sic] [Engl] In IAC 7, July 1958, pp 50-71.

1607* CHATTERJI, SUNITI KUMAR Itihāsa, purāṇa and jātaka [Engl]. In: PTAIOC 9, [1937], summaries, pp. 104-105.

1608 CHATTERJI, SUNITI KUMAR· Itihāsa, purāṇa and jātaka [Engl.] In: Chatterji, Suniti Kumar Selected papers. Vol 1 1972. - pp. 39-49. - Reprinted (in a slightly changed version) from: Woolner commemoration volume . . 1940. - pp. 34-40.

The article is slightly altered from the version in the Woolner commemoration volume The *jātakas* often treat materials very similar to those of the Purāṇas »The *jātaka* has to be recognized as a repository of Purāṇa references, and to be taken seriously along with the Brahmanical Purāṇas and Epics as a complementary source of information« (p 49) [source] Rocher, p 90 (AP)

1609* CHATTERJI, SUNITI KUMAR: Krishna Dvaipāyana Vyāsa and Krishna Vāsudeva [Engl]. In. JRASBengal (3rd series) 16, 1950, pp. 73-88.

1610 CHATTERJI, SUNITI KUMAR: Presidential address of Dr. Suniti Kumar Chatterji, General President, All India Oriental Conference, 17th session, Ahmedabad: the Indian synthesis, and racial and cultural inter-mixture in India [Engl.] In: PTAIOC 17, October-November 1953, pp. 15-60.

The first part, up to p 21, consists of a survey of Indian indological studies in the early 1950s; the discourse on the »Indian synthesis« starts p 22 It is a very concise and comprehensive presentation of the ethnographic, cultural and linguistic strands the »average Indian« is composed of; the existence of such an »average Indian« is

pointed out with emphasis »The racial fusion that started in India with great vigour some 3500 years ago, after the advent of the Aryans, was wider in scope than anywhere else in the world, with the white, brown, black and yellow peoples, Āryas, Drāvidas, Nishādas and Kirātas, all being included in it This kind of miscegenation, together with the admission into India of various other types of culture and religious outlook, has perhaps made the average Indian more cosmopolitan in his physical and mental composition than a representative of any other nation « The historical parts of this contribution frequently refer to MBh (F)

1611 CHATTERJI, SUNITI KUMAR Purāna apocrypha a »Manipura Purāna« [Engl] In Purāna 6,2, July 1964, pp 285–306 – Reprinted from Indological studies in honor of W Norman Brown 1962 – pp 28–41

Gives a short summary of the historical conditions which built the basic ground of Skt literature, in particular the Purānas and *upapuranas* Discusses further form and contents of the Purānas and states that they showed a tendency to expand in sheer bulk as well as subject matter In the course of time a sort of »Purāna apocrypha« developed, in languages other than Skt, and not confined to the stories and traditions of the Indo-Aryan people only, but with the characteristic features of the established Purāna literature Many of these texts give supplements or parallel versions to the Skt texts or invent new stories around well known characters, e g the large mass of Rm apocrypha current in Bengal – The contribution ends with a short account of some folk tales and legends of the Manipur region which form when translated into Skt a »veritable Manipura Purāna« The author considers this to be a model for the development of Purāna literature (F)

1612 CHATTERJI, SUNITI KUMAR Purāna legends and the Prakrit tradition in New Indo-Aryan [Engl] In BSOS 8,2-3, 1936 Indian and Iranian studies presented to George Abraham Grierson 1936 – pp 457–466

Study of some Prakrit names of characters of the Krsna and Rāma stories (Rādhā, Nanda, Kamsa, Abhimanyu, Sītā, Laksmana Rāma, Vasistha) »If we can find in a New Indo-Arian language a name of Prakrit origin either still current or obsolescent or wholly obsolete used side by side with or suppressed in recent years by the correspondent Skt one, that would certainly be a very strong argument for the assumption that the story of the particular god or hero in some form or other had become popular in the Middle Indo-Aryan or pre vernacular period In this way we may obtain from Indo-Aryan (and other) linguistics some valuable ancillary help for the reconstruction of the religious history of Aryan India The positive fact presented by the Prakritic or Middle Indo-Aryan vernacular names cannot be ignored that the Purānic legend in question actually existed as a popular one not confined to the Skt texts at some period before the development of the New Indo-Aryan vernaculars « (F)

1613 CHATTERJI, SUNITI KUMAR / CATURJYĀ, SUNITIKUMAR The Purānas projected critical editions by the Kasiraja Trust of Varanasi [Engl] In Purāna 1,1, July 1959, pp 12–15

Includes a survey of the history of Purāna literature (F)

1614 CHATTERJI, S[UNITI] K[UMAR] The Rāmayana its character, genesis, history, expansion and exodus [Engl] In The Ramayana tradition in Asia 1980 – pp 242–244

A résumé only of Chatterji's paper, which was published independently (Calcutta 1978). (JLB)

1615 CHATTERJI, SUNITI KUMAR: The Ramayana: its character, genesis, history, expansion, and exodus: a résumé [Engl.]. Calcutta: Prajna, 1978. - 27, 46 pp.

Includes bibliographical references and an appendix on the Rm in Laos. (RS)

1616 CHATTERJI, S[UNITI] K[UMAR]: Sir William Jones: 1746-1794 [Engl.]. In: Sir William Jones: bicentenary of his birth. Calcutta: Royal Asiatic Society of Bengal, 1948. - pp. 81-96.

Reports that Jones planned to publish a study on »Ancient geography of India, etc. from the Puranas«, and a »Translation of the Puranas« [source:] Rocher, p 2. (AP)

1617 CHATTOPADHYAY, APARNA: Cocks in ancient Indian life [Engl.]. In: JOI 23, 1973-1974, pp. 197-201.

»It is interesting to note that cocks played rather a significant part in the life of the ancient Indians.« Besides BṛSa, *jātakas*, etc., also Rm is referred to. Concludes »The cock's feathers found honoured place in royal umbrella, cocks were offered to gods, cocks provided entertainment to people, cocks were pets even with the students, cock's flesh was an indispensable item in royal dinners and cock got recognition for the medical value of its flesh from no less persons than Caraka and Suśruta, the great medical authorities of all times.« (F)

[quoted passages:] Rm 2,91 70; 5,9 15

1618 CHATTOPADHYAYA, B. D.: Indian archaeology and the Epic traditions [Engl.]. In: Purātattva 8, 1975-1976, pp. 67-72.

Critical review of attempts to correlate archaeology with the Epic evidence (B. B. Lal, H. D. Sankalia, etc.), examining »the assumptions which have led to the highlighting of Epic tradition in the context of archaeology and attempting a purely personal assessment of what contributions such assumptions are likely to make towards the progress of Indian archaeology«. Discusses the problems that should be considered if one tries to correlate archaeological evidence with texts of special categories of literary sources such as the Epics and Purāṇas (contrary to Vedic texts). Considers it to be »risky, if not at times totally futile, to single out any particular archaeological cultural trait for correlation with literary evidence.« Concludes that »one would have expected archaeological planning and expensive excavations to rest on serious academic considerations . . and not on a decision to resolve certain emotional hang-ups regarding a particular epic hero or an archaeological site.« (RS)

1619* CHATTOPADHYAYA, J. C.: On the Bhagavadgītā [Engl.]. In: Lucifer 17, 1895-1896.

1620 CHATTOPADHYAYA, KSHETREŚACHANDRA: Religious suicide at Prayāga [Engl.]. In: JUPhS 10,1, 1937, pp. 65-79.

1621* CHATTOPADHYAYA, K[SHETREŚACHANDRA]: The tātparya of the Bhagavadgītā [Engl.]. In: PTAIOC 22, 1965, summaries, p. 161.

1622 [CHATTOPADYAYA, KSHETREŚACHANDRA] CHATTOPADHYAYA, K. C.: The Lokāyata system of thought in ancient India [Engl.]. In: JGJKSV 31, 1975, pp. 137-155.

A collection of references to the Lokāyata or Cārvāka system from sources earlier than Śamkara's Vedāntasūtrabhāṣya, Jayantabhatta's Nyāyamañjarī, or the Sarva darsanasamgraha and similar works The author thinks that earlier the system was considered respectable Quotations from many works including MBh, HV and Rm (vSt)

1623 CHATTOPADHYAYA, K P Ancient Indian culture contacts and migrants [Engl] In Our Heritage 8,1, January-June 1960, pp 1-36, and 8,2, July-December 1960, pp 37-74, and 9,1, January-June 1961, pp 75-109 [separate pagination]

Discusses among other things – in the context of Aryan culture and migrations – marriage customs and sexual attitudes as evident from MBh genealogies and episodes and compares them with Vedic data (PS)

[quoted passages not included]

1624* CHATTOPADHYAYA, S K The Gita as the paramount ethics of mankind [Engl] In Quest for truth a felicitation volume in honour of Prof S P Kanal Delhi 1976 – p 496-509

1625 CHATTOPADHYAYA, SUDHAKAR The evolution of theistic sects in ancient India up to the time of Śamkarācarya [Engl] Calcutta Progressive Publishers 1962 – 15, 205 pp

In three parts the author traces three periods of the history of Śaivism (mainly Pāsupatas) Vaisnavism (mainly Pancarātra) of Sāktism and of the Sauras viz »the age of formation«, »the age of the Scytho Kusanas« and »the age of early Tantricism« His sources are Vedic *dharmasastra* and philosophical literature, Epics and Purānas as well as epigraphical and numismatic material The author states that »the theistic sects of ancient India were of Arya Dravidian origin with a coating of Brāhmanism« One subchapter is on the ViP where it is described as belonging to the Pāncarātra sect while also containing traditions of other »subsects« of Vaisnavism A select bibliography and a subject index conclude the book (KPG)

1626 CHATTOPADHYAYA, SUDHAKAR Home of the Satavahanas [Engl] In JIH 41, 1963, pp 749-755

Distrusting the evidence of findspots of Sātavahana coins for establishing their homeland, C discusses the literary sources (inscriptions and Purānas) in particular the YugaP and BhāgP Concludes that the Śātavahanas were Andhras who migrated to Maharashtra (vSt)

1627 CHATTOPADHYAYA, SUDHAKAR A note on the Satavāhanas [Engl] In ABORI 48-49, 1968, pp 375-381

A discussion of epigraphic and Purānic evidence leads to the following conclusion (1) »The Śātavāhana branch of the Andhra dynasty came to power during the time of the Kānvas though another, possibly collateral branch began ruling as early as cent 230 B C« (2) »All the Purānas have left out the names of some important members of the Śātavāhana-*kula*« (3) »For the early kings of the Śātavāhana dynasty the Vāyu and the Brahmānda accounts seem to be comparatively authentic, while for Gautamīputra and his successors the Matsya account is more correct« (SD)

1628 CHATTOPADHYAYA, SUDHAKAR: The Purāṇic account of the Śātavāhanas [Engl.]. In: JIH 44, 1966, pp. 359–365.

1629 CHATURVEDI, HARISH KUMAR: Rāmāyaṇa in Asia [Engl.]. In: India's contribution to world thought and culture ... 1970. – pp. 181–188, 2 tables.

Short presentation of »Rāmāyaṇa scenes« in China, Indonesia, Cambodia and Thailand, including some allusions to local Rm adaptations, but centring mainly upon art and archaeology. (F)

1630* CHAUBE, RAM KUMAR: Psychology with philosophical background in Bhagavadgītā [Engl.]. In: PTAIOC 16, 1951, summaries, p. 228.

1631* CHAUDHARI, N. M.: Goddess Laxmi in the Purāṇa and Tantra [Engl.] In: PoonaO 13,1–2, 1948, p. 1ff.

1632 CHAUDHURI, HARIDAS: The Gītā and its message for humanity (comment and discussion) [Engl.] In. PhEW 5,3, October 1955, pp. 245–253

1633 CHAUDHURI, N[ANIMADHAB]: Liṅga worship in the Mahābhārata [Engl.] In IHQ 24, 1948, pp. 269–292.

References to worship of the *linga* of Rudra in the MBh are regarded as the earliest evidence for the coming together of an earlier *linga* cult, unconnected with Rudra, and the cult of Śiva, by now linked with the mother-goddess cult, the chief propagator of this new synthesis is held to be the sage Upamanyu (JLB)

1634 CHAUDHURI, NANIMADHAB: A pre-historic tree cult [Engl.] In IHQ 19, 1943, pp. 318–329.

On the sacred fig tree (mainly pipal, *aśvattha*) from the Vedas to modern times, quoting references from MBh, BrNāP, KāP, and other sources (vSt)

1635 CHAUDHURI, NANIMADHAB. Rudra-Śiva as an agricultural deity [Engl.]. In: IHQ 15,2, 1939, pp. 183–196.

A short historical and comparative examination of the two main aspects of Rudra-Śiva as esp found in medieval Bengali literature, folk songs and festivals among peasants and tribals, viz, Śiva as (1) »a cultivator god« and (2) »a crazy, mendicant god of the lowly«. Compares these aspects with the attributes of Rudra in Vedic literature and Śiva as Mahādeva in the MBh and, briefly, the Purāṇas. Concludes that both aspects (directly or indirectly) are most probably inherited from Vedic Rudra Śiva as mendicant god represents an old, uninterrupted tradition, Śiva as cultivator god is derived from Mahādeva's association with food and food production which is developed in the Epics from Rudra's connection with vegetation Both aspects fade into insignificance in the Epics, but remain alive in medieval rural Bengal. In the Purāṇas both aspects appear largely transferred to Śiva's consort. (AK)

[quoted passages not included]

1636 CHAUDHURI, NANIMADHAB: Some aspects of the worship of Nārāyaṇa [Engl.]. In: IHQ 20, 1944, pp. 275–284; and 22, 1946, pp. 191–199.

Attempt to distinguish the component parts of the Viṣṇu-Nārāyaṇa-Kṛṣṇa identity in the Epic and in later tradition. Traces the independence of Nārāyaṇa worship in

ŚBr and MBh Deals also with the association of Nara and Nārāyana in MBh and with the two accounts of Nārāyana in the Nārāyanīya section of MBh, i e worship of Nārāyana by Vasu Uparicara acc to Sātvata mode and the *vyuha* doctrine of the *Pāñcarātrins Deals in the second article mainly with the aniconic worship of* Nārāyana as *salagramaśila* Refers to BVP, AgP and VarP and to the description of the worship of Satya Nārāyana in Revākhanda of SkP (AM)

1637* [CHAUDHURĪ, NARENDRANATHA ŚARMA] CHOUDHURY, N N The indebtedness of the Bhāgavata-Purana to the Bhagavadgītā and the Upanisads [Engl] In PTAIOC 22, [1965], summaries, p 161

1638 [CHAUDHURI, NARENDRANATHA ŚARMA] CAUDHURĪ, NARENDRANATHA SARMĀ Bhagavatī laksmih [Skt] In Purāna 4,1, January 1962, pp 103-111

Discusses the various aspects of the goddess Laksmī and her relation with Visnu, Sarasvatī, and Usā Refers to Amarakosa, Raghunandana, RV, Tantrasāra of Krsnānanda, Nirukta, Vikramorvasīya of Kālidāsa (F)

[quoted passages] BhāgP 8,8 8, MBh 1,18 35, 13,11 6

1639 CHAUDHURI, NARENDRANĀTHA ŚARMĀ Goddess Laksmi in the Purānas and Tantra / Purane tantre ca bhagavatī laksmī [Skt] In PoonaO 12,1-2, 1948, p 1-6

1640 [CHAUDHURI, NARENDRANĀTHA SARMĀ] CAUDHURI, NARENDRANĀTHASARMĀ Itihāsapurānādisu dillinagarasya pracinam rupam [Skt] *In Purāna 6,1, January 1964, pp 174-180*

Gives an account of the history of Delhi according to the MBh and the KāP Examines also meaning and origin of the name Dillī Uses some epigraphic material (F)

[quoted passages] KāP *89 44-46, 89 55,* MBh *1,61 35, 1,207 24-99, 1,223 75-76,* 17,8 70, 17,8 72, Rm 7,52 12

1641 [CHAUDHURI, NARENDRANĀTHA ŚARMĀ] CHOUDHURI, NARENDRA NATH Mother goddess Durgā [Engl] In PoonaO 15, 1950, pp 32-38

1642 [CHAUDHURĪ, NARENDRANĀTHA SARMA] CAUDHURI, NARENDRANATHASARMĀ Śrīmadbhāgavatasya vaisistyam [Skt] In Purāṇa 2,1-2, July 1960, p 62-67

Miscellaneous reflections on the BhāgP, concerning especially the similarity *of its* language with Vedic language, and the ten topics of Purāna literature Refers to RV, ChāU, Madhusūdana Sarasvatī (F)

[quoted passages] BhG 3 13, 8 7, 8 14, 9 14, 9 22, BhāgP 1,3 4, 1,3 40, 1,5 1, 1,14 21, 2,3 20, *2 5 21, 2,7 40,* 2,9 43, 2,10 1, 3,5 47, *6 1 29-30,* 6,2 *18-19,* 7,1 *26-28,* 7,5 23, 7,11 35, 7,14 8, 7,14 36, 10,47 2

1643 [CHAUDHURĪ, NARENDRANĀTHA ŚARMA] CAUDHURĪ, NARENDRANATHA ŚARMĀ Vedesu purānādisu ca bhagavatah sivasya tattvam rahasyam ca [Skt.] In Purāna 8,2, July 1966, pp 259-270

Deals with the importance and the worship of Śiva. Defends the original *identity of* Śiva and Rudra in Vedic literature and rejects the objections made by philological

research. Refers to YV, ṚV, Gandhārvatantra, Nirukta, TaiSa, Patañjali's Yogasūtra, KaṭhU, MuU, Kumārasambhava, Raghuvaṃśa, Śaṅkarācārya's Haragauryaṣṭakastotram, ŚvetU. (F)

[quoted passages:] BhG 2.48; 2.50; 7.4; 13.17; MBh 7,202.1; 7,202.31; 7,202.102; 7,202.106; 7,202.125; 12,184.20; 12,284.192-195; ŚiP 1,2.63-64; 1,3.6; 1,68.17; 1,76.2; 1,78.17.

1644 CHAUDHURI, ROMA: Women's education in ancient India [Engl.]. In: Great women of India ... 1982. - pp. 87-112.

Describes the system of education for women in the Vedic age, and in the Epic age, with a section each on Rm and MBh, quoting examples which illustrate the »glorious position of women during the great Epic age« (p. 106). (PS)

[quoted passages:] MBh (B) 1,74.41; 1,128.12-13; 3,232; 4,11 12-13, 5,38.11, 5,109.18-19; 5,129; 9,54.6-8; 12,14.4; 12,320, 13,1; 13,45 5-6, 13,130 2; 15,28 5; 16,7 74; Rm (M 1933) 1,6; 2,20 15; 2,37.23-24, 3,74.10; 3,74.32, 4,16 12, 5,14 50-51.

1645 CHAUDHURI, S. B.: Cedis [Engl.]. In: IHQ 27, 1951, pp 250-254.

An attempt to determine the geographical location of the country of the Cedis, mentioned inter alia in the MBh, MkP, PdP, HV and in various inscriptions (vSt)

1646 CHAUDHURI, S. B.: Laṅkā [Engl.]. In: IHQ 27, 1951, pp. 119-128.

Upholds the tradition that Laṅkā is Ceylon Quotations from Rm, Raghuvaṃsa and other sources (vSt)

1647* [CHAUDHURI, SASHI BHUSAN] CHAUDHURI, SASHI BHUSHAN: Analysis of the Agni Purāṇa [Engl.]. In: JAndhraHRS 3,2-4, 1929, pp. 127-134.

1648* CHAUDHURI, S[ASHI] B[HUSAN]: Antiquity of the Purāṇic story traditions [Engl.]. In: JIH 8, 1929, pp. 1-17

1649 CHAUDHURI, SASHI BHUSAN: Ethnic settlements in ancient India: a study on the Purāṇic lists of the peoples of bharatavarsa. Part 1: Northern India [Engl.]. Calcutta: General Printers and Publishers, 1955. - 18, 212 pp.

Analysis of »ethnic features in the geographical system«. »A good many of the countries of ancient India bore the impress of tribal or ethnic names, for the Mahābhārata, the Purāṇas and astronomical works which embody the greater part of ancient Indian geographical texts, and consequently form the chief sources of our subject, represent India as being inhabited by several tribes or peoples who gave their names to the particular regions where they settled« The work incorporates very rich materials from the original sources. - The material is roughly divided into chapters as to the various regions of Northern India (Central Division, Northern Division, etc.), and each chapter is furnished with a concordance of the major sources containing information on that region - The author's concluding remarks refer especially to the difficult situation of textual traditions: ». it becomes clear that the outlook of ancient Indian geographers was mainly conventional, although at times they have shown almost surprising acquaintance with many modern features not originally incorporated in the traditional order. This has led to curious results. One stratum of information is definitely old and the other modern. This discrepancy between old and new strata of information has its basis in the nature of the Purāṇas. .. uncertain chronology of traditional texts makes it impossible to

assign the geographical data to any particular period The texts, for instance, refer to some very distinctly modern names , but very often give definite glimpses into the geographical ideas of a remote past when Aryan civilisation had not yet overstepped the Vindhyas And in many cases, the force of earlier tradition has been considerabely weakened by embedded borrowings from later deposits Necessarily, we are left in doubt whether we have in these texts a faithful picture of the geographical features of a later age, or a collection of more or less quasi historical names which are echoes from the Aryan lore of the early Vedic age Another peculiarity about these names is that the compilers in some cases have shown a preference for the ancient rather than the modern name of a particular place that was in actual use This is an attitude which may be described as ›conventional‹ Again, geographical fancies of an earlier age got mixed up with later geographical facts and this mixture of old and new features has sometimes distorted the main situation and created confusion The names have been handed down from author to author and have been allowed to find their way in the texts without any regard to the political vicissitudes in the life of a tribe or its complete extinction « (F)

[quoted passages] BdP 2/3 49 44ff, 2/3,49 49ff, 2/3,49 56ff, 2/3 49 63ff, BrP 27 41ff, 27 44ff, 27 51ff, 27 58ff, GaP 1 55 10ff, 1 55 15ff, 1 55 17-18, KūP 1 47 40ff, 1,47 43ff, MkP 57 32-40, 57 42ff, 57 50ff, 58 6ff, 58 11-12, 58 34ff, 58 41ff MtP 114 34ff, 114 40ff, 114 43ff, 114 50ff VāP 45 115ff, 45 122ff, 45 129ff, 107ff, ViP 2 3 14-18, VmP 13 36ff, 13 44ff 13 51ff

1650 [CHAUDHURI, SASHI BHUSAN] CHAUDHURI, SASHIBHUSHAN The nine dvipas of Bharatavarsa [Engl] In IA 59, October and November 1930, pp 204-208 and 224-226

1651 [CHAUDHURI, SASHI BHUSAN] CHAUDHURI, SASHIBHUSAN On the identification of Śonācala and Arunācala in the Skandapurāna [Engl] In IHQ 4,4, December 1928, pp 751-759

An investigation into chapters 3 and 4 of the first book of the SkP on the *māhātmya* of Arunācala. Seeks to show that the compilers of the Purāna have wrongly identified the two *tīrthas* of Śonācala and Arunācala Concludes that Śonācala must be identified with a spot in North India whereas Arunācala is situated in South India (AK)

[quoted passages] PdP UttaraKh 70 SkP 1/3 3-4, 1/3 6 70ff, 1/3 6 90-91, 1/3 6 101, 1/3 6.119ff, 1/3 6 121-122, 1/3 6 125-127, 1/3 9 3, 1/4 4 10-11 1/4 4 27-29 1/4 18 21-22.

1652 [CHAUDHURI, SASHI BHUSAN] CHAUDHURI, SASHIBHUSAN On the Siva and Vayu Puranas [Engl] In JBORS 15,1-2, 1929, pp 183-194

A study in the textual history of the ŚiP and the VāP Concludes »that the VāP of the Asiatic society is a genuine Purāna belonging to a very early age, and as such it has got a greater claim than the ŚiP to be reckoned as one of the original eighteen *mahāpurānas*« (AK)

[quoted passages not included].

1653 CHAUDHURI, SASHI BHUSAN Topography in the Purānas [Engl]. In IHQ 7,2, 1931, pp 245-253

On the location of Venkaṭācala (Kalahasti district) and the pilgrims route to this place from Hardwar in the North and from the Pāṇḍya country in the South, according to SkP and BhāgP. Includes the *tīrthayātrās* of Raṅgadāsa (according to SkP), of Arjuna (according to SkP) and of Baladeva (= Balarāma, according to BhāgP). (vSt)

[quoted passages] SkP 2/1,1.43-44; 2/1,1.46; 2/1,1.51-52; 2/1,22.33-34; 2/1,33.18; 2/1,33.31; 2/1,34.25-26; 2/1,29; BhāgP 10,79.

1654 [CHAUDHURI, SASHI BHUSAN:] CHAUDHURI, SASHIBHUSAN: Topography in the Purāṇas: Puruṣottamakṣetra [Engl.]. In: IHQ 5,4, December 1929, pp. 659-665

Seeks to reconstruct the borders of the ancient countries of Utkala, Uḍra, and Kalinga from the account of the *māhātmya* of Puruṣottamakṣetra of the SkP Refers, in addition, to the BrP, KūP, MkP, MBh, Raghuvaṃśa of Kālidāsa, and Bṛhatsamhitā of Varāhamihira Concludes that the topographical records of the SkP »evince a fairly good knowledge of the compilers regarding the modern Orissa division of Bihar and Orissa province« (AK)

[quoted passages] BrP 28 1-2, 28 9, 41, 42 6, 42 35, 92 9, KūP 2,39 9, MBh 3,85.6, SkP 2/2,1 12-13, 2/2,1.31, 2/2,1 34, 2/2,2, 2/2,2 12, 2/2,3 52-53, 2/2,4 1, 2/2,6 26-27, 2/2,7 23, 2/2,11 128, 2/2,12 74, 2/2,12 77

1655 CHAUDHURI, S[ASHI] [BHUSAN]; BANERJEE, S[URES] C[HANDRA] The Garuḍa-Purāṇa [Engl] In: IHQ 6,3, September 1930, pp. 553-560

A study in the textual history of the GaP By tracing back certain chapters to their probable sources (Manusmṛti, Yājñavalkyasmṛti, ParāśaraSa, BṛSa, Kalāpavyākaraṇa, AṣṭāngahṛdayaSa of Vāgbhaṭa, Asvacikitsā, Cānakyarājanītisāstra of Bhoja) the authors try to ascertain the »approximate date of the compilation« of the work They conclude that the GaP, though certain parts may be as old as the 4th century A D, »could not have received its final shape before the 10th or the 11th century A D«. The introductory paragraphs give a survey of the contents, topics, and characteristic features of the GaP (AK)

1656 CHAUDHURI, SIBADAS Concordance of the fauna in the Rāmāyaṇa [Engl.]. In: IHQ 28, 1952, pp. 135-141 and 350-359; and 29, 1953, pp. 56-63, 121-128, 276-285, and 378-386, and 30, 1954, pp. 148-153.

1657 CHAUDHURI, SIBADAS: Place-names in the Garuḍa Purāṇa (alphabetically arranged) [Engl.] In: IHQ 37,1, 1961, pp. 53-77.

1658 CHAUDHURI, SIBADAS. Place-names in the Vāmana Purāṇa (alphabetically arranged) [Engl.]. In. IHQ 38,4, 1962, pp. 303-326, and 39,1-2, 1963, pp 38-58.

1659* CHAUGULE, B. A.. Paumachariya and Padmapurāṇa [Engl.]. In: JUBombay (N.S.) 14,2, 1945, pp. 43-44.

1660 CHAWDHRY, RADHA KRISHNA: Position of the brahmanas in ancient India [Engl]. In: Professor P. K. Gode commemoration volume... 1960. - pp. 43-49 [first numeration].

Stresses the economic factors underlying social history »As in other parts of the world, the economic factors connected with the occupation determined the status of a class or caste and its elevation or degradation was due to its political influence It was with the growth of property that the social divisions were clearly marked out« Concludes »A distinct personal interest lay behind the attempt of the *brahmana* to establish the authority of the Vedas and the Brahmanical rules of caste This was due to the struggle of the *brahmanas* for their economic and social recovery They found the intellectual class and claimed highest respect They claimed absolute right over the earnings of their respective slaves in the period of *smrti* literature *Smrti* period was one of the political ascendancy of the *brahmanas* *Dharmasastras* are the Brahmanical version of social polity « Besides Epics and Purānas, Vedic and *dharmasastra* sources are drawn upon (F)

[quoted passages] BrP 7 26, KūP 1,38 17, 2 25 2-12, 2,26 19-38, 2,26 56, MBh 5,132 30, 12 76, 12,91 2-3, 12,208, MkP 113 36, 114 2, 116 3-4, MtP 82 3-10, ViP 3,8 38, 4,1 15

1661* CHEEMA, AMRTI SINGH The Gita and youth today [Engl] New Delhi Metropolitan Bk, 1976

1662 CHEMBURKAR, JAYA Cosmology in the Narada Pañcaratra [Engl] In Purāna 20,2, July 1978, pp 197-203

Deals with »the account of cosmology given in the Nārada Pañcarātra [or Nāradiya Sa] and its relevance to devotion« Mainly gives a survey of the passages in question (F)

[quoted passages] BhG 14 3, BhāgP (NSPr) 2,1 25, 2,5 35, 3 5 23-26, 3,6 6-7, 3,26 51, 3,26 72, 11,24 9, BVP (ASS) 1,3 1-5, 1,4 24-26, 1,5 25-26, 2,2 49-50, 2 39 37

1663 CHEMBURKAR, JAYA Historical and religious background of the concept of four yugas in the Mahābhārata and the Bhāgavata Purana [Engl] In Purana 16,1, January 1974, pp 67-76

Concise description of the relevant passages in the BhāgP and MBh Concludes that the »scheme of the four *yugas* is symbolic But the notion of the *kaliyuga* was rooted in the actual degeneration in the society Noticing the gradual degeneration these ancient authors postulated that the earlier *yugas* were not tainted by the various evils « (F)

[quoted passages] BhāgP 4 1 2, 11,5, 11,5 19, 12,3 17, 12,3 40-42 MBh 1,1 51-52, 3,191, 3,191 22, 3,193, 3,194, 12,69 6-7, 12,290 192-195, 12,348, 12 349

1664 CHEMBURKAR, JAYA Kala-Śakti of Īsvara in the Bhagavata Purāna [Engl] In JOI 26, 1976-1977, pp 56-58

1665 CHEMBURKAR, JAYA Rāsapañcādhyāyī in the Bhāgavata Purāna [Engl] In ABORI 63, 1982, pp 213-220

1666 CHEMBURKAR, JAYA Śrīrādhikānāmasahasram [Engl] In ABORI 57, 1976, pp 107-116

Deals with the evolution of Rādhā as documented in this *stotra* recited by Śiva to Pārvatī in ch 5 of the fifth *rātra* in Nāradapañcarātra. Refers to several Epic and Purānic passages (AM)

[quoted passages·] BhāgP 1,3.6-25; 10,30.27-30; BVP 3,58.14; 3,59.5-12; 3,61.31; 3,61.35; MBh (C) 2.66; MBh (GiPr) 2,68 41; PdP BrahmaKh 7.36-39; ViP 5,13.33-35.

1667 CHEMBURKAR, JAYA: Study of Rādhā in the Brahmavaivarta Purāṇa [Engl.]. In: JOI 28,2, 1978-1979, pp. 13-22.

On the process of deification of Rādhā in BVP. (AM)

1668 CHEMBURKAR, JAYA: Umā Haimavatī myth in the Devī Bhāgavata: a study [Engl.] In: Purāṇa 18,1, January 1976, pp. 93-100.

Seeks »to trace the Śākta influence in the myth« Deals with Umā Haimavatī in KenaU; in the DBhāgP; perusal of the two myths; worship of Gāyatrī; Śākta worship of Gāyatrī (F)

[quoted passages] DBhāgP (Bareli) 2,27 31; 2,56.20, 2,62 10, 2,62.40-42; 2,63 11-24; 2,63 27, 2,64 2, 2,66 17, 2,66 65-66; 2,66.86, 2,66.91-92, 2,86 88-89.

1669* CHENCHIAH, P.: Does Gita refer to Antyajas? [Engl.]. In. Pilgrim 8, December 1949, pp. 24-29.

1670 CHENNAKESAVAN, SARASVATI: A critical study of Hinduism [Engl.]. London, Bombay: Asia Publishing House, 1974. - 14, 159 pp.

Ch 1 The climate of Indian thought Ch 2 The religion of the Vedas and the Upaniṣads. Ch 3 Aspects of Hindu theism Ch. 4 Ethics of Hinduism Ch 5. A retrospect - Ch 3 and 4 also treat the Epics and the Purāṇas, especially MBh and BhG (AK)

1671 CHHABRA, B. CH.. Coin legends of Gupta emperors and Vishṇusahasranama [Engl.]. In: JNSI 9,2, December 1947, pp. 137-145. - Reprint: JNSI (reprint edition) 9,2, 1977, p. 137-145.

Seeks to show that some of the epithets and titles in the legends found on the coins of the Gupta emperors are borrowed from the Viṣṇusahasranāma of the MBh in order to present the kings as incarnations of Viṣṇu Concludes that »the *stotra* was evidently held in high esteem in the Gupta family from the very beginning«. (AK)

[quoted passages not included]

1672 CHHABRA, B. CH.: War between Seleucus and Candragupta in the Rāmāyaṇa [Engl.] In· Woolner commemoration volume ... 1940. - pp. 51-52.

On the basis of the superficial similarity between names, the author proposes that Śailūṣa, father of the Gandharvas conquered by Takṣa and Puṣkala in Rm 7, is identical with Seleucus, defeated by Candragupta Maurya, and thus that the Rm event is a reminiscence of the other. (JLB)

[quoted passages.] Rm (B) 7,100-101.

1673 CHHABRA, BH.: Garuda of Vishnu [Engl.]. In: JIH 43,2, 1965, pp. 387-392.

1674 Chhavi golden jubilee volume: Bharat Kala Bhavan 1920-1970 [Engl., Hi]. Khandalavala, Karl; Morley, Grace; Dwivedi, Hazari Prasad [ed.]. Banaras: Bharat Kala Bhavan, Banaras Hindu University, 1971. - 10, 410 pp, pl., text-ill., col. pl.

1685* CHINTAMANI, C. V.: Sri Krishna [Engl.]. In: KK 4, 1937, pp. 48-51.

1686 [CHINTAMANI, T. R.:] CHINTAMONI, T. R.: Yuddhakāṇḍa campū of Rājacūḍāmaṇi Dīkṣita [Engl.]. In: IHQ 6,4, 1930, pp. 529-638 [Reprint ed.: 1985].

Edition of the text (an adaptation of themes from the 6th book of the Rm for the stage) based upon three manuscripts, with short introduction on the poet who flourished in the early 17th century. (vSt)

1687* CHITALE, MAHADEO PARASHURAM: Bhagavadgītā and Hindu dharma [Engl.]. Poona: Continental Booksellers, 1953.

1688 CHOUDHARY, K. P. S.: The import of yoga in the Gita [Engl.]. In: VK 50, February 1964, pp 565-570.

1689 CHOUDHARY, RADHAKRISHNA: Heretical sects in the Purāṇas [Engl.] In ABORI 37, 1956, pp. 234-257.

The denunciation of heretics (nāstikas) in the Purāṇas reflects the struggle between various groups which opposed or disagreed with the established Vedic tradition and orthodox Brahmanism within the historical context of the rule of the Mauryas, low-caste (sudra) dynasties and foreign invaders The Purāṇas were prepared to strengthen the orthodox systems and to restore the pristine purity of the Vedas The author discusses the Purāṇic evidence with regard to Buddhism, Jainism, Ājīvikas, Śivaite and Visnuite sects, Kāpālikas and Lokāyatikas, and includes two notes on the Purāṇic attitude towards philosophical systems and tree-worship (SD)

[quoted passages] AgP 2 16, BdP 3,14 39-42, 3,52 10, 4,33 60, BhāgP 1,3 24, 2,4 18, 4,2 28-30, 5,14 29, 6,4 28, 9,7 27, GaP 1,32, 1,202, GaP (KSS) 1,98 17, KūP 1,16 117, 1,24 31-33, 1,29 13, 1,29 13, 1,29 13, 2,26 28, 2,37 146-147 MBh 12,244 4, MtP 47 247, PdP BrahmaKh 12 3ff, ŚiP VāyavīyaSa 2,24 177, VāP 24 1, 32 20, 62 139-141, 69 29-33, 78 30-33, 104 16, ViP 1,13, 3,17, 3,17 5-6, 3,17 14-15, 3,17 41, 3,17 44, 3,18 2, 3,18 7-12, 3,18 22, 3,18 27, 3,18 79, 6,1 2, 6,1 44-47, [selective].

1690 [CHOUDHARY, RADHA KRISHNA] CHOUDHRY, RADHA KRISHNA Theory of punishment in ancient India [Engl] In PIHC 10, 1947, pp 166-171

1691 CHOUDHURY, P C . Rājanīti in the Kālikāpurāṇa [Engl.] In JIH 49, 1971, pp 169-180.

1692 Chrestomathie der Sanskritliteratur [Skt]. Leipzig VEB Verlag Enzyklopädie, 1978 - 287 pp.

The chapter »Epic literature« (p 70-137) contains excerpts from MBh, Rm, ViP, and BhāgP in Roman transliteration [source] Krick, H [Review]. (F)

[reviews] Krick, H In· WZKS 23, 1979, pp 239-240

1693 CHRISTIAN, JANE M.: The end is the beginning· a festival chain in Andhra Pradesh [Engl]. In: Religious festivals in South India and Sri Lanka ... 1982. - pp. 243-267.

Examination of four festivals with annual enactment in the yearly cycle of a town in Southwestern Andhra Pradesh with regard to their social and dharmic functions. The festivals are· śivarātrī; kāmana (death and rebirth of Kāma and his wife Kāmamma); ugādi (New Year); and śrī rāmanavamī (birth of Rāma). (vSt)

1694 CHURCH, CORNELIA DIMMITT. The myth of the four yugas in the Sanskrit Purānas. a dimensional study [Engl] In· Purāṇa 16,1, January 1974, pp 5-25

Starts from the concept that »myth is a particular mode of human language having its own peculiar contents, structure and mode of expression« Searching for a proper understanding of the »*yuga* story«, Church analyses four main modes of interpretation, viz. cosmological, historical, theological and psychological After having found that »all four views of the *yuga* story are valid at the same time« she concludes that »myth may be called a multidimensional language, expressing cosmological, theological and psychological levels of meaning all at one and the same time It is in fact this multi-dimensionality that is the single distinguishing characteristic of myth, and the precise manner in which mythology differs from history, theology or psychology by themselves, as they each exclude each other and mythology includes them all And it well may be that myth reflects the four dimensionality of human conscious existence Thus we do violence to the nature of myth and to the nature of man as well when we choose a single one of these dimensions as the ›true‹ interpretation, excluding the others« - Illuminating contribution, referring extensively to modern research on the theme in question (F)

1695 CHURCH, CORNELIA DIMMITT The Purānic myth of the four yugas [Engl] In Purāna 13,2, July 1971, pp 151-159

Short analysis Estimates 1000 B C to 400 A D as probable dates for the development of the *yuga* story Refers to RV, AV, YV, ŚBr, AitBr (F)

[quoted passages] BdP (VePr) 1,29 37, 1,7 19-21, 1,7 44-45, 1,7 59-61 1 29 5-41, BhāgP (VePr) 3,8 10, 3,11 6-12, 3,11 18-25, 3,11 22-23, 3 29 34, 12,2-3, 12 4 11, BrP (VePr) 5 229-232, HV (VePr) 1,8 1-24, 1 8 25-45, 3,8 1-20, KūP (VePr) 1 5 1-28 2,6 40-41, MBh (VePr) 3,148 10-39, 12,70 1-32, 12 224 11-32, 12 224 61, MkP (VePr) 43 20-44, 56 1-2, MtP (VePr) 141 17-18, 142 1-33, 165 1-19, PdP (VePr) 1,3 3-25, VāP (VePr) 1 6 69-70, 1 8 50-67, 1 24 1-2, 1,32 7, 1,32 55-64, 1,57 5-37, ViP (VePr) 1,3 1-28, 1,3 17-22, 2,8 1-4, 2,8 60-73, 4 24 97, 4 24 102-124, 6,1 3-7, 6 3 1, 6,3 4-12

1696• CHURCH, CORNELIA DIMMITT The yuga story a myth of the four ages of the world as found in the Purānas [Engl] Syracuse University of Syracuse, 1970 [dissertation]

1697 CITRAVA, SIDDHESVARASASTRI / CHITRAO, SIDHESHWAR SHASTRI Bhāratavarsiya pracina caritrakosa (sruti, smrti, purana, sutra, vedāmga, upanisad, bauddha evam jaina sāditya mem nirdista vyaktiyom ki sādhara jānakārī prastuta karanevala gramtha) / Bharatavarshiya prachin charitrakosha (Dictionary of Ancient India biography, in Hindi) [Skt, Hi] Poona Bharatiya Charitrakosha Mandal, *samvat* 2021, A D 1964 - 12, 1204 pp

1698• CITRĀVA, SIDDHESVARASASTRI Pūjā [Skt, Mar] Poona Bharatiya Caritra kos Mandala, 1977 - 66 pp

1699• CITRĀVA, SIDDHESVARASĀSTRI Samdhyā gāyatrī puraścarana vidhīsaha [Skt, Mar] Poona Bharatiya Caritrakos Mandala, 1977 - 44 pp

1700* [CIVAÑĀṈA:] CIVAÑĀṈAYOKI: [Kāñcippurāṇam] [Tam.]. Kancipuram 1933.

1701* [CIVAÑĀṈA:] CIVAÑĀṈACUVĀMIKAḶ: [Kāñcippurāṇam] [Tam.]. Kāñcipuram: Muttamiḻaccakam, 1964.

1702 [CIVAÑĀṈA:] CIVAÑĀNACUVĀMI: Les légendes Çivaïtes de Kāñcipuram [Fr.]. Dessigane, R.; Pattabiramin, P. Z.; Filliozat, Jean [adapt., comm., ed.]. Pondichéry: Institut Français d'Indologie, 1964. - 18, 152 pp., 1 map, 99 pl. (Publications de l'Institut Français d'Indologie, No. 27).

Close Fr. summary of the Tamil Kāñcipurāṇam, which is based upon the so-called Kāñcimāhātmya, forming part of the Kālikākhaṇḍa of the SanatkumāraSa, which in its turn claims to form part of the SkP »This Skt. text is exactly the source of the Tamil poem; from the literary point of view, it is far more elaborated, and besides this, also far more popular. There are several recent editions. The Tamil poet Civañānacuvāmi names this source himself, and a comparison of his work with the Skt. Purāṇa shows that he has followed the latter one very closely, down to the detail . The Tamil text has been composed in the second half of the 18th century, for one knows that its author died April 17th, 1785 It has been completed by a poem which is to the credit of a disciple of Civañānacuvāmi, under same title, to which is added »second part« (*irantācikāntam*) In the present edition, we have summarized only the text of Civañānacusvāmi, which corresponds to his Skt source « (F)

1703 CLARK, T. W.: Evolution of Hinduism in medieval Bengali literature: Śiva, Caṇḍī, Manasā [Engl.] In: BSOAS 17, 1955, pp. 503-518.

Deals mainly with presentations of each god in the Bengali *mangalakāvyas* (i e »long narrative poems or episodic fragments of narrative prose«) Discusses also the relationship between »popular« and »Purāṇic« traditions Clark shows the connections between the Purāṇic tradition and stories of the gods in the respective *kāvyas* The *kāvyas* document several stages in the evolution of Hinduism. They show patterns of accretion and absorption of new gods and cults into the framework of Purāṇic and thus Hindu mythology (AM)

1704 CLARK, WALTER EUGENE: A note on Pargiter's Ancient Indian Historical Tradition [Engl.] In: JAOS 43, 1923, pp. 130-131

On the BdP as the only one known in Bali Clark's review of Pargiter's book follows on pp 132-141 (JLB)

1705 CLARK, WALTER EUGENE: Śākadvīpa and śvetadvīpa [Engl.]. In: JAOS 39, 1919, pp. 209-242.

Clark makes »an effort to collect all the available evidence that has a bearing on the problem « After giving an exhaustive survey of scholarly opinions, he discusses references from Epics and Purāṇas as well as Buddhist, Jain and *kathā* literature on *śākadvīpa* concluding that it was »at an early date located in the east or south and originally had nothing to do with *śaka* ›Scythian‹ That connection was due to a later confusion.« Turning to *śvetadvīpa*, Clark discusses the reference in MBh 12,335-336 and concludes that it »is based on an old mythical conception« upon which in other passages *bhakti* ideas had been superimposed Rebutting Garbe's theory of Christian influence, he makes a clear distinction between the MBh reference and that occurring in the Bṛhatkathā: »The only points of similarity between the two stories are that the journey is to *śvetadvīpa*, and that both contain a Nārāyaṇastuti«, the latter being »Indian in every detail«. (KPG)

[quoted passages] BhāgP (Burnouf) 5,20 28, MBh (B) 2,28 9-12, 5,111 1-6, 6,5-12, 6,8 10-15, 6,11 6, 12,335-336, 12,336 23-27, MkP (BibInd) 58 6, 59 14, MtP (ASS) 114 41, Rm (B 1888) 4,40 19, 4,40 54, 4,43 12, SkP 2/2,11 99, 2/2,11 149-151, VāP (ASS) 45 116, ViP (B 1889) 2,4 73-74, 2,4 81

1706 Classical Hindu mythology a reader in the Sanskrit Purānas [Engl] Dimmitt, Cornelia, Buitenen, J A B van [ed, tr] Philadelphia Temple University Press, 1978 - 13, 373 pp

» the book consists of a translation of passages taken from the *mahapuranas* and grouped under six main subjects 1 Origins dealing with the beginning of the world and its dissolution, the origin and nature of time, the shape of space with description of the seven heavens and seven netherworlds and hells, 2 Visnu, 3 Krsna, 4 Śiva, 5 the Goddess, in each of these parts the life, attributes, feats of deities are presented through interesting Purānic passages, 6 Seers kings and supernaturals, which is the longest section containing a large varieties of arguments like seers, kings, Vedic gods and demons, rivers and sacred fords supernaturals Each section is preceded by an introduction which, as it is affirmed in the preface ›seeks mostly to describe and give guidance to the reader‹ « [source] Bonazzoli Giorgio [Review] (F)

[reviews] Bonazzoli Giorgio In Purāna 22 2, July 1980 pp 236-238 - Long J B[ruce] In Parabola 3 4 November 1978, pp 106-107 - Bryant Kenneth E In JAsianS 38,4, August 1979, p 788-790

1707 Classical India [Engl] McNeill, William H, Sedlar, Jean W [ed] New York, London Oxford University Press, 1969 - 16, 291 pp (Readings in World History 4)

Selection of important Skt passages in Engl translation on *artha kama dharma* and *moksa*, these being interpreted as fundamental patterns of the Hindu approach to human life The third chapter, »*dharma*« contains relevant excerpts from BhG and Rm and the fourth one, »*moksa*«, from BhG An appendix gives also excerpts from Buddhist texts (F)

1708 A classified index of the Sanskrit mss in the palace at Tanjore [Engl] Burnell, Arthur Coke [ed] London Trubner, 1880 - 12, 239 pp

Puranic literature pp 187-203 (AP)

1709 CLAUSNITZER, OTTO Die Kampfschilderung in den altesten Chansons de geste [Ger] Halle 1926 - 9, 117 pp [thesis]

Description of battle in medieval literature of Europe including religious elements, ethics heroic ideals material culture and literary techniques and effects No direct connection with Epics or Purānas of India but interesting for inter-cultural comparisons (vSt)

1710• CLOTHEY, FRED W Chronometry, cosmology, and the festival calendar in the Murukan cult [Engl] In Religious festivals in South India and Sri Lanka 1982 - p 157-188

1711 COBURN, THOMAS B.: The conceptualization of religious change and the worship of the Great Goddess [Engl.]. Canton (N.Y.): St. Lawrence University Faculty Lecture, 1980. - 18 pp.

A report on research in progress; the first part argues that at present a comprehensive discussion of religious change is »impossible due to the lack of the required *reflexivity and self-consciousness about one's own conceptual tools«. The second* part summarizes the contents of the Devīmāhātmya (with extensive passages in translation). Having analyzed the historical antecedents of the text, future interest *will be in how the text has functioned, and been interpreted, through the succeeding* centuries. (PS)

1712 COBURN, THOMAS B.: Consort of none, śakti of all: the vision of the Devī-Māhātmya [Engl.] In: The divine consort ... 1982. - pp. 153-165.

1713 COBURN, THOMAS B.: Devi-mahatmya: the crystallization of the Goddess tradition [Engl.]. Delhi: Motilal Banarsidass, 1984. - 16, 362 pp.

In the »Prolegomenon« C develops his method by discussing the different perspectives on goddess-worship offered by indologists so far The point of departure of his study is »the *affirmation that the heartbeat of Indian culture has been the on-going and continuous interplay of the indigenous culture with that of the* invading Aryans « One aspect of the »interplay« is the process of »Sanskritization«. C takes up its »literary aspect«, i e, that to write about something in Skt is to affirm the dignity of what is written about. C *then discusses the Purāṇas and gives* an account of the different ways in which Purāṇas are interpreted (e g »traditional« and »academic«). The function of the Devīmāhātmya as part of the Purāṇic *tradition is then compared with the* ṚV *He concludes that »the very core of our* task is to see how the DM has made the Sanskrit tradition contemporary and the worship of the Goddess traditional The primary means it has employed in this endeavour is, , the use of ancient Sanskrit terminology to describe the new figure of the Goddess « In part I the ancient usages of epithets of the Goddess are explored Part II studies the antecedents of the three myths grouped together in the Devīmāhātmya 1 Madhu and Kaiṭabha, referring to MBh 3,194, 12,335; HV 42,13-53, 6,38-39 C *stresses the cosmogonic nature of the myth* 2 Mahiṣa (MBh 3,221) C discusses also iconographical evidence 3 Śumbha and Niśumbha referring mainly to HV 47 Part III gives translations of the »devotional core of our texts«, its hymns. Quotes from ṚV, MBh (the Durgā hymns), HV (Viṣṇu's hymn to Nidrā; hymns of Pradyumna and Aniruddha) *From the māhātmya*· Brahman's hymn to Yoganidrā, Śakrādi-*stuti*; *Yā-devī* hymn and the Nārāyaṇī-*stuti* In the conclusion C remarks upon the Devīmāhātmya's view of »ultimate reality«. Appendix A deals with the *saptamātṛkās*; appendix B gives »the correlations of epithets and myths acc to the episode.« (AM)

1714 COBURN, THOMAS B.: The interpretation of the Devī-Māhātmya [Engl.]. In: Proceedings of the Fifth World Sanskrit Conference ... 1985. - pp. 127-131.

After previous studies in the history of the Devīmāhātyma (»The crystallization of the Goddess tradition«), C. now intends to study the religious and ritual context. (vSt)

1715 COBURN, THOMAS B.: The study of the Purāṇas and the study of religion [Engl.]. In: Religious Studies 16, 1980, pp. 341-352.

Examines the views of the nature of the Purānas in Indian tradition and especially the debate, mainly in »Purāna«, between Biardeau, Bedekar and others on the text historical versus structuralist approach, noting that »the debate about the critical editions of the MBh and Purānas can, I think, be seen as a particular instance of the more global discussion of the relationship between Western notions of academic scholarship and sacred literature « A judicious appraisal of the strengths and weaknesses of the approaches analysed (JLB)

1716 CODRINGTON, O Coins of Andhrabhritya [sic] kings of Southern India [Engl] In JBombayBRAS 13, 1877, pp 303-316, 4 pl

Prepared from the information given by Pandit Bhagavānlāl Indrajī The author deciphers the legends of Āndhra coins and correlates them with the kings known from the list of dynasties in the MtP 19 coins are reproduced on the plates and the legends are copied on pl 1 (vSt)

1717 COGNI, GIULIO Un raro testo buddhista il Manicūdāvadāna [sic] [It] In IT 3-4, 1975-1976, pp 145-163

Gives the contents and a philosophical/religious interpretation of the Buddhist story of king Manicūda, who offered his own body as food to a *raksasa* disturbing his sacrifice Refers in explaining the correlation of Advaita philosophy and the Buddhist Mahāyāna attitude of compassion to the BhG and the Īśā Upanisad (RS)

[quoted passages] BhG 6 29, 7 27-28

1718 COLEBROOKE, H T On the Sanscrit and Pracrit languages [Engl] In AsRes 7, [1799], [p 199-231] - 2nd ed (?) 1801 - 3rd ed London 1807, pp 199-231

Also briefly deals, p 202 with the *puranapancalaksana* (AK)

1719* COLEBROOKE, H T On the Vedas, or sacred writings of the Hindus [Engl] In AsRes 8, 1805, p 467

»I am myself inclined to adopt an opinion supported by many learned Hindus who consider the celebrated Sri Bhagavata as a work of a grammarian supposed to have lived about six hundred years ago « [source] Rocher p 144 (AP)

1720* COLEMAN, CHARLES The mythology of the Hindus [Engl] London 1832

1721* COLINET, P La divinite impersonelle dans la Bhagavadgita [Fr] Louvain Univ , 1885 [PhD thesis]

1722* COLINET, P La divinite personelle dans la Bhagavadgitā [Fr] In Museon 3, 1884, pp 601-618, and 4, 1885, pp 5-22, and 5, 1886 pp 212-232

1723* COLINET, P Les doctrines philosophiques et religieuses de la Bhagavadgītā etudiees en elles memes et dans leur origines [Fr] Louvain 1884 [disserta tion] - Paris E Leroux, 1885

1724 COLLINS, CHARLES D Elephanta and the ritual of the Lakulīsa Pāsupatas [Engl] In JAOS 102 4 1982, pp 605-617

C shows that »the relief panels inside of the rock temples at Elephanta reveal an integrated program when related to standard literary sources [MBh Rm MtP, VmP LiP, VDhottP, KūP] The sectarian affiliation of the temple points to the Lakulīśa

Pāśupatas, of which two ritual texts are available. These texts are used to explain in what ways sectarian ritual might have related to the sculptural and architectural scheme at Elephanta.« (Abstract p. 605). (AP)

[quoted passages:] KūP (cr.ed. tr.) 1,15.201; 1,30.1-8; LiP (AITM tr.) 1,10.42-53; 1,11-16; 1,93.15-26; 1,106.21-28; 2,14.1-33; MtP (SBh tr.) 2,179.2-39; VDhottP (Kramrisch tr.) 3,48.1-8; VmP (AIKT) 43.69-74; 44.67-76.

1725 Commemorative essays presented to Sir Ramkrishna Gopal Bhandarkar [Engl.] Belvalkar, Shripad Krishna [ed.] Poona: Bhandarkar Oriental Research Institute, 1917. - 8, 455 pp., 7 pl.

Contains the following articles of Epic and Purāṇic interest: Levi, Sylvain. *Tato jayam udīrayet*, Pargiter, F. E. Ancient Indian geneologies. are they trustworthy?; Rajwade, Vajinath Kashinath The Bhagavadgītā from grammatical and literary *points of view For commentaries see separate entries* (KPG)

1726 The concept of duty in South Asia [Engl.]. O'Flaherty, Wendy Doniger; Derrett, J. Duncan M. [ed.] New Delhi: Vikas Publishing House, 1978. - 22, 240 pp.

Contains the following contributions of Epic/Purāṇic interest O'Flaherty, Wendy Doniger. The *clash between relative and absolute duty the dharma of demons*. Derrett, J Duncan M : The concept of duty in ancient Indian jurisprudence the problem of ascertainment (AK)

[reviews] Matilal, Bimal Krishna In JRAS 1979, pp 78-79

1727 A concise history of science in India [Engl.] Bose, D. M , Sen, S. N.; Subbarayappa, B. V. [ed]. New Delhi. Indian National Science Academy, 1971. - 17, 689 pp., ill.

Comprehensive collection of essays on the various branches of indigenous Indian science Epic/Purānic matters are touched upon only in the introductory essay Sen, S N A survey of source materials For commentary see separate entry (F)

1728 Conio, Caterina: Jīvanmukti as holiness in Hinduism [Engl]. In·JDharma 8,2, 1983, pp. 205-216.

A study (based on Sprockhoff's contributions to the subject) quoting from Upaniṣads, BhG, Laghu-Yogavāsiṣṭha, Śaṅkara's Pañcadaśī, and Vidyāraṇya's Jīvanmuktiviveka. (vSt)

1729 Conio, Caterina· Mito e filosofia nella tradizione indiana: le cosmogonie nei mahāpurāṇa [It.] Milano: Mursia, 1974. - 194 pp, 8 pl. (Studi di Filosofia 10).

The eight chapters of this work contain studies on revelation and tradition (*concerning the Vedic background of the cosmological philosophy of the Purāṇas*); god and nature (on the problem of creation), names and aspects of the creating deity; the symbolism of creation; the creatures (which »can be grouped following two different schemes, *one similar to an ascending staircase* i e from the beings where *tamas* is predominant up to the Kaumāras who are completely devoted to asceticism«, the other one reproducing »a concept of life as decaying owing to *kāla*

and evil«), the creation in the BhāgP, creation and soteriology, myth and metaphysics [source] Bonazzoli [Review] (F)

[reviews] Bonazzoli, Giorgio In Purāna 18,1, January 1976, pp 103-107

1730 CONIO, CATERINA Relationship between symbols and myths in the cosmogonies of mahāpurāna [Engl] In Purāna 19,2, July 1977, pp 257-282

Attempts a »speculative approach to the accounts of creation in *mahapuranas*, in order to analyse the relationship between symbols and myths considering both of them from the point of view of philosophical intuition and artistical meditation« Deals with the cosmic egg, the mount Meru and its cosmic-philosophical significance, the tortoise's cosmogonic and soteric significance, the fish as symbol in *pratisarga* and *avatara*, the snake as deity and as Visnuitic symbol, the Varāha, the symbol of the lotus (F)

[quoted passages] AgP 1,2 12-13, 2 5-6, 2 10, 17 6, 108 18, BdP 1,3 28-33, 1,5 7, BhāgP 3 8, 3,8 14, 3,13 31-45, 3,20 13-16, 5 16 7, 5 17 1, 8 24 14, 8,24 27, 8,24 45, 10,39 32, 10,40, BhvP 1,2 13, BrP 1 37, HV 1,15, KūP 1,4 35-42, LiP 1,48 1, 1,48 4, 1,48 8, 1,70 19, 1,70 53-63, MBh (cr ed) 1,15-18, 1 31, 3,185 2, 3,185 8, 6,7 7, 6,7 27, MBh 6,7 28, 12 187 6, MkP 14 62-65, 47 7-11, 54 15, 54 18, 56 1-5, MtP 1 2 18-19 121 23ff, PdP (ASS) 1 2 26-31, 6 258 3, PdP 1,3 28, 5,3 22, ŚiP 6 51 10ff, VāP 1,42 1, 1,47 25, 4 75-85, 6 7, VDhottP 3,85 59, ViP 1,2 50-66, 1,4 8, 1,4 12-20, 2 2 14, 2 2 31, 2,2 38

1731* CONNOR, J P The Ramayana in Burma [Engl] In JBurmaRS 15,1, April 1925

1732 Contemporary Indian philosophers of history [Engl] Mahadevan, T M P, Cairns, Grace E [ed] Calcutta The World Press Private, Ltd, 1977 - 10, 311 pp

Contains an article of V V Deshpande »The nature and significance of Itihāsa and Purāna in Hindu purusārtha vidyās« [title according to Larivíere] which is a reprint of the author s »Nature and significance of Itihāsa and Purāna in Vedic purusārtha vidyās« (in Purāna 16 2, July 1974, pp 245-260) For commentary see separate entry (AK)

[reviews] Larivíere, Richard W In JAOS 100 3, 1980 pp 324-325

1733 COOMARASWAMY, ANANDA K Angel and titan an essay in Vedic ontology [Engl] In JAOS 55, 1935, pp 373-419

»The leading idea to be developed is that the *devas* and *asuras* Angels and Titans, although distinct and opposite in operation, are in essence consubstantial At the same time it is proposed to show that whereas the Angels are typically ›men‹ or ›birds‹, the Titans are typically theriomorphic and in particular ophidian (*sarpya*) These theses are of primary importance in the exegesis of iconography and that of ›serpent worship‹« (p 373f) - Section headings 1 Indra and Namuci 2 Makha, 3 The sacrifice of King Soma, 4 Visvarūpa and Vrtra 5 The Boar Varāha, Emusa 6 Ahi Vrtra 7 Procession is a sunwise turn, 8 Casting the snake-skin, or changing color or garment, 9 The endlessness of Agni, 10 The trace of »endlessness« in art, 11 Conclusion »In the course of the analysis it has been brought out that neither the Vedic ontology nor the formulae in which it is communicated are peculiar to RV, but can as well be recognized in all the extra Indian forms of the ›universal and unanimous tradition‹ At the same time, the

consistency and continuity of the tradition transmitted in Indian literature and art has been suggested; the tradition is expanded rather than deformed in the Epics, Purāṇas, and Tantras« (p. 419). (AP)

[quoted passages] BhG 1.26–27; 1.35; 2.22; 14.3; MBh 1,21.6; 1,25.4.

1734 COOMARASWAMY, ANANDA K.: The »four causes« in the Bhagavad Gītā [Engl.]. In: JAOS 57, 1937, pp. 415–416.

Compares »four« of the five causes (*dana* is interpreted as »primary cause«) mentioned in BhG 18.14–15 with the four causes in Aristotle's philosophy. (AM)

[quoted passages] BhG 18.14–15.

1735 COOMARASWAMY, ANANDA K.: Further references to Indian painting [Engl.]. In: AA 4,2–3, 1930–1932, pp. 126–129.

A continuation of the author's »One hundred references .. « (SD)

[quoted passages] DevīP 93 151.

1736 COOMARASWAMY, ANANDA K.: The inverted tree [Engl.]. In: QJMS (N.S.) 29, 1938–1939, pp. 111–149.

A cross-cultural study in the symbolism of the tree of heaven, including the topics: axis mundi, world pillar, sacrificial post *yūpa*, sacrifice, Aja Ekapad, cosmogony, tree of life, tree of paradise, sacred tree, *kalpavṛkṣa*, pipal-tree, banyan-tree, celestial fire, sun, door of heaven (vSt)

[quoted passages] MBh 14,47 12–15

1737 COOMARASWAMY, A[NANDA] K.. Līlā [Engl.] In JAOS 61, 1941, pp. 98–101.

On the idea of divine play or dalliance in BhG, Vedic, and Buddhist literature. (AP)

[quoted passages] BhG 3 22–25; 4 14; 4 18; 14 11

1738 COOMARASWAMY, ANANDA K.: Mahābhārata, itihāsa [Engl.]. In: ABORI 18,2, 1937, pp. 211–212.

A comment on S N. Tadpatrikar's review of N V Thadani's »The mystery of the Mahābhārata«. Stresses the validity of an allegorical interpretation of the MBh, indicates that attempts to prove the historicity of the Epics are misguided by natural reactions against the Western notion of a ›lack of any historical sense‹ in Indian culture. (SD)

1739 COOMARASWAMY, ANANDA K.. One hundred references to Indian painting [Engl.] In: AA 4,1, 1930–1932, pp. 41–57.

The author presents a list of literary references to painting in order to give further evidence of its importance in history The list is not meant to be complete but supplementary to the literature mentioned on p 41 The texts referred to comprise the Upanisads, Buddhist, Tamil, technical, *kāvya* and other Skt. works (MBh), as well as Sinhalese and Chinese literature. (SD)

1740• COOMARASWAMY, A[NANDA] K.: Yakṣas. Part 1–2 [Engl.]. Washington: Smithsonian Institution, 1928–1931. – Part 1: 1928. – 43 pp., 23 pl. – Part 2: 1931. – 84 pp., 50 pl.

Studies *yakṣas* in early Indian iconography, also *yakṣa* and *yakṣī* worship, in pt. 2 even water cosmology in Indian religion and its iconographic reflections. – C

thesis is that the iconography of India rises from vegetation, wealth, and fertility cults that may well enough be considered Indo-Aryan but certainly not of proethnic Indo-European antiquity, i e the significant phase of Indian religions is an animism which is non-Aryan in origin [source] Brown, W Norman [Review] (AP)

[reviews] Brown, W[illiam] Norman In JAOS 51, 1931, pp 286-288

1741 COOMARASWAMY, ANANDA K , KERSHAW, FRANCIS STEWART A Chinese Buddhist water vessel and its Indian prototype [Engl] In AA 3,2-3, 1928-1929, pp 122-141, fig

A survey of a certain type of drinking vessel in Chinese art leads to the conclusion that it is derived from an Indian prototype the *kamandalu* (or *kundi*, *kundika*) For India the *kamandalu* can be documented archaeologically, in texts it appears as part of the standard equipment of Hindu ascetics The MtP, VDhottP and AgP furthermore designate the water vessel held by Brahman as *kamandalu* Generally the *kamandalu* occurs in iconography as an attribute of »Indian deities of the ascetic type« in combination with a rosary in the right hand and with matted locks (Brahman, Śiva, Avalokitesvara) With regard to Chinese Buddhist art, the authors are drawing attention to the possibility of »misunderstandings of the details of Indian iconography« as the *kamandalu* is frequently not distinguished from the *amrtakalaśa* which has, however, no connection with asceticism at all (SD)

[quoted passages] AgP 49 14-15, MtP 360 40-44

1742 CORDIER, P Medicine indienne la variole »Çitala« [sic] [Fr] In Janus 6, 1901, pp 306-308

The article contains a translation of a Śitalāstotra from the SkP (Kāsikhanda), as well as of a passage on »cold« smallpox (the sickness presided over by the goddess Sitalā) from the Bhāvaprakāsa of Bhāva Miśra (SD)

1743 COURTRIGHT, PAUL B The beheading of Ganesa [Engl] In Purāna 22,1, January 1980, pp 67-80

Summarises those Purānic passages which contain the story of Ganesa »losing his head and gaining an elephant s head« Sees analogies between the so called »structure« of this process and the *upanayana samskara* on the one hand and the Greek Oedipus myth on the other Nevertheless as the author points out, there are differences »The erotic dimension is not eliminated, for Ganeśa receives a compensatory phallus in the form of the elephant trunk « (F)

[quoted passages not included]

1744 COURTRIGHT, PAUL B Ganesa lord of obstacles, lord of beginnings [Engl] New York, Oxford Oxford University Press, 1985 - 14, 274 pp

Dealing in chapter 1 with the »Making of a deity« the author briefly reviews some theories of the origin of Ganeśa Avoiding a historical perspective C attempts to locate his inquiry in the context of Hinduism by studying the interrelation of myths, rites and festivals In chapter 2 the mythology of Ganesa is discussed, using Epic and Purānic sources The author accepts the four levels of interpretation of a myth as proposed by Wendy O Flaherty (viz narrative, metaphoric, cosmic law and socio-psychological) and adds a fifth the etiological level which provides a link between myth and ritual by giving reasons for certain practices This »eclectic« approach should account for the »multivocality« of the myths After discussing the elephant

symbolism and the donors of Gaṇeśa's head some aspects of the birth of Gaṇeśa are dealt with (e g. that he has been made out of Pārvatī's *mala* is related to ritual practices as the *piṇḍa* offering showing the complementarity of pollution and fertility). The themes of the severed head and the broken tusk are representations of the structure of initiation and sacrifice. This level of interpretation is extended in chapter 3 taking up psychological and religious themes. With regard to the family relations represented in the myths, Gaṇeśa symbolises the combination of »child-ascetic-eunuch« as the »explicit denial of adult male sexuality«: »Unable to take full possession of his mother in the face of his father's beheading/castrating power, Ganeśa lives a threshold existence - near but not near enough - seeking his own fulfillment in dutiful service to his parents and taking pleasure in an endless flow of sweetmeats from adoring devotees « The author then deals with Gaṇeśa's relations to the demons seeing him as a mediator between the divine and the demonic. This is linked with the symbolism of the threshold and Gaṇeśa's task of placing and removing obstacles While worshipping Gaṇeśa the devotee is reminded of the cosmic dimension of his actions In chapter 4 the author examines the worship of Gaṇeśa, referring to fieldwork done in Maharashtra In chapter 5 the regional setting of Maharashtra is further explored, dealing with shrines of Gaṇesa, the *sampradāya* tradition and political aspects A summary is given in chapter 6 (AM)

1745 COUTURE, ANDRÉ: Campement de bouviers et forêts dans trois versions anciennes du mythe d'enfance de Kṛṣṇa [Fr.] In· JA 270, 1982, pp. 385–400.

On HV, ViP and BhāgP; argues identity of *vraja, gokula,* etc as all being general terms. (JLB)

[quoted passages] BhāgP 10,1–44, HV (cr ed) 30–78; ViP 5,1–21

1746 COX, GEORGE W.: Allegorical interpretation of myths From George W. Cox, The mythology of the Aryan nations, 1870 p. 13 [Engl.] In Purāṇa 1,2, February 1960, p. 127.

Reprint of an early demand for a scientific approach to mythological literature. (F)

1747 CRAWFORD, S. CROMWELL· The evolution of Hindu ethical ideas [Engl.]. Calcutta· K. L. Mukhopadhyay, 1974. – 16, 251 pp

Stressing the »unity between philosophical wisdom and ethical excellence« as the basic structure of Hindu moral concepts »Rationality cannot be divorced from morality. . Since life in the universe is morally structured, a man must bring all of his warring passions under [the] principles of righteousness, both for his own good and for the good of society . on the basis of our study of the doctrine of the four *puruṣārthas* we find that Hindu ethics is a rich compendium of elements in life which less imaginative systems have deemed exclusive and antagonistic Its complex anthropology permits it to blend activism with renunciation, and the empirical with the spiritual. Its view of man is not only holistic but optimistic. As in the case of the *āśramadharmas* and *varṇadharmas*, the *puruṣārthas* are based on ›the principle of the progressive realization of the spirit‹ [according to D S Sharma, The nature and history of Hinduism]. The structure of existence defined by the *puruṣārthas* calls for a correlative social structure through which human nature in all of its variegated forms is actualised. This is supplied in the *āśrama* scheme. Not only does this scheme channelise the individual's natural inclinations, it is a practical outlet for his sense of social obligations formalised in the great ethical concept of the ›Three

Debts‹ (*rnas*)« – The second chapter gives a discussion of »The ethics of the Sūtra and Epics period« (MBh and BhG) The remaining chapters present 1 the ethics of the Vedic period, 2 the ethics of the *darsana* period, 4 summary and critical resume of Hindu ethics – Bibliography, general index (F)

[quoted passages] BhG 1 29–35, 1 31, 1 36, 1 38–39, 1 40–42, 1 45–47, 2 2–3, 2 7–8, 2 11, 2 18, 2 20–23, 2 27–28, 2 31–37, 2 47–48, 2 60, 3 2, 3 25–26, 3 31–34, 3 42, 4 15, 4 24, 5 11, 5 24, 6 1, 6 3, 6 21–22, 6 41–43, 8 8, 8 15, 9 3, 9 27, 9 31–32, 14 20, 14 22–25, 18 5, 18 41–45, 18 53, 18 60, MBh 2,5 112, 9,46, 12,59, 12 67, 12,97 25, 12,266 38, 12,266 40, 12,268 15, 13,38–39, 13,40 12–13, 13,104 16

1748 CREEL, AUSTIN B The reexamination of dharma in Hindu ethics [Engl] In PhEW 25, January 1975, pp 161–173

Survey of the current Hindu ethical discussions with reference to the re-examination and reformulation of *dharma* in the light of modern needs and changing lifepatterns (vSt)

1749 CROFTON, DENIS On the collation of a manuscript of the Bhagavad Gîtâ [Engl] Dublin Polite Literature, 1862 – Reprinted from TRIrishAcad 24, 1858, pp 1–12

A notice of »one of the two manuscripts of the BhG which are in the Library of Trinity College, Dublin« (Ms M,3,38, paper, Devanagari, dated *samvat* 1885 [= 1829 A D]) The author indicates that the ms shows numerous minor errors, is closest to Lassen s text, and contains »a *śloka* which is, I believe, entirely new to Sanskrit literature, and hitherto unknown«, occurring as »a *second* thirty fourth *sloka* in chapter X« (i e a corrupt form of CE 101* 1+3), both Trinity College manuscripts also contain an extra verse (= CE 108*) before chapter 13 (JLB)

1750 CROOKE, W[ILLIAM] Hinduism [Engl] In ERE Vol 6 1914 – pp 686–715

Starting from a definition of the term »Hinduism«, the author provides a survey of the whole subject (materials for the study, development from Vedic to modern times, »secularianism«, etc) arranged in 41 short chapters In ch 14 (p 695) »The scriptures of the Neo-Brāhmanism«, he remarks briefly on the date of the Purānas (esp ViP A.D 500 and VāP 4th century) and on their importance in the process of growth of the »Neo-Brāhmanism« and decay of Buddhism in Northern India Within the same chapter he deals with the MBh (p 696), with special reference to the BhG According to the author in the Epic »the transition from the older to the newer Hinduism« is marked in various ways The chapter is concluded with short remarks on the date and composition of the Rm (p 697) which is said to be »from a religious point of view much less interesting than the MBh« (KS)

1751 The cultural heritage of India Sri Ramakrishna centenary memorial Vol 1–3 [Engl] Belur Math, Calcutta Sri Ramakrishna Centenary Committee, [1937] – Vol 1 30, 608 pp, ill – Vol 2 9, 617 pp, ill – Vol 3 10, 692 pp, ill – 2nd revised and enlarged ed (issued in a series of 5 independent vols) Calcutta 1958–1978 – Vol 1 1958 – Vol 2 1962 – Vol 3 1953 – Vol 4 1956 – Vol 5 1978

Vol. 1 is of special Epic and Purānic interest Chapter 2 »The Epics and the Gîtā« contains the following contributions Nihsreyasananda, Swami The culture of the Rāmāyana, Raychaudhuri, Hemchandra The Mahābhārata and some aspects of its

culture; Sastri, P. P. S: The Mahābhārata age; Suddhananda, Swami: The teachings of the Bhagavad-Gītā; *Sarma, D. S.: The Gītā and modern life; Tapasyananda,* Swami: Common sense religion in the Bhagavad-Gītā. - Chapter 3 »The smṛtis and the Purāṇas« contains the following two articles: Venkatarama Sastri, T. R.: The smṛtis: their outlook and ideals; Ramaswami Sastri, K. S.: The Purāṇas and their *contribution to Indian thought. - Vol. 2 includes in chapter 1 »Phases of Hindu* religion« the following contributions of Epic/Purāṇic interest: Nilakanta Sastri, K. A.: A historical sketch of Śaivism; Sinha, Jadunath: The Bhāgavata religion: the cult of bhakti; Nath, Radha Govinda: A survey of the Śrī Chaitanya movement. - Vol. 3 includes in chapter 1 »*Landmarks in Indian culture« a contribution* (by Ramesh Chandra Majumdar) which gives a survey of the »Evolution of religio-philosophic culture in India« in general (AK)

1752 The cultural heritage of India. Vol. 1: The early phases (prehistoric, Vedic and Upaniṣadic, Jaina and Buddhist) [Engl.]. Chatterji, Suniti Kumar, Dutt, Nalinaksha; Pusalker, A. D.; Bose, Nirmal Kumar [ed.], Radhakrishnan, Sarvepalli [introd.]. 2nd revised and enlarged ed . Calcutta The Ramakrishna Mission, Institute of Culture, 1958. - 64, 652 pp , frontispiece, 8 pl , 4 maps and plans. - 3rd reprint: 1982. - 1st ed as a part of The cultural heritage of India: Sri Ramakrishna centenary memorial. Vol 1-3 1937

1753 The cultural heritage of India. Vol. 2 Itihāsas, Purāṇas, dharma and other śāstras [Engl.]. De, S[ushil] K[umar]; Ghoshal, U[pendra] N[ath], Pusalker, A. D.; Hazra, R[ajendra] C[handra] [ed.], Ramaswami Aiyar, C. P [introd.] 2nd revised and enlarged ed.: Calcutta: The Ramakrishna Mission, Institute of Culture, 1962. - 28, 738 pp. - Reprint: ibid., 1975. - 3rd reprint ibid., 1982. - 1st ed as a part of: The cultural heritage of India · Sri Ramakrishna centenary memorial. Vol. 1-3. ... 1937.

The five parts of this volume are entitled as follows (Part 1) »The two Great Epics«. (Part 2) »The Gītā literature«. (Part 3:) »The Purāṇas«, (Part 4) »The Dharmaśāstras«, and (Part 5) »Artha-sāstra, Nīti-sāstra, and other sources of political and social organization«. They contain the following contributions of Epic/Purāṇic interest · (Part 1) Handique, K. K. Classical Sanskrit as a vehicle of Indian culture, Pusalker, A D The Rāmāyaṇa its history and character, Nihsreyasananda, Swami The culture of the Rāmāyaṇa, Vaidya, P L.; Pusalker, A. D . The Mahābhārata its history and character, Raychaudhuri, Hemchandra The Mahābhārata · some aspects of its culture, Karmarkar, A. P. Religion and philosophy of the Epics, Sen, Nilmadhav The influence of the Epics on Indian life and literature. Chatterjee, Bijan Raj The Rāmāyana and the Mahābhārata in South-East Asia. - (Part 2·) Belvalkar, S K.· The Bhagavad-Gītā · a general review of its history and character, Suddhananda, Swami · The teachings of the Bhagavad-Gītā, Tapasyananda, Swami · The religion of the Bhagavad-Gītā, Vireswarananda, Swami The Bhagavad-Gītā its synthetic character, Sarkar, Mahendra Nath: The Bhagavad-Gītā its early commentaries; Parameswara Aiyar: Imitations of the Bhagavad-Gītā and later Gītā literature. - (Part 3.) Dandekar, R[amachandra] N[arayan] Indian mythology; Hazra, R. C.: The Purāṇas; Hazra, R. C.: The upapurāṇas; Venkateswaran, C. S.· The ethics of the Purāṇas. - (Part 4) Venkatarama Sastri: The smṛtis · their outlook and ideals. - The rest of the contributions to Part 4 and 5 is not directly related to the Epics and Purāṇas, but may also be of Epic and Purāṇic interest. (AK)

1754 The cultural heritage of India Vol 3 The philosophies [Engl] Bhattacharyya, Haridas [ed] *2nd revised and enlarged ed* *Calcutta The Ramakrishna* Mission, Institute of Culture, 1953 - 21, 695 pp, 6 ill - Reprint ibid, *1969* - Reprint ibid, *1975* - 3rd reprint ibid, 1983 - 1st ed as a part of The cultural heritage of India Sri Ramakrishna centenary memorial Vol 1-3 1937

Part 1 deals with »The philosophical systems«, Part 2 with »The Vedānta«, Part 3 with »The religious philosophies«, Part 4 with »The problems of philosophy«, and Part 5 with »The philosophical sciences« Part 2 includes an article by Swami Tyagisananda on the »Philosophy of the Bhāgavata« Part 3 contains the following *contributions of Epic and Purānic interest Sarma, D S The path of yoga in the* Gitā, Atreya, Bhikkan Lal Philosophy of the Yogavāsistha (AK)

1755 The cultural heritage of India Vol 4 The religions Introduction by Bharataratna Bhagavan Das [Engl] Bhattacharyya, Haridas [ed], Bhagavan Das [introd] 2nd revised and enlarged ed Calcutta The Ramakrishna Mission, Institute of Culture, 1956 - 19, 775 pp, 3 ill - 3rd reprint 1983 - 1st ed as a part of The cultural heritage of India Sri Ramakrishna *centenary memorial* Vol 1-3 *1937*

The six parts of this volume are entitled as follows (Part 1) »Religious sects and cults«, (Part 2) »The saints and their teachings«, (Part 3) »Religion in practice«, (Part 4) »Religion from beyond the borders«, (Part 5) »Some modern reform movements«, and (Part 6) »Sri Ramakrishna and spiritual renaissance« They *contain the following contributions of Epic/Purānic interest (Part 1)* Majumdar, R. C Evolution of religio-philosophic culture in India, Nilakanta Sastri, K A An historical sketch of Śaivism, *Sircar, Dines Chandra Early history of Vaisnavism*, Sinha, Jadunath Bhāgavata religion the cult of bhakti, Nath, Radha Govinda A survey of the Caitanya movement, Venkataraman K R. Skanda cult in *South* India - (Part 2) Handoo, Srimati Chandra Kumari Tulasidāsa and his teachings - (Part 3) Bhattacharyya, Sivaprasad Indian hymnology, Raghavan V Methods of popular religious instruction in South India, Mitra, Khagendranath, Bhattacharyya, Asutosh Diffusion of socio-religious culture in North India. (AK)

1756 The cultural heritage of India Vol 5 Languages and literatures [Engl] *Chatterji, Suniti Kumar* [ed], Munshi, K[anaiyalal] M[aneklal] [introd] 2nd revised and enlarged ed Calcutta The Ramakrishna Mission, *Institute of* Culture, 1978 - 25, 839 pp, bibliography, index - 1st ed as a part of The cultural heritage of India Sri Ramakrishna centenary memorial Vol 1-3 1937

Part 1 »Religious literature of ancient India« contains the following contributions of Epic and Purānic interest Dandekar, R. N Literature of Brahmanism in Sanskrit, Banerji, S C. The Great Epics, Ramaswami Sastri, K. S The Purānas, *Murugesa* Mudaliar, Rao Sahib N. Śaiva literature, Bhattacharya, Gopikamohan, Nandakumar, Prema Vaisnava literature, Mukherjee, Govinda Gopal Śākta literature, *and a contribution (author?) on Ganapatya, Kaumāra and Saura literature* (AK)

1757 The culture and heritage number of the Quarterly Journal of the Mythic Society [Engl.]. Srikantaya, S. [ed.]. In: QJMS (N.S.) [46,3-4], 1956. Bangalore: The Mythic Society, [1956]. - 4, 31, 334 pp., 19 ill.

The following contributions are directly related to Epic or Purāṇic matters: Ramakrishna Bhat, M.: The yoga of synthesis in the Bhagavad Gita; Guru Dutt, K.: The message of the Gita; Venkatesa Iyengar, Masti: Secularism and the Gita argument; Nilakantan, M.: Times of Sri Rama, Lord Krishna and Bharata battle; Raja Rao, M.: The chronology of events in the Silappadhikaram. For commentaries, q.v. (AK)

1758* CUNNINGHAM, ALEXANDER: The ancient geography of India [Engl.] Majumdar [Sastri], Surendranath [ed.]. Calcutta: Chuckervertty, Chatterjee & Co., 1924.

Also contains (p. 749-754) a reprint of the editor's »Notes on Puranic nine divisions of ancient India« published in. JBORS 8, 1922, pp 41-45 [source J Rocher, p 131 (AK)

1759 CUNNINGHAM, ALEXANDER · The ancient geography of India · new enlarged edition [Engl.]. Akhtar, Jamna Das [ed., introd]. Enlarged ed : Varanasi Bharatiya Publishing House, 1975 - 31, 12, 9, 481 pp., maps - First published: 1871. - First reprint. 1962

Photomechanical reprint of the original edition of 1871 The enlargement consists of an introductory essay entitled »additional notes« by Jamna Das Akhtar (p. XV-XXXI), that discusses in alphabetical order some sites which either are lacking in Cunningham's text or can now be furnished with new evidence - Cunningham's text itself refers extensively to sources from European antiquity (Pliny etc), Chinese and Muhammadan and modern Engl. travellers, etc , as for Skt literature, only the ViP (in Wilson's translation) is drawn upon to any great extent (F)

1760 CUNNINGHAM, ALEXANDER Book of Indian eras · with tables for calculating Indian dates [Engl.]. 1st Indian reprint: Delhi. Oriental Publishers, 1971 - 16, 227 pp. - Original ed. Calcutta: Thacker, Spink, 1883

On the calculation of Indian dates. With an introduction on the different eras and tables listing Christian, Greek, and Seleukidan calendars, Indian eras and the Muhammedan era. Further a general table of corresponding dates in different eras from 60 B C to 1950 A D , a list of eclipses, and tables on the cycle of Jupiter, on the initial days of Ilahi years, and on the abjad-recording of Hijra dates by the numerical value of the letters of the alphabet (vSt)

1761* CUPPIRAMAṆIYA KAVIRĀYAR, PĀLA: [Paḻanittalapurāṇam] [Tam]. Madras 1903

1762 CURTIS, J. W.: Bhakti - its attachment to specific sacred place [Engl.] In: JGJKSV 27,3-4, 1971, pp. 183-191.

1763 CURZON, A.: On the original extension of the Sanskrit language over certain portions of Asia and Europe; and on the ancient Aryans (ārya), Indians, or Hindus of India-Proper [Engl]. In: JRAS (1st series) 16, 1856, pp. 172-200.

Pleads for the Indian origin of the »language of the Aryan race«, of which Sanskrit »is the most perfected form« Concludes »that there is no sufficient foundation for the hypothesis that the ancient Aryans Indians or Hindus, entered India Proper *from some external region On the contrary, the facts above delineated point to the* conclusion that the rise, progress, advance in the arts, and civilization of this remarkable people, are the growth of their own land, developed during the course of long ages, and communicated to other nations sprung partly from themselves and partly from other primitve races whose true history is now entirely lost, nations who have transmitted this civilization, modified from various causes, to other nations, and these again to more recent ones, until we attain the epoch, as I have already *indicated, of the first appearance of the Helenic and Italic tribes of the south of* Europe « Also evaluates Puranic texts, on the assumption that »there can be little doubt that the primitve portions of the Puranas are next in point of antiquity to the suktas of the Vedas, and generally more ancient than the Brahmanas, Upanishads, and sutras, and the two great heroic poems« (cf especially p 179f) (F)

1764 CZERNY, GERHARD Die Seelenwanderung im Mahābhārata ein Beitrag zur Erklärung und Entwicklung des Seelenwanderungsglaubens, dargestellt nach dem Ādi-parvan des Mahābhārata [Ger] Tubingen 1927 - 6, 44 pp

Thesis, Erlangen 1927 (PS)

[quoted passages not included]

1765 DAALEN, L[EENDERT] A[NTONIUS VAN] A note on vidhūma or sadhūma iva pāvakah at Rāmāyana 1,54 28 and 1,55 19 [Engl] In IT 7, 1979 Dr Ludwik Sternbach felicitation volume 1980 - pp 171-180

Doubts the decision of the cr ed of the Rm, i e preferring the variant *vidhuma* of the Southern recension, in the verses concerned After giving a survey of fire-similes in Rm and MBh (especially on the *kalagni*, the fire at the end of a world-period), he points out that the epithet *vidhuma* »devoid of smoke« seems to denote the fierce burning of destructive fires as well as the brilliance of the supreme soul or a great hero slaying many foes, whereas the *sadhuma* (smoky) fire is used to denote the concept of anger and is often used for weapons Therefore in the verses in question *sadhuma* should be read, as the simile serves to describe Vasisthas s anger against Visvāmitra (RS)

[quoted passages] MBh (cr ed) 1,26 43, 5,61 19, 5,73 6, 5 129 20, 7,172 15, 9 2 2, 9,13 12, 12 6 12, 13,14 136, 14,11 2, Rm (cr ed) 1,1 8-19, 1,54 28, 1,55 18-19, 1,59 6, 2 106 5, 3,7 7, 3,9 13-14, 3 23 15, 3,25 17, 3 35 15, 3 49 39, 4 26 14, 4 30 19, 4 30 29, 6,47 72ff, 6,55 122, 6 56 8, 6,63 45, 6 64 7, 6,75 17, 6 91 11, 6,97 8

1766 DAALEN, LEENDERT ANTONIUS VAN Die Textgeschichte des Rāmāyanas und die kritische Edition (Baroda 1960-) [Ger] In ZDMG 124, 1974, Supplement, pp 313-320

1767 DAALEN, LEENDERT ANTONIUS VAN Vālmiki's Sanskrit Proefschrift ter Verkrijging van de Graad van Doctor in de Letteren aan de Riksuniversiteit te Utrecht [Engl, Dt] Leiden E J Brill, 1980 - 19, 326 pp

»The main aim of this study is to show that Valmiki most unlikely used irregularities more often than just sporadically « The author seeks to refute the »polishing theory« that the N rec. of Rm has removed many of the irregularities, especially

grammatical, of the S rec., usually held to be more original. After remarks on the archetype and on the methods of the cr.ed., he assembles the irregularities (grammatical, metrical and *saṃdhi* irregularities) found in Rm 2-4, discounting all but those with nearly complete manuscripts support and arguing that the majority of the 41 cases remaining occur in passages arguably not by Vālmīki himself. The final section examines irregularities transmitted by all the manuscripts in Rm 1, while an appendix formulates a stylistic rule that, despite an abundance of epithets and attributive adjectives, not more than two items are qualified in a *śloka* (with some regular exceptions), except in the passages already recognised as unoriginal. - The book is in English, with Dutch summary. (JLB)

[reviews:] Goldman, Robert P[hilip]: In: JAsianS 42, 1982, pp. 209-210. - Salomon, Richard: On the original language of the Rāmāyana... In: WZKS 29, 1985, pp. 57-68.

1768 Daftari, K. L.: The date of the Mahābhārata war [Engl.]. In: PTAIOC 12, 1943-1944, pp. 481-489.

Arrives at 1197 B.C. on the basis of astronomical calculations. Two rejoinders, one by M. Karandikar (p. 490-492), the other by P. C. Sengupta (p. 493-495) and another reply of the author to the objections of Sengupta (p. 496-500) are added in the same volume. (vSt)

1769 Dahlmann, Joseph: Genesis des Mahābhārata [Ger.]. Berlin: Felix L. Dames, 1899. - 34, 290 pp. (Mahābhārata-Studien, Abhandlungen zur altindischen Literatur und Culturkunde 1).

With introduction and detailed index of contents. Preface. Aims and methods of MBh research. - Pt. 1. The poem as a text-book. A problem of the method. Ch. 1. Method of analytical criticism, ch. 2. Method of synthetical criticism. - Pt. 2. The origin of the Epic as a text-book founded on the basic character of the rhapsody. Ch. 1. The rhapsody as protectress and herald of holy knowledge, ch. 2. The rhapsody, bearer of the holy knowledge, creator of the poem and text-book. (AP)

[reviews:] Jacobi, Hermann: In: Göttingische Gelehrte Anzeigen 1899,11 [or 2?], pp. 869-887.

1770 Dahlmann, Joseph: Das Mahābhārata als Epos und Rechtsbuch: ein Problem aus Altindiens Cultur- und Literaturgeschichte. Band 1-2 [Ger.]. Berlin: Dames, 1895. - 19, 304 pp., tables, preface, introduction.

With a detailed index of contents. Pt. 1. Character of the Epic *smṛti*. - Pt. 2. Time and age of the Epic *smṛti*. - Pt. 3. Law of the Epic *smṛti*. - Origin of the Epic as a law-book. - MBh as a mark-stone of a new epoch. (AP)

[reviews:] Jacobi, Hermann: In: Göttingische Gelehrte Anzeigen 1896,1, pp. 67-68. - Ludwig, A[lfred]: In: Sitzungsber. Kgl. Böhm. Ges. Wiss. 5, 1896, pp. 1-5.

1771 Dahlquist, Allan: Megasthenes and Indian religion: a study in motives and types [Engl.]. Stockholm, Göteborg-Uppsala: Almqvist & Wiksell, 1962. - 320 pp.

»This investigation will be concerned mainly with Indian religion, and not with Megasthenes. But Megasthenes is of the greatest importance for our understanding of Indian religion ca. 300 B.C.« (p. 9). Reflexes of Megasthenes' work are found in

Diodorus Siculus, Strabo Arrianus and other Greek and Roman authors. From these fragments it may be inferred that Megasthenes had described two Indian gods, whom he called Herakles and Dionysos Ever since Lassen the former has been taken to stand for Krsna while the second is mostly identified as Śiva Dahlquist stresses the uncertain character of these identifications and tries to show that the Indian »Herakles« is Indra whereas Dionysos according to him is »the god and *culture hero of primitive and non Aryan tribes probably he is the principal deity of* the Mundas« (p 270) [source] Kuiper, F B J [Review] (AP)

[reviews] de Casparis J G In JRAS 1963, pp 280–281 – Wilhelm Friedrich In ZDMG 116, 1966, pp 425–426 – Kuiper, F B J In IIJ 11, 1968–1969 pp 142–145

1772• DALY, C D Hindu Mythologie und Kastrationskomplex, eine psychoanalytische Studie [Ger] Vienna 1927 – Reprinted from Imago 13, 1927

1773 *DAMAIS, LOUIS CHARLES Quelques toiles balinaises de style traditionnel* [Fr] In AA 24,3–4, 1961 Felicitation volume presented to Professor George Coedes 1961 – p 263–274, 6 fig

The author describes and discusses a number of Balinese textile and leather paintings representing scenes from the Rm (Hanūmat sets fire to Rāvana s palace, building of the *bridge to Laṅkā) MBh (birth of Garuda) Smaradahana (burning of* Kāma) and the Arjunawiwāha (Arjuna and the demon Mūrkha, Arjuna and Śiva) (SD)

1774• DAMANANDI ĀCARYA Purānasārasamgraha Vol 1–2 [Skt, Hi] Jain, Gulabchand [ed, tr] Benares 1954 – (Jnānapītha Mūrtidevī Jaina Granthamālā 15–16)

1775 DAMLE, Y B *Harikathā – a study in communication* [Engl] In BDeccanCRI 20, 1960 Sushil Kumar De felicitation volume 1960 – pp 63–107

1776 DAMLE, Y B A note on Harikatha [Engl] In BDeccanCRI 17, 1955–1956 pp 15–19

Attempts »to trace the development of *harikathā* or *kirtan*« and of the *bhakti* ... in general »right from antiquity to the present period« and to analyse its significance »from the structure functional point of view« Dealing first with *harikathā* in Hinduism the author refers to Nārada Śāndilya and texts such as the PdP and BhāgP and also discusses the role played by the Epics and Purānas in some contexts. In the following he is mainly concerned with the function of *harikathā* in Maharashtra where »it had some special features« (AK)

[quoted passages not included].

materialism in the Epics. Chapter 17 deals with the BhG. The author interprets the BhG as aiming to »counteract the heterodox ›demonical‹ people who held that there was no God«, although the idealism in the BhG »was not based on escapism but on boldly facing the problems of life«. In the following chapters of the book the author describes, »how the *bhakti* movement shook the foundations of feudalism towards the end of the Middle Ages«, and »how the Gita became a powerful weapon in the hands of progressive national leaders in their fight against British Imperialism«. (KPG)

1778 DAMODARAN NAMBIAR, K.: Nārada-Purāṇa: a critical study [Engl.] Varanasi: All-India Kashiraj Trust, 1979. – 6, 22, 503 pp. – Originally published in: Purāṇa 15,2, July 1973, appendix, pp. 1–56; and 16,1, January 1974, appendix, pp. 57–120; and 18,2, July 1976, appendix, pp. 121–272; and 19,2, July 1977, appendix, pp. 273–336; and 20,2, July 1978, appendix, p 337–408; and 21,1, January 1979, appendix, pp. 409–503; and 21,2, July 1979, appendix, p. I–XXII

In 8 chapters plus exhaustive appendices this book provides an overview of 1 The Purāna; 2. The stories narrated in it, 3 Five characteristics of the NāP (plus cosmography; origin and development of the Purānas, *vedāngas*), 4 Religion (Vaiṣnavism, Śaivism, Śāktism, Tantrism), 5 Philosophy, 6 Social organization (including religious duties like *dāna* (gift-giving), *prāyaścitta* (penance), *karmavipāka* (the effect of karma), and *śrāddha* (ritual for the dead), 7 The NāP (composition and literary history) The appendices (= part II) go into 1) *vratas*, 2) flora and fauna, 3) food and drinks, 4) music and dance, 5) dress and ornaments, 6) war and weapons, 7) *tīrthas* (holy places) – Includes a foreword by V Raghavan, a preface, several lists and concordances, a bibliography and an index (vSt)

1779 DANDEKAR, R[AMACHANDRA] N[ARAYAN] The beginning of Vaiṣṇavism [Engl.] In· IT 3–4, 1975–1976, pp. 169–186

Deals mainly with quotations from Pānini's Aṣṭādhyāyī and Patañjali's Mahābhāṣya that mention names of deities later identified with Viṣṇu, such as Vāsudeva, Kṛṣna, saṃkarsana, Baladeva, Govinda, Rāma, Kesava, and Janārdana, or allude to legends about Viṣṇu (confinement of Bali) and Kṛṣna (killing of Kaṃsa), but also refers to MBh, BhG, HV, and MkP, showing how the process of amalgamation of different religious groups or movements, their development towards Vaisnavism, might have taken place (RS)

[quoted passages·] BhG 10 37; MBh 5,68 3; 12,321 16, [selective].

1780 DANDEKAR, R[AMACHANDRA] N[ARAYAN]: Gleanings from the Śivapurāṇa [Engl.] In· Purāṇa 28,1, January 1986, pp. 7–31

Covers »the first few chapters in the ŚiP, namely the chapters of the Vidyesvarasaṃhitā and of the Sṛṣṭikhaṇḍa, the Satīkhaṇḍa, and the Pārvatīkhaṇḍa of the Rudrasaṃhitā, and deals with some aspects of only two topics, namely, the personality and character of Śiva and the worship of Śiva«. »... the date of the ŚiP may be fixed at about the 10th century A D.« – Also contains some remarks on the rôle of Viṣṇu and Brahman in ŚiP. (F)

[quoted passages] BdP 1,1.173; KūP 2,37.70–71; MtP 53 4; PdP 5,2.53, ŚiP (Delhi 1981) 1,5.10; 1,7.1ff; 1,8.7; 1,8.10–20; 1,9.37; 1,9.46; 1,10.1ff; 1,10.14–16, 1,14 23–25;

Diodorus Siculus, Strabo, Arrianus and other Greek and Roman authors From these fragments it may be inferred that Megasthenes had described two Indian gods, *whom he called Herakles and Dionysos Ever since Lassen, the former has been* taken to stand for Krsna while the second is mostly identified as Śiva Dahlquist stresses the uncertain character of these identifications and tries to show that the Indian »Herakles« is Indra, whereas Dionysos according to him is »the god and culture hero of primitive and non Aryan tribes probably he is the principal deity of the Mundas« (p 270) [source] Kuiper, F B J [Review] (AP)

[reviews] de Casparis, J G In JRAS 1963, pp 280-281 - Wilhelm, Friedrich In ZDMG 116, 1966, pp 425-426 - Kuiper, F B J In IIJ 11, 1968-1969, pp 142-145

1772* DALY, C D *Hindu-Mythologie und Kastrationskomplex, eine psychoanalytische Studie* [Ger] Vienna 1927 - Reprinted from Imago 13, 1927

1773 DAMAIS, LOUIS CHARLES Quelques toiles balinaises de style traditionnel [Fr] In AA 24,3-4, 1961 Felicitation volume presented to Professor George Coedes 1961 - p 263-274, 6 fig

The author describes and discusses a number of Balinese textile and leather paintings representing scenes from the Rm (Hanūmat sets fire to Ravana s palace, building of the bridge to Laṅkā) MBh (birth of Garuda), Smaradahana (burning of Kāma) and the Arjunawiwāha (Arjuna and the demon Murkha, Arjuna and Siva) (SD)

1774* DĀMANANDI ĀCĀRYA Puranasārasamgraha Vol 1-2 [Skt , Hi] Jain, Gulab chand [ed , tr] Benares 1954 - (Jñānapitha Murtidevī Jaina Granthamalā 15-16)

1775 DAMLE, Y B Harikathā - a study in communication [Engl] In BDeccanCRI 20, 1960 Sushil Kumar De felicitation volume 1960 - pp 63-107

1776 DAMLE, Y B A note on Harikatha [Engl] In BDeccanCRI 17, 1955-1956, pp 15-19

Attempts »to trace the development of *harikatha* or *kirtan*« and of the *bhaktimarga* in general »right from antiquity to the present period«, and to analyse its significance »from the structure functional point of view« Dealing first with *harikatha* in Hinduism, the author refers to Nārada, Sāndilya, and texts such as the PdP and BhāgP, and also discusses the role played by the Epics and Purānas in some contexts In the following he is mainly concerned with the function of *harikathā* in *Maharashtra where »it had some special features«* (AK)

[quoted passages not included]

1777 DAMODARAN, K Indian thought a critical survey [Engl] Bombay Asia Publishing House, 1967 - 8, 520 pp

A history of Indian philosophy from the Marxist point of view »Philosophy, like any other manifestation of human thought or ideology reflects in the final analysis the social and economic character of a people« But »changes in philosophical or religious systems develop in a relatively autonomous manner and even influence *economic and technical changes « Beginning with Pre Harappan times* the author discusses religious and philosophical concepts in Indian history, showing a clear preference for materialistic systems On p 90-95 he collects references to early

materialism in the Epics. Chapter 17 deals with the BhG. The author interprets the BhG as aiming to »counteract the heterodox ›demonical‹ people who held that there was no God«, although the idealism in the BhG »was not based on escapism but on boldly facing the problems of life«. In the following chapters of the book the author describes, »how the *bhakti* movement shook the foundations of feudalism towards the end of the Middle Ages«, and »how the Gita became a powerful weapon in the hands of progressive national leaders in their fight against British Imperialism«. (KPG)

1778 DAMODARAN NAMBIAR, K.: Nārada-Purāṇa: a critical study [Engl.]. Varanasi: All-India Kashiraj Trust, 1979. - 6, 22, 503 pp. - Originally published in: Purāṇa 15,2, July 1973, appendix, pp. 1-56; and 16,1, January 1974, appendix, pp. 57-120; and 18,2, July 1976, appendix, pp. 121-272; and 19,2, July 1977, appendix, pp. 273-336; and 20,2, July 1978, appendix, p. 337-408; and 21,1, January 1979, appendix, pp. 409-503; and 21,2, July 1979, appendix, p. I-XXII.

In 8 chapters plus exhaustive appendices this book provides an overview of: 1 The Purāṇa, 2. The stories narrated in it; 3 Five characteristics of the NāP (plus cosmography; origin and development of the Purāṇas, *vedāṅgas*), 4 Religion (Vaiṣṇavism, Śaivism, Śāktism, Tantrism), 5 Philosophy, 6 Social organization (including religious duties like *dāna* (gift-giving), *prāyaścitta* (penance), *karmavipāka* (the effect of karma), and *śrāddha* (ritual for the dead), 7 The NāP (composition and literary history) The appendices (= part II) go into 1) *vratas*, 2) flora and fauna, 3) food and drinks, 4) music and dance, 5) dress and ornaments, 6) war and weapons, 7) *tīrthas* (holy places) - Includes a foreword by V Raghavan, a preface, several lists and concordances, a bibliography and an index (vSt)

1779 DANDEKAR, R[AMACHANDRA] N[ARAYAN]: The beginning of Vaiṣṇavism [Engl.] In: IT 3-4, 1975-1976, pp. 169-186

Deals mainly with quotations from Pāṇini's Aṣṭādhyāyī and Patañjali's Mahābhāṣya that mention names of deities later identified with Viṣṇu, such as Vāsudeva, Kṛṣṇa, saṃkarṣana, Baladeva, Govinda, Rāma, Keśava, and Janārdana, or allude to legends about Viṣṇu (confinement of Bali) and Kṛṣṇa (killing of Kamsa), but also refers to MBh, BhG, HV, and MkP, showing how the process of amalgamation of different religious groups or movements, their development towards Vaisnavism, might have taken place. (RS)

[quoted passages] BhG 10 37, MBh 5,68.3, 12,321.16, [selective]

1780 DANDEKAR, R[AMACHANDRA] N[ARAYAN]. Gleanings from the Śivapurāṇa [Engl.]. In: Purāṇa 28,1, January 1986, pp. 7-31.

Covers »the first few chapters in the ŚiP, namely the chapters of the Vidyesvarasaṃhitā and of the Sṛṣṭikhaṇḍa, the Satīkhaṇḍa, and the Pārvatīkhaṇḍa of the Rudrasaṃhitā, and deals with some aspects of only two topics, namely, the personality and character of Śiva and the worship of Śiva«. »... the date of the ŚiP may be fixed at about the 10th century A.D « - Also contains some remarks on the rôle of Viṣṇu and Brahman in ŚiP. (F)

[quoted passages] BdP 1,1.173; KūP 2,37.70-71; MtP 53.4; PdP 5,2.53; ŚiP (Delhi 1981) 1,5.10; 1,7.1ff; 1,8.7; 1,8.10-20; 1,9.37; 1,9.46; 1,10.1ff; 1,10.14-16; 1,14.23-25;

1,16 1ff, 1,16 5, 1,16 19, 1,16 29-30, 1,16 75, 1,16 86-87, 1,16 101ff, 1,16 115-116, 1,17 23-25, 1,17 43-44, 1,17 121-128, 1,17 131, 1,17 133-134, 1,18 11, 1,18 14, 1,18 57-66, 1,18 74-77, 1,19 8, 1,21 32, 1,21 45-48, 1,22 21-31, 1,23 10, 1,24 1-12, 1,24 48, 1,24 62, 1,24 73, 1,24 88-94, 1,24 97-112, 1,25 5-7, 1,25 9-24, 1,25 47, 1,25 62, 1,25 64-83, 2/1,1 17, 2/1,2 40, 2/1,2 47, 2/1,3 24, 2/1,3 30, 2/1,4 32-34, 2/1,4 63, 2/1,4 65, 2/1,6 30-55, 2/1,7 4-5, 2/1,7 54, 2/1,7 59, 2/1,8 22-26, 2/1,8 48-49, 2/1,9 5, 2/1,9 16-17, 2/1,9 20, 2/1,9 28-30, 2/1,9 34-35, 2/1,9 41, 2/1,9 45-48, 2/1,9 55-56, 2/1,9 58-61, 2/1,9 63, 2/1,10 2-11, 2/1,10 15-20, 2/1,10 30-31, 2/1,10 37, 2/1,11 4, 2/1,11 6-9, 2/1,11 33-36, 2/1,11 49ff, 2/1,11 61-65, 2/1,12 45-49, 2/1,12 62-64, 2/1,13 52, 2/1,13 65, 2/1,15 24, 2/1,16 36, 2/1,16 38, 2/1,16 40-45, 2/1,19 30-31, 2/2,1 36, 2/2,8 17-18, 2/2,10 25, 2/2,11 27, 2/2,17 4-5, 2/2,17 18-19, 2/2,18 4-7, 2/2,18 23, 2/2,19 58-61, 2/2 24 16, 2/2,26 14-15, 2/2,26 47, 2/2,32 59, 2/3,8 13, 2/3,18 38-45, 2/3,22 25, 2/3,24 60-76, 2/3,25 5, 2/3,25 51, 2/3,25 66, 2/3,28 6-8, 2/3,39 36-42, 2/3,47 26, VāP 1 203

1781 DANDEKAR, R[AMACHANDRA] N[ARAYAN] Gleanings from the Śivapurāna II [Engl] In Purāna 28,2, July 1986, pp 100-127

Sequel of the paper published in Purāna 28,1, pp 7-31 Surveys forms of the *linga* and the modes of its worship, discusses the various accounts and teachings of the recitation of the *pranava*, and finally gives some remarks on the »style« of the ŚiP, that is to say on some especially striking features, e g the ŚiP s frequent use of etymologies (a number of interesting examples is given pp 120-124) (F)

[quoted passages] BhG 2 62-63, ŚiP (Delhi 1981) 1,5 10-14, 1,5 27-29, 1,6 18-19, 1,8 12, 1,9 37, 1,9 46, 1,10 37-38, 1,11 18, 1,11 20-21, 1,12 1ff, 1,13 21-23, 1,13 72-78, 1,14 12-20, 1,15 15-16, 1,15 26-28, 1,15 39-45, 1,15 47ff, 1 15 55, 1,16 99-100, 1,16 106-107, 1,16 113-114, 1,17 59-64, 1,17 68-81, 1,17 143-144, 1,17 151-152, 1,18 27-29, 1,18 32-33, 1 18 35-37, 1,18 39-42, 1,18 44, 1,18 46-49, 1,18 51-52, 1,18 83-85, 1,18 87-88, 1,18 90-92, 1,18 95, 1,18 159-160, 1,19 4, 1,19 7-15, 1,19 28-37, 1 20 1-9, 1,21 32, 1,21 32ff, 1,24 73, 2/1,2 8, 2/1,2 40, 2/1,3 32, 2/1,4 63, 2/1,4 65, 2/1,7, 2/1 8 49, 2/1,10 37-38, 2/1,19 30-31, 2/2 1 36, 2/2,1 41, 2/2,3 4-6, 2/2,3 10, 2/2,7 17, 2/2 8 37, 2/2,8 47, 2/2,9 42, 2/2,10 29-32, 2/2,11 40, 2/2,14 8, 2/2,14 49, 2/2,15 61-62, 2/2,17 19, 2/2 21 28, 2/2,26 44-45, 2/2,26 47, 2/2,29 17, 2/2,29 10-12, 2/2,32 15-17, 2/2,32.59, 2/2,36 35, 2/2,42 36, 2/2,42 45, 2/2,43 7, 2/3,1 10, 2/3 2.15-16, 2/3,3 35, 2/3,7 17, 2/3,18 37, 2/3,19.5, 2/3 22 49, 2/3 22 55, 2/3,22.55, 2/3,23 51, 2/3 24 27, 2/3,25 5, 2/3,28 8, 2/3 28 37, 2/4,13 5-6, 4 12 1-54, 4 27 23-24, VāP 20 5

1782 DANDEKAR, R[AMACHANDRA] N[ARAYAN] God in Hindu thought [Engl] In ABORI 48-49, 1968, pp 433-465

1783 DANDEKAR, R[AMACHANDRA] N[ARAYAN] Hinduism and the Bhagavadgītā· a fresh approach [Engl] In JOI 12,3, 1963, pp 232-237

After a short survey of the religious development of Brahmanism in three stages (cosmic heroic mythology and magic of the Vedic *samhitās*, mechanical sacerdotalism of the Brāhmanas, and monistic idealism of the Upanisads), the author describes three main tendencies which came into existence at the end of that period (1) *heterodox systems* like Buddhism and Jainism, (2) *revival of the tradition* by the promoters of the *sutra vedānga* movement, (3) an intermediate tendency recurring to popular religions with a certain allegiance to the Veda, from which Hinduism arose as »a parliament of religions, over which the Veda formally presided ..«

Kṛṣṇaism is seen as one very significant constituent of this Hinduism, and the BhG »may be looked upon as an authoritative manual of Kṛṣṇaite religion, philosophy, and ethics«. Stress is laid upon the BhG's teaching of the promotion of *lokasaṃgraha* (i.e. the socio-ethical component) and the *svadharma* obligations; the activism (*karmayoga*) combined with the renunciation *in* action (*anāsaktiyoga*) and not *of* action; and the concept of *bhakti* or devotion, which could be regarded as »more simple, more direct, and more effective than any other religious practice«. The BhG, »... instead of dilating upon the points of difference among the various systems of thought and practice, emphasised the points of agreement among them and thereby brought about a positive philosophical and religious synthesis.« (RS)

1784 DANDEKAR, R[AMACHANDRA] N[ARAYAN]: Indian mythology [Engl.]. In: The cultural heritage of India. 2nd ed.: Vol. 2. ... 1962. - pp. 223-239.

The article forms the introduction to part 3: »The Purāṇas«. (AK)

1785 DANDEKAR, R[AMACHANDRA] N[ARAYAN]: Literature of Brāhmaṇism in Sanskrit [Engl.]. In: The cultural heritage of India. 2nd ed.: Vol. 5. ... 1978. - pp 13-48.

Gives a survey of the religious literature of ancient India, including the Epics, BhG, Purāṇas, *stotra* literature, etc. (AK)

1786 DANDEKAR, R[AMACHANDRA] N[ARAYAN]: The Mahābhārata and its critical edition [Engl.]. In: IAC 11, 1962, pp. 39-53 - Reprint in. Dandekar, R[amachandra] N[arayan]: Select writings 3: Exercises in indology. Delhi: Ajanta Publications, 1981. - pp 292-310.

After a résumé of his views on the growth of the MBh as presented in »The Mahābhārata. origin and growth« and some brief remarks on the background to the Critical Edition, the author describes the methods and aims adopted in its preparation collection and collation of manuscripts, the distinction of recensions, the use of testimonia, preference of the *lectio difficilior* and *textus simplicior* in order to present »a text of the Epic as old as the extant manuscript material permitted«. (JLB)

[quoted passages] MBh (cr ed) 1,55 43, 1,57 75, 18,5 38

1787 DANDEKAR, R[AMACHANDRA] N[ARAYAN]: The Mahābhārata· origin and growth [Engl.]. In: UCeylonR 12, 1954, pp. 65-85. - Reprint in: Dandekar, R[amachandra] N[arayan]: Select writings 3· Exercises in indology. Delhi: Ajanta Publications, 1981 - pp. 262-291.

Some preliminary remarks on the significance of MBh are followed by a survey of past scholarship. the unitary approach of Dahlmann, Sörensen and Lévi, and the analytical approach of Holtzmann jun., von Schroeder, Grierson, Lassen, Ludwig and Hopkins. The author then develops his own view that a »secular-historical« *sūta* tradition coexisted alongside a »mythological-ritualistic« *mantra* tradition, the one fluid, the other soon fixed. Around the »epoch-making war« fought at *Kurukṣetra*, various ballads were welded together into one. This *jaya* was then gradually transformed into the Epic Bhārata, especially under the impetus of Kṛṣṇaism, whose sponsors made the Epic the vehicle for propagating their religious teaching, by the incorporation both of the BhG and of new legends. Subsequently,

the activities of Brahmanical redactors, specifically the Bhrgus, transformed the Bhārata into the MBh (JLB)

[quoted passages] MBh (cr ed) 1,55 43, 1,56 33

1788 DANDEKAR, R[AMACHANDRA] N[ARAYAN] Man in Hindu thought - a broad outline - [Engl] In ABORI 43,1-4, 1962, publ 1963, pp 1-57

The author not only deals with the concept of man in Hindu thought, but gives an introduction into the fundamentals of Hinduism in general In a first section, he outlines the philosophical definitions of man as given in the Upanisads and the BhG, discussing most of the important concepts, e g, *brahman*, *ātman*, *śarīra* (body), *samsara*, *karman*, *bhakti*, etc In a second section dealing with man's relations with society, he discusses the concepts of *dharma*, *purusarthas*, *asramas*, caste, *samskaras* (sacraments) etc, and concludes with remarks upon Hindu ethics In this section he mainly refers to the Vedas, *dharmaśāstras*, MBh, BhG, and other texts (AK)

[quoted passages not included]

1789 DANDEKAR, R[AMACHANDRA] N[ARAYAN] Śivapurānoktavisayavisesānām samkalanam [Skt] In Purāna 28,1, January 1986, *samskrta khandah*, pp 1-3

Detailed Sanskrit summary of the author s »Gleanings from the Śivapurāna« (same volume pp 7-31) For commentary see separate entry (F)

1790 DANDEKAR, R[AMACHANDRA] N[ARAYAN] Śivapurānoktavisayavisesānām samkalanam 2 [Skt] In Purāna 28,2, July 1986, *samskrta khandah*, pp 1-3

Detailed Sanskrit summary of the author s »Gleanings from the Śivapurāna II« (same volume, pp 100-127) For commentary see separate entry (F)

1791 DANGE, SADASHIV AMBADAS Encyclopaedia of Puranic beliefs and practi ces Vol 1 (A C) [Engl] New Delhi Navrang, 1986 - 12, 370 pp, line drawings

The work draws information from the so-called *mahapuranas* (19 since both VāP and SiP are included) and is based on common published editions (except for LiP) Most items are provided with exact textual references, the notes at the end of an article contain quotations of important passages (printed in Devanagari) occasional references to Vedic and Epic texts, but hardly any references to secondary literature The device of catchwords intends to emphasize the »socio-mythological angle« and to »give a fairly complete picture of the India of the Purānas« (p ix) Proper names of persons occur »only when they have some belief attached to them or when there is some custom or practice associated with them« (preface p vii) Many entries cover a wide range of topics to which the index (promised for the end of the work) will have to provide guidance (e g »beasts and other creatures« pp 92-113, »body (human) and body birth« pp 150-194) The instances quoted for a particular motif e g. »age (change of)« are clearly selective (PS)

1792 DANGE, SADASHIV A[MBADAS] Gajendra moksa (the genesis) [Engl] In QJMS (N S) 51,2 July 1960, pp 55-66

Compares several versions of the *gajendramoksa* episode in order to find its original shape The versions are from BhāgP, VDhottP MBh, Rm SkP, PdP the Supar nādhyāya and the Rājataranginī Sees a development from Garuda attacking two

nāgas, to dividing these into *nāga* and *grāha* (serpent and crocodile). He then shows the development of the interpretation of *nāga* as elephant and the introduction of Viṣṇu (now connected with Garuḍa) as saviour. (vSt)

[quoted passages] BhāgP 8,3.31–33; 8,4.3; 8,4.10; VDhottP 194.18–19; MBh (cr ed.) 1,16 26; 1,26.15; 1,26.29; 1,26 33; MBh (CiPr) 1,26 22–23; PdP 5,44.89ff; SkP 3,33.58ff; 4,50.105ff; VāP 1,194.18–19.

1793 DANGE, SADASHIV A[MBADAS]: Kadrū-Vinatā and the wager [Engl.]. In: Purāṇa 3,2, July 1961, pp. 203–214.

Deals with the meaning of the story of the wager of Kadrū and Vinatā, as found in the MBh and the Purāṇic literature. Referring to the corresponding passages in the Brahmanical literature, the author examines at first the names of the characters involved and concludes that Kadrū was originally identified with the Earth (as the mother of the serpents) and Vinatā with the Nyagrodha-tree (being the haunt of Garuḍa). Suggests that Garuḍa and the Nāgas were different branches of the same tribe, the Garuda branch having the Nyagrodha tree as a particular symbol. Refers to Suparṇādhyāya, TaiSa, KāṭhSa, MaiSa, ŚBr, ṚV, TāBr, Kathāsaritsāgara, ĀśvŚS, ŚāṅkhŚS, TaiĀ. (F)

[quoted passages] MBh (cr ed) 1,14, 1,20, 1,21, 1,22, 1,25, 1,25 40, 1,25 40, 1,43, PdP 5,44 88; Rm (Mylapore) 3,35.27, 3,35 30, 3,35 33, 3,35 36, 3,35 37, 5,1 146, 5,1 158, SkP 3/1,38, 3/1,38 60, 4,50, 4,50.33, 5/3,72

1794 DANGE, SADASHIV AMBADAS: Legends in the Mahābhārata, with a brief survey of folk-tales [Engl.] Delhi. Motilal Banarsidass, 1969 – 38, 385 pp

Discusses three major legends (all from the Ādiparvan) 1 the Garuda legend, 2 the Kaca legend, 3 the legend of the churning of the ocean. Additionally, an investigation of the »folk-tales in the MBh« is given. »The three legends are selected on one principle . All the three deal with ›immortality‹ in some form or the other. The legend of Garuḍa deals with ›capture of *soma*‹ (*amṛta*) the juice that gives immortality. The legend of Kaca has the gain of the ›lore of immortality‹ as its main theme. The legend of the churning of the ocean speaks about the ›acquirement of nectar‹ . The main idea is to fix the origin and development of these legends as they occur in the MBh. Each legend is divided into various sub-chapters and these are traced back to the Vedic literature, the variations noted, new points marked and, as far as possible, even the slightest similarities with the MBh account jotted down. The Purāṇic and the classical literature is also consulted. With a view to know the exact nature of the legend and of the various points in it a survey of the tribal ritual and the mythical conception of the savages is made. Thus the whole critical study gets a support of anthropology. Help is also taken from archaeological surveys, wherever it is found necessary – I have come to differ from the traditional opinion that Garuḍa is only another form of Suparṇa. In fact, Garuḍa appears to be an independent deity – a presiding deity of the *mantras* against snake-poison. .. The legend of Kaca is a symbolic tale of the rite of sacrificial consecration and initiation (*upanayana*). The motif of the legend could be traced even to the initiation rites of the savages. – The legend of the ›churning‹ is a happy mixture of the Vedic idea of the release of the aerial waters and the sacrificial pressing of *soma* on the one hand, and on the other, the popular tribal beliefs about the creation of the universe. – In the chapter on the folk-tales, I have selected certain typical tales from the MBh and given their counter-parts in other lands and literature, indicating also the ›why‹ of

the framing of such tales, giving an idea as to how the same motif in a modified form produces a variety of tales« - The appendices contain short studies of 1 Garuda and the Nāgī, 2 Rāmanīyakam, the island of the Nāgas, 3 the story of Bahulā and the snake goddess Manasā, 4 Garuda and the *khila* of the RV, 5 the Māṅgas and the Māṅga Gārudis, 6 the celestial churning, 7 (a) the classified list of folk tales (includes the tales mentioned in the chapter on folk tales, classified according to their main motif), (b) remark on tribal laws - Part of the materials incorporated in the present book have appeared previously, e g in Purāna Bulletin (F)

[quoted passages] MBh (CiPr) 1,16, 1,17-19, 1,17 12, 1,20-21, 1,23, 1,25-34, MBh (cr ed) 1,71-72, [selective]

1795 DANGE, SADASHIV A[MBADAS] The Pāndava riddle birth and marriage in a new light [Engl] In JUBombay (N S) 26,2, 1957, pp 159-176

A sociological study of the birth of the Pāndavas (seen as mythicised form of *niyoga* within marriage, rather than of a widow) and of their marriage to Draupadī, explained as not a case of regular polyandry but a response to their special circumstances, where an alliance with Drupada was essential but Arjuna could not marry unless Yudhisthira and Bhīma were already married (otherwise he would incur the sin of *parivedana*) hence all the brothers must marry Draupadi The author therefore rejects suggestions that the Pāndavas were non Aryan (JLB)

1796 DANGE, SADASHIV A[MBADAS] Prajapati and his daughter [Engl] In Purāna 5,1, January 1963, pp 39-46

Examines the accounts in Vedic and Purānic literature presenting the myth of Prajāpati and his daughter with its characteristic incest motif, states that most sources try to explain away the myth, and concludes that the myth must be very ancient and mirror a primitive stage of society with kinless social relationships which is explained in later times as good only for gods and not for men Refers to RV, MaiSa, ŚBr, AitBr (F)

[quoted passages] BhagP 3,12 28, MtP 1,3 31, 1,4 6, PdP 5,14 90, 5 14 92, 5,14 108, SkP 3/1,40

1797 DANGE, SADASHIV A[MBADAS] Purāna and Pauranika [Engl] In jñānamrtam 1985 - pp 125-128

The author assembles descriptions from the Purānas of ceremonies relating to their writing, donation and reading by a Pauranika (JLB)

[quoted passages] AgP 63 13-22, BhvP 1,93 68-70, KuP 2 44 126, PdP BrahmaKh 1 16, PdP UttaraKh 194 9, SkP 2/1,27 41-42, 5/3,97 164, 7/1 2 29-31

1798 DANGE, SADASHIV A[MBADAS] »Ramaniyakam« the island of the Nāgas [Engl] In Purana 3,1, January 1961, pp 65-71

Examines the Purānic and Epic occurrences of the island Rāmanīyaka to find evidence concerning its real geographical location Favours the Nicobar Islands Refers to TaiSa, KāthSa, MBh (Nīlakantha s text) (F)

1799 DANGE, SADASHIV A[MBADAS] Savitri and the Banyan [Engl] In Purāna 5,2, July 1963, pp 258-266

Compares the differences in the versions of the story of Satyavān and Sāvitrī as occurring in the MBh, the Vratārkakathā, and the SkP. States that only the latter two mention the banyan-tree. Examines the identification of Gāyatrī and Sāvitrī and her two aspects of being protector from death (personified as Yama) and as being the giver of immortal life by causing rebirth. Considers these two functions to be the main reasons for banyan-worship which developed originally from quite another source than the tale of Sāvitrī, the two of them being amalgamated only in later times. Refers to ŚBr, KāṭhSa, MaiSa, JaiBr, TaiSa, VājSa, ṚV, GopBr, AV, ChāBr, Manusmṛti. (F)

[quoted passages] BVP 2; MBh (CiPr) 1,31.8; MBh (cr.ed.) 1,25; MBh 3,293-297; Rm 2,30 6; 2,55.6; 2,55.24; 3,35.30; 3,35.33; SkP 6,191; 6,278; 7/1,166 78.

1800* DANGE, SADASHIV A[MBADAS]: Vipralambha in the Uttararāmacarita [Engl.]. In: JUBombay (N.S.) 25, September 1956, pp. 67-81.

1801 DANGE, SINDHU S[ADASHIV]: The Bhagavata Purana - mytho-social study [Engl.] Delhi: Ajanta Publications, 1984. - 10, 306 pp.

1802 DANGE, SINDHU S[ADASHIV]: The earth-cow and Pṛthu's dart [Engl.]. In: Purāṇa 13,1, January 1971, pp. 79-81.

Concludes »The dart and the *dhanus* [bow] of Pṛthu has a two-fold significance Firstly, it is the symbol of the plough-share, and secondly, it is the giver of fruit, which has been so faithfully imbibed by the tradition that identifies the Earth and the Cow « (F)

[quoted passages] AgP 18 14-18; BhāgP 4,15-18, BrP 2 25-27, 4 70, MBh 7,69 4-13; 12,29 137-143, 12,59.113ff, MtP 10 10-35, VāP 62 126ff, ViP 1,13 39-93.

1803 DANGE, SINDHU S[ADASHIV]: Kalmāṣapāda a tragedy in »niyoga« [Engl.]. In. NagpurUJ 17,1, 1966, pp. 21-25.

The account of king Saudāsa who, cursed by Vasistha, was turned into a demon (BhāgP 9,9 20ff) is compared with the versions of MBh and Rm Cause of the quarrel between the king and Vasiṣṭha was, according to Dange, an appointment of Vasistha for *niyoga* (levirate) on the king's wife This appointment was improper since Vasiṣṭha was the king's *guru* (vSt)

[quoted passages] BhāgP 9,9 20ff, MBh 1,181 1-2, 1,181 20-21, Rm 7,65 10-38; ViP 4,4.56

1804* DANGE, S[INDHU] S[ADASHIV]: The legend of pārijāta-haraṇa [Engl.]. In: JUBombay (N.S.) 39, 1970, pp 6-9.

1805 DANGE, SINDHU S[ADASHIV]: Śeṣa: the cosmic serpent [Engl.]. In: Purāṇa 7,1, January 1965, pp. 144-149.

Seeks to show that the several conceptions of Śeṣa form a gradual upheaval from mere folklore to the spiritualizing interpretation of philosophy Refers to BhāgP, ViP, HV, RV, MtP, Rāmānuja's commentary on BhG, AV, JaiBr, BrP. (F)

[quoted passages] BhāgP 2,75, 2,75 6; 3,24.10; 3,26 23-25, 5,18.35; 6,16.30; 10,2.5; 10,2 13; 10,39 38-46, 10,89 122; BrP 192 36-41; HV 2,26; MtP 248.34.

1806 DANIEL, SHERIL B.: The tool box approach of the Tamil to the issues of moral responsibility and human destiny [Engl.]. In: Karma: an anthropological inquiry ... 1983. - p. 27-62.

1807 DANIELOU, ALAIN The birth of Ganesa (Brahmavaivartapurāna) [Engl] In ALB 18, 1954, pp 122–135

1808 DANIELOU, ALAIN The curse of Kasyapa (Brahmavaivartapurāna) [Engl] In ALB 18, 1954, pp 136–137

1809 DANIELOU, ALAIN *Hindu polytheism* [Engl] New York Bollingen Foundation, Pantheon Books, 1964 – 31, 537 pp (Bollingen Series 23) – Original Fr ed Danielou, Alain Le polytheisme hindou Paris Buchet/Chastel, 1960 – 597 pp, 32 tables, ill (La Barque du Soleil)

Extensive presentation of the Hindu pantheon with special regard to the philosophical background and the symbolical meanings of the deities The first chapter explains the philosophical essentials (the theory of polytheism, the nature of the ultimate, the cosmic being), Hinduism is seen as unity in diversity, and its universal claim is stressed »The word ›Hindu‹, used for convenience, can be misleading, for it may convey the idea that Hinduism belongs to a country, to a particular human group, to a particular time Hinduism, according to Hindu tradition and belief, is the remnant of a universal store of knowledge which, at one time was accessible to the whole of mankind It claims to represent the sum of all that has come to be known to man through his own effort or through revelation from the earliest age of his existence« – The remaining chapters discuss 2 the gods of the Vedas, 3 the trinity, 4 the divine power (*sakti*) as the goddess The presentation is based on extensive quotations of the Skt texts themselves (in Engl translation), this, and the sympathetic approach of the author (»[the book] is a mere attempt at explaining the significance of the most prominent Hindu deities in the way in which they are envisaged by the Hindus themselves«) make the book very readable as well as useful as a reference work – The original Skt passages are quoted in full (Devanagari) in an appendix (p 385–480), which also includes a »selective bibliography« (p 483–491) and a detailed general index (about 3800 entries) – The present Engl version is written by the author himself, according to a remark in the foreword, the original Fr version differs in minor points and is »less complete, containing only a few photographs and no index« (F)

[quoted passages] BhG 2 20, 3 10–16, 3 37, 4 11, 4 13, 5 29, 7 11, 7 25, 8 13, 9 4–5, 9 8, 9 10, 9 17, 9 21, 9 23, 9 25, 9 29, 10 42, 11 10–31, 11 52, 12 5, 13 12, 13 14–18, 14 3, 14 4, 14 6–8, 14 16, 17 13, 18 46, 18 66, BhāgP 1,3 21, 1,3 26–27, 2 3 1–10, 2,7 11, 2,7 36, 3,9 11, 6,6 17–18, 6 18 62, 8 24 5, 10 2.13, 10 8 13, 10 55 1, 11,14 25, 11,27 7, 11 28 12, BVP 1,22 2, 2,1 5, 4,13, 2,53, DBhāgP 1 3 17, 1 8 40, 9,50 6–8, GaP 1,11, HV 3,34–41, KāP 12, 22 10–13, 81, KūP 1 10 24, LiP 1,3 2–4, 1 3 10, 1 17 5, 1,20 73, 1,73 19–20, 2,9 12–13, 2 13 3–18, MBh (K) 1 67 2–4, 1,132 51, 13,14 3–4, MBh 1,1 272–273, 1,18 34, 1 23 6–9, 1,28 19, 1 36 24–26, 1,66 19, 3,118 9, 3,118 13–14, 3,135, 3 11847, 3 16754–16755, 3 16813, 5,10 2–8, 5,70 13, 5,105 2, 5,112 6–7, 6 8 5–6, 6 23 4–5 7,8459, 9,36, 12,207 19–20, 12,215 26, 12,328 35, 12,338.52, 12 359 4–5, 12,362 1, 12 528, 12 11057, 12 3446, 12 4407, 12.8381, 12 8418, 13 14 211–232, 13 45 313, 13 255 12, 13 1681, 13 8360, MkP 3 2, 18 29, 46 14, 46 21, 48 3–26, 105 7, MtP 285 67, PdP (ASS) 4 22, 4,79, 6 270 29–31, Rm 1,1 14, 1,45, 1,45 31, 1,45 35, 2,110 3, 7,2 16–17, ŚiP 1,11 22, 1,16 101, 1,16 102–103, 1,16 105–107, 1,18 159, 1 21 23–24, 1,21 26, 1 21 82, ViP 1,2 64–65, 1,4 2, 1 4 8, 1,4 45–50, 1,7 19–21, 1,9 143, 1,15 111, 1,22.39, 1,22 68–70, 1 22.72–74, 2,5 17–19, 2,5 23, 2,5 27, 2,14 32, 3,17 14–34, 6 5 74–76, 6 5 78 VmP 69, VarP 26 1–2, 26 7

[reviews] Kramrisch, Stella: In: JAOS 88, 1969, pp. 553-560. - Hacker, Paul: In: OLZ 64, 1969, pp. 498-502.

1810 DANIÉLOU, ALAIN: Invocation (to Gaṇapati) (Padma Purāṇa) [Skt.]. In: ALB 18, 1954, pp. 120-121.

1811 DANIÉLOU, ALAIN: Marriage of Gaṇeśa: the Śiva Purāṇa [Engl.]. In: ALB 18, 1954, pp. 140-148.

1812 DANIÉLOU, ALAIN: The parijāta flower (Brahmavaivarta Purāṇa) [Engl.]. In: ALB 18, 1954, pp. 138-139.

1813 DANIÉLOU, ALAIN: Stories from the cycle of Viṣṇu [Engl.]. In: ALB 18,3-4, 1954, pp. 365-380.

Contains »The greatness of Viṣṇu« (BhāgP 10.89), »The enchantress Mohinī« (BhāgP 8,12); »The story of Vṛka the titan« (BhāgP 10,88); »The immanent destruction« (ViP 6,3). (vSt)

1814 DANIÉLOU, ALAIN: Viṣṇu, the pervader [Engl.]. In. ALB 18,3-4, 1954, pp. 336-364.

A study of the nature of Viṣṇu, of his incarnations and the role of the planets, and of the iconography of Viṣṇu images Quotes from Rūpamandana, Ahirbudhnyasamhitā, later Upaniṣads and other Purāṇas (vSt)

[quoted passages] BhāgP 1,3 26-27, 8,12, 8,24 5, 10,88-89, GaP 1,11, MBh 1,23 6-9, MtP 285.67, PdP PātālaKh 79 17-27, ViP 1,22 70, 1,22 72, 1,22 73, 1,2 64-65, 2,5 27, 2,8.17-18; 6,3.

1815 DANTO, ARTHUR C.: Mysticism and morality Oriental thought and moral philosophy [Engl.] New York Basic Books, 1972 - 14, 127 pp

Ch 5 deals with »The discipline of action in the Bhagavad Gita« Gives a brief analysis of the moral teachings of the BhG and compares them with some Western concepts (e g Kant, Nietzsche) (AM)

1816 DARIAN, STEVEN G.: The Ganges in myth and history [Engl.]. Honolulu: University Press of Hawaii, 1978. - 17, 219 pp., ill., bibliography, index.

» . attempts to draw a comprehensive picture of the cultural importance of the great river, using materials from the most varied sources and disciplines art history, archaeology, comparative religion and mythology, cartography, Sanskrit and Bengali literature, and classical and medieval European texts. The main chapters deal with the mythical origins of the Ganges, the origins of its cult, which the author attributes to the Indus Valley civilization and the early Aryan culture, comparisons of the deified Ganges with goddesses of the Mediterranean and Near East, the role of the river in the development of the great Northern Indian empires, the Ganges in Hindu sculpture and temple architecture; its place in Bengali religion and literature; and finally, conceptions of the Ganges in premodern Europe.« [source.] Richard Salomon: [Review]. (PS)

[reviews] Salomon, Richard: In: JAsianS 38,1, November 1978, pp. 198-199. - Brockington, John Leonard. In: JRAS 1979, p. 76.

1817 DARIAN, STEVEN [G.]: The other face of the makara [Engl.]. In: AA 38,1, 1976, pp. 29-34, 1 fig.

The symbolical meaning of the *makara*, as it appears in art and literature, is examined The *makara* contains dual aspects As an emblem of the waters, the substratum of vegetal life and as *vahana* of Gangā, it contains benevolent features More prominent is the other side, the fearsome nature, its association with the underworld, darkness, danger and destruction The *makara* »chiefly embodies the forces of envelopment, of reabsorption into the undifferentiated state« (SD)

1818 DARMESTETER, J Points de contact entre le Mahâbhârata et le Shah-Nâmah [Fr] In JA (8e serie) 10, 1887, pp 38-75

A comparison of Yudhisthira's renunciation from MBh 17 (Mahāprasthānikaparvan) and Kai Khosru's (Khusrau s) renunciation in the Persian Shāh Nāmah An outline of each is followed by discussion of the similarities and differences between these narratives of a ruler who abandons his kingdom to journey to heaven, along with companions who die before reaching the goal The MBh story is seen as a late addition, whereas the Shāh Nāmah story belongs to an old and authentic tradition and thus the MBh story is regarded as a borrowing from Persian probably under the Kusānas (JLB)

[quoted passages] MBh (C) 9 1621, 17 48-49, 17 78, 17 89, 17 635

1819* DAS, A C Interpretations of the Bhagavadgita [Engl] In CalcuttaR (3rd series) 155, April 1960, pp 59-64

1820 DAS, BISWARUP The Kāpālika sect in the early medieval Orissa [Engl] In PTAIOC 30, 1980, pp 351-380

1821* DAS, DEVENDRA N Sketches of Hindu life [Engl] London Chapman and Hall, 1887

Deals also with the social position of the Bhāts as reciters of Puranas [source] Rocher, p 58 (AM)

1822* DAS, GOVINDA Hinduism [Engl] Madras Natesan, 1924

Deals with Purānas on pp 115-124 [source] Rocher, p 259 (AP)

1823 DAS, HARAMOHAN Janmastami and the Bhakti cult [Engl] In PTAIOC 18, Annamalainagar December 1955, publ Annamalainagar 1958, pp 436-444

Actually a rapid survey of the metaphysics of the Gitā which is said to culminate in the *bhakti* concept »Bhakti is the ambrosial tie that knits the devotee and the Brahman together and in that sweetness the devotee gets supreme bliss - When this simple, pure and singular *bhakti* was discovered the synthesis between the Vedic Vedantic and the Puranic religions was effected« - The article does not deal with *janmastami* (birthday of Krsna) but has been written simply in praise of this day (F)

[quoted passages] BhG 2 42, 2 70, 3 4, 3 9, 3 17-19, 3 27, 3 35, 4 7 5 10, 6 21-22, 6 29-31, 7 4-5, 7 17, 7 19, 9 4-5, 9 18, 9 31, 9 34, 10 39, 11 11, 11 55, 13 28, 14 22-23, 14 27, 15 16-18, 18 17, 18 20, 18 53-56, 18 66

1824 DAS, KALI CHARAN Concept of personality in samkhya Yoga and the Gita [Engl] Gauhati Gauhati University, 1975 - 4, 8, 220 pp

1825 DAS, MATILAL The psychological and ethical teachings of the Gītā [Engl] In IC 1951 Mahendra Jayanti volume Calcutta 1951 - pp 83-90

1826 DAS, NILAKANTHA: Hints on the significance and history of Jagannātha [Engl.]. In: OrissaHRJ 7,1, 1958, pp. 1-36.

The author thinks that Jagannātha in Puri is originally a Jaina institution and that Jainism is a pre-Vedic indigenous religion, related to Sumerian religion. Discusses the influence of the Śabaras and identifies Uḍḍiyāna as their territory. Then goes on to trace references to Jagannātha from the Vedas to the 15th century A.D. (vSt)

[quoted passages:] BhG 7.19; 15.18; MBh (VaVā) 12,346.10-11; SkP 2/2,9.63; 2/2,10 84; 2/2,12.7-8; 2/2,18.25; 2/2,19.17; 2/2,21.3.

1827 DAS, NOBIN CHANDRA: A note on the ancient geography of Asia: compiled from Válmiki [sic] Rámáyaṇa [Engl.]. Calcutta: Buddhist Text Society of India, 1896. - 8, 77 pp. - Reprint: Varanasi 1971.

A discussion of the geographical data contained in Rm, with chapters on Rāma's journey to Mithilā, the descent of the Gaṅgā, Bharata's journey from Girivraja to Ayodhyā, Rāma's route from Ayodhyā to Laṅkā (accepted as being Ceylon), Kiṣkindhā (located adjacent to Hampi), and the world as known in the time of Rm (subdivided into »the army of the east«, »the army of the south«, »the army of the west«, »the army of the north«), there are also five brief appendices on the Rm as history, Dharmāraṇya, Prāci, and Drāvida, Sapta Sindhu, and alluvial formations by the action of rivers (JLB)

1828* DAS, R. M : Ādi *Purāṇa and the origin of varṇas* [Engl]. In: *MagadhUJ* 1, 1964, pp. 90-92.

1829* DAS, S. R : The scope and development of Indian astronomy [Engl.]. In: Osiris [1], 1936.

1830 DAS, VEENA: Kāma in the scheme of puruṣārthas: the story of Rāma [Engl.]. In: CIS (N.S.) 15,1-2, January-December 1981, pp. 183-203 - Simultaneously published in: Way of life ... Essays in honour of Louis Dumont ... 1982. - pp 183-203.

»An elegant analysis of the complex significations of *kāma* in the legend of Rāma, based on Kālidāsa's Raghuvaṃśa, with excursions into other well-known versions of the same story. Under [Das'] eye, the tale of Rāma and his ancestors appears as a sustained moral inquiry into the proper and improper role of *kāma* in life *Kāma* can have both rejuvenative and destructive aspects. When properly directed it leads to procreation and thus discharges the debts to the ancestors, but unrestrained *kāma* may lead to serious transgressions of the order of *dharma* The Rāma story explores both sides of *kāma* in its episodes According to Das's analysis, *kāma* is never contrasted with or encompassed by *artha*, as a linear hierarchy of the *puruṣārthas* would suggest. Rather, *kāma* is encompassed by *dharma* - that is, it is brought within the sphere of proper conduct - when it is successfully ordered by self-restraint ›It is only when the pursuit of *kāma* is tempered by the spirit of renunciation that it can remain within the bounds of *dharma*‹ (p 193) The values of the seeker of *mokṣa* must be incorporated by the householder in order to contain the potentially disordering force of *kāma*. Thus *kāma* is clearly related to both *dharma* (which should properly encompass it) and *mokṣa* (which is the instrument of its ordering).« [source] Davis, Richard H.: Way of life. In: CIS (N S) 20,1, 1986, pp. 138-139. (AK)

1831 DAS, VEENA Paradigms of body symbolism an analysis of selected themes in Hindu culture [Engl] In Indian religion Burghart, Richard, Cantlie, Audrey [ed] 1985 - p 180-207

A discussion of some recent theories in »symbolic anthropology« about the use of the body as a symbol in systems of classification The author seeks to demonstrate that the body is not »something given in nature« the experience of which is *universally shared, but is »culturally created« By investigating the symbolism of* the body »in selected Hindu contexts«, she tries to show »the cognitive and abstract values which are sought to be conveyed through« it In the first chapter of the paper dealing with »the ritual construction of the body«, she analyses the ritual of the consecration of the Hindu king (*rajasuya*) as described in VDhottP The body of the king generated by ritual, she concludes, »constitutes a system of moral relations and is analytically separated from the body as a thing in itself or from the body as biological substance« (AK)

[quoted passages] VDhottP 2,97-116, Rm 7,46 20-21

1832* DAS, VEENA A sociological approach to the caste Puranas of Gujarat a case *study [Engl] In SocB 17, 1968, pp 141-164*

» an interesting analysis of the Mallapurāna and KāP as justifications of caste mobility « [source] Rocher, p 72 (AK)

1833 DAS, VEENA *Structure and cognition aspects of Hindu caste and ritual* [Engl] Delhi Oxford University Press, 1977 - 10, 147 pp - 2nd ed ibid, 1982 - Paperback ed ibid, 1987 - 12, 171 pp

In recapitulating the methods of socio-anthropological research in India, the author pleads for the participation of anthropologists in the study of Sanskrit texts »in a monographic framework« to investigate the way in which the world is conceptualised in Sanskritic Hinduism To arrive at a level of interpretation independent of the »intrinsic properties« of a concept, she argues, it is necessary to move to »an external definition«, and that »in terms of its relations with other concepts which make up the complete universe of discourse« This means to extract a structure from the texts, »which may not lie at its surface«, in order to »find out the identity of meaning behind the various uses of [the] categories found in the text« - In the first part of the book the author analyses the myths in the DharmāranyaP, a caste Purāna of the Modh brahmins and Modh *baniyas* of Gujarat, with the intention of giving a complete explanation of its structure. By investigating in chapter two, the myths which relate to brahmin, king, and *samnyāsin*, she shows that the Purānic thinkers use these three categories as »conceptual tools to express the structural order of Hinduism« Unlike other sociologists - she argues, for example, against *Louis Dumont - she reconstructs this order not as a »linear hierarchy« of castes,* but as a »set of relations among these categories« Turning in chapter three to the myths which relate to castes (*jātis*) and the differentiation among brahmins and *vaniKas* she shows that, altogether, there are »three separate universes of discourse« in the text (1) *The conceptual order of Hinduism already discussed, in which jātis are* placed »with reference to the set of relations among brahmin, king, and *samnyāsin*«, (2) the identification of *jātis* or empirical groups »by a combination of three principles of organization viz., descent, locality, and cult«, (3) the definition of the relations between different *jātis* at the empirical level, in the text »*expressed in the* language of exchange elaborate rules being prescribed placing limits to circulation

of food, goods and services, and women«. These three »levels of abstraction« found in the Purāṇa, the author concludes, one clearly has to discern and specify when »talking of the principles of Hinduism« or exploring the meaning of words and concepts. – In the second part of the book she analyses the domestic rituals as described in the GS of Gobhila. She shows that, unlike the Purāṇa which is concerned with specific problems relating to the structure of Hindu society, the GS deals with »problems of a more general and universal nature«, viz., »ideas of fertility, prosperity, life and death« which relate to the structure of the domestic group In the rituals, she argues, the »natural categories« of space, laterality, and body are used as conceptual tools for expressing these ideas. Chapter four, a revised version of the author's »The uses of liminality... 1976« (for more detailed commentary see separate entry), is especially concerned with the concepts of sacredness, impurity and liminality in connexion with the symbolism of laterality and body The investigation is based, in part, on an analysis of the cremation rites as given in the GaP and other funeral texts – The book also, in the introduction, gives a general survey of contents and features of the caste Purāṇas of Gujarat, especially discussing the social contexts in which they are used. With reference to the special interests of the Purāṇic writers, the author warns against the use of these texts »for purposes of historical reconstruction«. – The second edition of the book also contains an epilogue which places »the conclusions emerging from the analysis in the wider context of discussions on Hinduism« (AK)

[reviews] Alper, Harry Paul: In: JAOS 100, 1980, pp 55–56

1834 DAS, VEENA: The uses of liminality society and cosmos in Hinduism [Engl.]. In: CIS (N.S.) 10,2, July-December 1976, pp 245–263

A socio-anthropological inquiry into the »nature of the sacred/profane dichotomy in Hindu thought and ritual« The author discusses the conception of the »sacred« of the sociologist E Durkheim and the attempts of anthropologists to apply it to Hinduism by relating it to the oppositions right and left and pure and impure Based on an analysis of the domestic rituals as described in the GS of Gobhila and of the cremation rites as given in GaP, Kṛtyakalpataru of Bhaṭṭa, and other funeral texts, she puts forward the thesis that in Hindu belief the sacred is divided into the sacred associated with life and the sacred associated with death She demonstrates that in the rituals the symbolism of laterality is used to express this division of the sacred. The right side is used in rituals associated with life such as rites for pregnancy and marriage, while the left side is used in rituals associated with death such as rites to ancestors and cremation rites As regards the opposition between pure and impure, she shows that it cannot be deduced from the right/left opposition due to the fact that it cuts across this division Childbirth and death, for instance, involve impurity, but pregnancy and propitiation of ancestors do not The author suggests that in Hinduism impurity symbolizes states of liminality »in which man experiences his social world as separate from the cosmic world« (AK)

1835• DAS GUPTA, D. C.: Educational philosophy of the Puranas [Engl.] In: JUGauhati 14,1, 1963.

1836 DAS GUPTA, HEM CHANDRA: Polyandry in the Mahabharata [Engl.]. In: Man in India 8,1, January-March 1928, pp. 23–32.

1837 DAS GUPTA, KALYAN KUMAR: The Audumbaras [Engl.]. In: Our Heritage 10,2, July-December 1962, pp. 1–26 [separate pagination].

This numismatic study is introduced by a cursory reference to the mention of Audumbaras or Udumbaras in ancient texts, including HV and Purānas (PS)

[quoted passages] BdP 3,66 70, HV (C) 1466, MBh (Siddhāntavāgisa) 2,50 13, MkP 58 10, VāP 91 98

1838 DAS GUPTA, KALYAN KUMAR The Audumbaras [Engl] Calcutta Sanskrit College, 1965 - 15, 42 pp , 6 pl (Calcutta University, Sanskrit College Research Series, No 44, Studies No 26)

A study of the Audumbaras based on literary and numismatic evidence Part of the author's thesis (»Tribal coins of ancient India 2nd century B C - 4th century A D «) Contains an appendix on the Vemakas and their coinage, an index, a select bibliography and 6 plates (vSt)

1839 [DAS GUPTA, KALYAN KUMAR] DASGUPTA, KALYAN KUMAR The Hayasīr sha Pañcharātra and the chaturvimsati vyūha of Vishnu [Engl] In JAIH 10, 1976-1977, pp 172-179

Discusses the iconographic details contained in ch 22 of the Ādikānda of Hayasirsa Pāñcarātra in connection with the *vyuha* doctrine Of the four *vyuhas* recognized by Pāñcarātra tradition each evolves into three more, thus forming twelve *vyuhanta ras*, each characterized by a particular distribution of the weapons of Visnu A table of these is given (p 177) Later developments lead to a duplication into 24 *vyuhas* whose names and characteristics are given in Rūpamandana and PdP (listed pp 178-179) The Hayasirsa Pāncarātra is one of the very few texts mentioning also seated images of *vyuhas* One such image (of Sridhara, acc to the Hāyasirsa list of Hrsikesa acc to PdP) exists in the Bangiya Sahitya Parishat Museum, Calcutta (vSt)

1840 DAS GUPTA, KALYAN KUMAR The Puranas on the Audumbaras [Engl] In Purana 7,1, January 1965, pp 186-190

Examines *Purānic passages mentioning the Audumbaras or Udumbaras Refers to* MkP, VāP, BdP, HV, RV, KāP, and Yaska s Nirukta (F)

[quoted passages] MkP 58 10 VāP 91 97-98, BdP (VePr) 3,66 70 KaP (VaVa) 82, KāP (VePr) 85

1841 DAS GUPTA, M[RINAL] Early Visnuism and Narayana worship [Engl] In IHQ 7, 1931, pp 93-116, 343-358, and 655-679 [i e 735-759], and 8, 1932, pp 64-84

Starting from early theistic tendencies in later Vedic literature and the effort of integrating various trends of religious thought in the BhG, the author examines the general character of Visnuism in the Epic and its relation to Nārāyana worship She discusses the various designations of *bhaktas* and their tenets the *ekantin, pancaratrin, bhagavatas, narayaniyas*, etc., who later merged in the Vaisnava movement In addition to the MBh, the author uses the Pāncarātra Āgamas and the BhāgP (vSt)

1842 DAS GUPTA, RAMAPRASAD Crime and punishment in ancient India books 1 and 2 [Engl] Reprint (in 1 vol) Varanasi Bharatiya Publishing House, 1973 - 69, 168 pp - Original printing (in 2 vols?) 1930

Refers mainly to dharmasastra materials, but also incidentally to MBh AgP, MtP The introduction gives a short survey of the historical »development of the Hindu

criminal law«; the material itself is presented according to the various juridical topics (offences against the state and the king, public nuisance, offences against property, offences relating to cattle trespass, etc.). (F)

[quoted passages] AgP 227.1-18; 227.20-39; 227.46-66; 227.68-73; 227.80; 227.149-156; 227.171; MBh 1,107-108; 12,15; 12,23; 12,23; 12,56; 12,85; 12,121; MtP 225.2-6; 227.3; 227.9-22; 227.83; 227.87; 227.91-95; 227.96-97; 227.101-105; 227.139-140; 227.147; 227.165-170; 227.172; 227.176-179; 227.185; 227.188; 227.196; 227.198-199; 227.201-202; 227.210; 227.214-215; 228.216.

1843 [Das Gupta, Sibani:] Dasgupta, Sibani: The theme and sources of Kṣemīśvara's Caṇḍa-Kauśika [Engl.]. In: Our Heritage 1,2, July-December 1953, pp. 263-276.

The Caṇḍa-Kauśika of Kṣemīśvara, a drama in five acts, deals with the legend of Viśvāmitra and Hariścandra, its plot is summarized. The version of DBhāgP (also summarized) is rejected as a possible source; it was probably the legend as told in MkP (summarized) which was adapted by the poet. Further legends which are mentioned by Kṣemīśvara are briefly identified and two other plays which utilize the Hariścandra legend (Satyahariścandra of Rāmacandra, 12th century, Hariścandranṛtya, an anonymous Nepali »Tanzspiel«, ed. August Conrady, Leipzig 1891) are described. (PS)

[quoted passages] BrP (ASS) 104; DBhāgP (V 1927) 7,12-17, 7,18-27, MBh (B) 12,141, 13,115 71; MBh (cr ed) 1,164-166, MkP (BibInd) 7-8, 9; Rm 1,57-60, SkP 4,31

1844 Das Gupta, Sibani: Transference of stems in Epic nominal declension [Engl.]. In: PTAIOC 21,2(1), Srinagar October 1961, publ. Poona 1966, pp. 213-215.

»There is a tendency in the Epic language, as also in MIA but rarely in OIA to transfer *-an*, *-as*, *-in*, *-is* and *-us* stems to the respective vowel stems in *-a*, *-i* and *-u*. In the variants we find attempts made to regularise « Gives examples from MBh and Rm, without further comments (F)

[quoted passages not included]

1845* Dāsa, Bauribandhu. Gītā-pātha [Or]. Cuttack Odiya Lekhaka Sahayoga Samiti, 1947.

1846 Dāśa, Gaganendra Nātha: Janaśruti kāñcīkāberī [Or.]. Berhampur, Cuttak: Pustaka Bhaṇḍāra, 1979. - 4, 126 pp.

»The Kāñcīkāverī tradition« records how the *gajapati* King Puruṣottama (1467-1497) who desired to marry Padmāvatī, daughter of the king of Kāñcī, was denied her hand on the pretext that, as sweeper of Lord Jagannātha during the car festival of Purī, he was not worthy of the princess Enraged, Puruṣottama marched against Kāñcī His army was repulsed at first, but in a second effort with the help of Jagannātha and Balabhadra who rode incognito on horseback in front of his army, he vanquished the king of Kāñcī and carried his bride home The author analyzes the source and development of this tradition and its relation to history. He sees its central point in the *cherapahamra* ritual (i e. the king's sprinkling water and sweeping in front of Jagannātha) which invests the *gajapati* with a priestly office and confers on him a divine legitimation of kingship (which is confirmed in the

legend by the active participation of the divine brothers in the war against Kāñcī) (vSt)

1847* DASA, SAMBHUNĀTHA Gitārtha tattva sāra [Or] 3rd ed Cuttack M Dāsa, 1947

1848 DASA GUPTA, CHARU CHANDRA The variant reading of Rāmāyana, 7, 46, 21 [Engl] In JAOS 54, 1934, pp 297-299

Tries to show that the interpretation of the variant reading of this verse as given by Hopkins and followed by Coomaraswamy is wrong and thus the theory regarding the significance of the so-called *chaitya*-symbol is also not tenable (AP)

[quoted passages] BdP (VePr) 3 66 70, KāP (VaVā) 82 KāP (VePr) 85 MkP 58 10, VāP 91 97-98

1849 [DASGUPTA, SHASHIBHUSHAN] DAS GUPTA, SHASHI BHUSAN Evolution of mother worship in India [Engl] In Great women of India 1982 - pp 49-86

Deals in general terms (with only a few exact references to texts) with prominent mother goddesses in Vedic literature and their role in later literature (Aditi Prthivī Sarasvati, Śrī, Devī, Rātri Ambikā Umā, Durgā) deals further with the principle of *sakti* (in philosophy, in Vaisnavism and Śaivism, in Sri Aurobindo, in the DeviMā of MkP, in the Tantras) Rāmaprasāda and Rāmakrishna are mentioned as reputed Sakta *sadhakas* (PS)

1850 DASGUPTA, SHASHIBHUSHAN Obscure religious cults as background of Bengali literature [Engl] Calcutta University of Calcutta, 1946 - 53, 501 pp - 2nd ed Calcutta Firma K L Mukhopadhyay, 1962 - 49, 436 pp, index

Contains a discussion of the Śunyapurāna (AM)

[reviews] Archer John Clark In JAOS 70 1950 pp 126-128 - Dimock Edward [C] In JAOS 85 1965, pp 461-462 - Summers G M In BSOAS 13, 1949-1950 pp 247-248

1851 [DASGUPTA, SHASHIBHUSHAN] DASAGUPTA, SASIBHUSANA Śri rādhāra kra mabikāsa darsane o sahitye [Beng] 2nd ed Kālikātā [Calcutta] A Mukherji, S, 1364 [A D 1957] - 2, 2, 367 pp

Deals with Rādhā in philosophy and literature (KPG)

1852* DASGUPTA, SURENDRA NATH Hindu mysticism six lectures [Engl] Chicago, London Open Court, 1927 - 20, 168 pp (Norman Wait Harris Foundation Lectures, 1926)

1853 DASGUPTA, SURENDRANATH A history of Indian philosophy Vol 1-5 [Engl] Cambridge At the University Press Vol 1 1st printed 1922 - Reprints 1932 - 1951 - 1957 - 16, 528 pp - Vol 2 1st printed 1932 - Reprint 1952 - 11, 620 pp - Vol 3 1940 - 13, 614 pp - Vol 4 Indian pluralism, 1949 - 13, 483 pp - Vol 5 Southern schools of Śaivism, 1955 - 14, 204 pp

Vol. 1–3 have no sub-title. Of the 38 chapters of this fundamental work on Indian philosophy, the following are wholly devoted to the Epics and the Purāṇas: In volume 2, chapter 12 (p. 228–272) deals with »The philosophy of the Yoga-Vāsiṣṭha« and chapter 14 (p. 437–552) deals at length with »The philosophy of the BhG«. In volume 3, chapter 23 (p. 497–511) is concerned with »Philosophical speculations of some of the selected Purāṇas«, viz., ViP, VāP, MkP, NāP, and KūP. The following chapter 24 (p. 1–50, in volume 4) separately treats »The BhāgP«. In volume 5, chapter 37 (p. 96–129) deals with »The Śaiva philosophy in the Purāṇas«, referring especially to the ŚiP. (AK)

[quoted passages not included].

1854 DASGUPTA, S[URENDRA] N[ATH]; DE, S[USHIL] K[UMAR]: A history of Sanskrit literature: Classical period. Vol. 1: Preface, introduction, history of alaṅkāra literature and editor's notes, by S. N. Dasgupta; History of kāvya literature, by S. K. De [Engl.]. Calcutta: University of Calcutta, 1947. – 4, [6] p., pp. 6–129, 833 pp. – Previous ed.: Calcutta: Calcutta University, 1962.

In his introduction Dasgupta remarks inter alia on MBh, Rm (p. xlix), and on Purāṇic legends as »source of the plots of *kāvya*« (p. lxii). MBh and Rm are regarded as »the earliest specimens of great works written in the *kāvya* style«. On p. lxii Dasgupta states that »in decadent times most of the dramas and *kāvyas* drew their inspiration from religious mythology« found in Rm, MBh and the Purāṇas. Especially the religiously transformed eroticism of Rādhā and Kṛṣṇa which played such an important role in Skt. and particularly in Bengali poetry of the 16th and 17th century can be traced back to the BhāgP and other literature of as early as the 5th or 6th century A.D. (vSt)

[reviews:] Brough, John. In: BSOAS 13, 1949–1950, pp. 244–247.

1855* DASGUPTA, TAMONASH CHANDRA: The Mahārāṣṭra Purāṇa [Engl.]. In: JDLUCalcutta 19, 1929, pp. 1–16 [separate pagination]; and 20, 1930, pp. 1–54 [separate pagination].

1856 DASH, MAHESH P.: Interrelation between Vaiṣṇavism and Śaktism in Orissa [Engl.]. In: OrissaHRJ 11,4, 1963, pp. 273–281.

After referring to Śāktism in Orissa and the mention of Orissa (Kalinga, Odra, Utkala) in Śākta literature, the author studies literary references to Ekānamśā and to Subhadrā whom he shows to be one and the same goddess who occupies the central position in the Jagannātha triad (i.e. Balarāma, Subhadrā, Jagannātha). *Refers to Tantracūḍāmaṇi, Śaktisamgamatantra, Trikandaśesa, VājSa, TaiBr, TaiĀ,* HV and several Purāṇas. (vSt)

[quoted passages:] MBh 3,213.118; HV 58, 160, BrP 57.57; 48.12

1857 DASS, KRISHNA: Why two friends? [Engl.]. In: PTAIOC 30, 1980, publ. 1982, pp. 215–221.

Mainly concerned with the question of the two friends of Śakuntalā in Kālidāsa's poem, the author makes some remarks on the definition of friendship in MBh and a comparison of Kālidāsa's characters and Śakuntalā in PdP. (KPG)

1858 DĀTĀRA, VIŚVANĀTHAŚĀSTRĪ: Purāṇapāṭhanirdhāraṇarītiviṣayako vimarśaḥ [Skt.]. In: Purāṇa 10,1, January 1968, pp. 6–16.

Criticism of the editorial principles adopted for the critical editions constituted by the Kashiraj Trust, from a traditionalist point of view The author argues that the text traditions as transmitted by the various religious schools should be preserved Gives as an example the SuśrutaSa and its commentary by Dalhana (or Dallana according to Monier-Williams) (F)

1859 DATE, VINAYAK HARI The Brahmayoga of the Gita [Engl] New Delhi Manoharlal, 1971 - 24, 647 pp

1860* DATTA, AGHOR NATH Stray thoughts on the Bhagavadgitā [Engl] Calcutta 1901

1861 DATTA, B The date and authorship of the Lalitopakhyanam [Engl] In JGJKSV 32, 1976, pp 451-468

The Lalitopākhyāna is a Śākta text of 40 chapters now belonging to the BdP It is related to the Hayagrīva sāktadarśana and the Agastya saktisūtras and its interlocutors are precisely Hayagriva and Agastya The text was written in South India (in or near Kāñci) possibly during the time of Rājarāja Cola (985-1014) (vSt)

1862 DATTA, BHABATOSH The Ramāyana in Bengal [Engl] In The Ramayana tradition in Asia 1980 - pp 546-560

A brief survey of the cultural situation in Bengal at the time of Krttibās is followed by remarks on the characteristics of the Bengali Rm (chiefly its additional episodes), on the Rm poets (with some comment on distinctive episodes in their treatments) and on the Rm in folk literature (JLB)

1863 DATTA, BHAKTI The evolution of the concept of transgression of sex-ethics in the Ādiparva of the Mahabhārata in the light of dharmasastra rulings [Engl] Tubingen 1979 - 124, 17 pp - Reprint Datta, Bhakti Sexual ethics in the Mahabhārata in the light of dharmasastra rulings London 1979

Tubingen thesis For commentary, cf London reprint (F)

1864 DATTA, BHAKTI Sexual ethics in the Mahābhārata in the light of dharmasāstra rulings [Engl] London Asia Publications, 1979 - 124, 17 pp - Reprint of Datta, Bhakti The evolution of the concept of transgression of sex-ethics in the Ādiparva of the Mahābharata in the light of dharmasāstra rulings Tubingen 1979

A study of four cases of sexual transgression in the Ādiparvan of the MBh in order to trace both changing attitudes in sexual morals, and an evolution of *dharma* concepts The four stories under examination (which includes their textual history) are 1 the story of Utathya, Mamatā and Brhaspati (MBh (cr ed) 1,98 6-16 and 12,328 44-50), 2 the story of Yayāti and Śarmisthā (1,70 31-46 and 1,77 6-15 and 18 and 1,77 19-23 and 1 78 30-33, 35-41), 3 the story of Svetaketu (1,113 4-7, 8-15, 16-20) 4 the story of Dirghatamas (1,98 17-24 and 1,98 17 Appendix 1, Note 56) All texts are given in Engl translation, the annotations inform also of parallel passages in Purāna, *dharmaśastra* and Vedic literature The authoress s conclusion runs »The four legends in essence, indicate a pattern of evolution in sexual morality *which centre round four main characteristics a) promiscuous situation* when women were free outside the period of their *rtu*, b) privileged intimacy

between brother-in-law and sister-in-law, c) *niyoga*, where brother-in-law or a near relative was appointed to raise issues on a wife whose husband was either dead or impotent, d) *niyoga* slowly giving way to restricted and chaste conduct of the wife.« A general trend towards implementation of brahmanic ideals led to stricter moral codes, asking for constancy, faithfulness and loyalty mainly from the women. – The advocated moral ›code of Śvetaketu‹ which postulates strict sex ethics on both sexes, was finally replaced by the *maryādā* rule of Dīrghatamas. – The appendices contain bibliography and the Skt. text (Devanagari) of the MBh passages in question (according to cr.ed.); MtP and Rm parallel passages are also given. (F)

[quoted passages:] MBh (cr ed.) 1,70.31–46; 1,77.6–15; 1,77.18–23; 1,78.30–33; 1,78.35–41; 1,98.6–24; 1,113 4–20, 12,328 44–50; [selective]

[reviews.] Mehendale, M A : In. ABORI 65, 1984, pp. 293–297.

1865 DATTA, BIMAL KUMAR: Libraries and librarianship of ancient and medieval India [Engl.]. Delhi: Atma Ram and Sons, 1970. – 6, 247 pp., 20 pl.

Systematic history of books and libraries in India, starting from Buddhist times. The sources the author has evaluated »may be divided into three groups according to periods. (a) early Brahminical, Jain, and Buddhist literature, (b) medieval court chronicles, biographies as well as autobiographical sketches, official records, and (c) modern pioneer works« The author also makes occasional reference to Epic/Purāṇic materials, of special interest are the chapters 6, 7 and 8 writing materials through the ages, binding of manuscripts and books, illumination and illustration of manuscripts and books (F)

1866* DATTA, HĪRENDRANĀTHA: Gītāyā Īśvarabāda [Beng.] Calcutta: Bangīya Sāhitya Pariṣad, 1905.

1867* DATTA, HĪRENDRANĀTHA: Synthetic viewpoint of the Gita [Engl.]. In: KK 7, 1940, pp. 524–526.

1868* DATTA, HĪRENDRANĀTHA: The triveni of the Gita [Engl.]. In: KK 2, 1935, pp. 24–29.

1869* [DATTA, I.:] DUTTA, I.: The Gita conception of himsa and ahimsa [Engl.]. In: PTAIOC 14, 1948, summaries, vol. 1, pp. 123–124.

1870 DATTA, I.: Some aspects of Rāmānuja's philosophy on the basis of his commentary on the Bhagavadgītā [Engl.]. In: JBiharRS 32, 1946, pp. 135–154.

1871* DATTA, K S. R.: Rāma Rāya on Gītāśāstra-prārambha (2:11) [Engl.]. In: PTAIOC 29, 1978, summaries, pp. 286–287

[quoted passages] BhG 2.11

1872 DATTA, K. S R.: The Viṣṇu-Purāṇa and Advaita [Engl.]. In: Purāṇa 20,2, July 1978, pp. 193–196.

Gives an outline of the Śankarāśaṅkarabhāṣyavimarsa of Rāma Rāya. This author »who lived from 1875 to 1914 in Pamidipāḍu in Narasaraopeta Taluk in Andhra Pradesh« rejects Rāmānuja's interpretation of the ViP as teaching Viśiṣṭādvaita thoughts and »establishes ... that it is wholly advaitic in content.« (F)

1873 DATTA, KALI KUMAR Date of Ganeśa worship [Engl] In PIHC 22, 1959, pp 150–156

Discusses literary evidence from Vedic times up to the 7th cent A D and concludes that *Ganeśa worship »came in vogue in the early centuries of the Christian era«* (AM)

1874* [DATTA, SHOSHEE CHUNDAR] Puranism, or the popular religion of India [Engl] In CalcuttaR 24 48, 1855, pp 189–233

Raises »objections against the very contents of the Purānas According to the author, ›of all false religions, that of the Purans [sic] is perhaps the most monstrous in its absurdities – a stupendous memorial to the easy credulity of an imbecile race (p 223)‹« [source] Rocher, p 8 (AK)

1875* DATTA, SVASTIKĀ *Rāmāyana samīksā jībana o darsana [Beng] Kalikātā* Jyotsnā Datta, Prāptisthāna Dāsagupta, 1979

1876* [DATTAPURĀNA, 1954] Sri Datta Puranam with commentary [Skt] Vasudevānanda Sarasvatī [comm] 1954 – (Vasudevānanda Sarasvatī Granthamālā 6–7)

1877 DAVANE, G V A critical study of Dhanvantari [Engl] In ABORI 57, 1977, pp 95–102

Starting from the *amrtamanthana* myth where Dhanvantari is produced during the churning of the ocean, the author identifies this heavenly physician with the sun Compares features of the Dhanvantari myth with other myths of a healing god Passages quoted from MBh, Rm VāP, SkP, BhāgP are given without reference (vSt)

1878 DAVANE, G V The fourteen gems in the legend of samudra manthana *[Engl] In JASBombay (NS) 47–48, 1972–1973*, pp *18–24*

Deals with the symbolism and with mythological associations connected with each gem in the different versions of the legend (AM)

1879* DAVAR, FIROZE COWASJI The Gita as manual of Hindu eclecticism [Engl] In KK 2, 1935, pp 75–81

1880 DAVE, K. N The bee eaters (sarngas) in Sanskrit literature [Engl] In Professor P K Gode commemoration volume 1960 – pp 68–74 [first numeration]

»The bee eaters with their bright green blue, bronze and chestnut plumage are among ›the most resplendent birds of the world‹ and their place in the fauna of India (birds) is between the rollers (*casah*) and the kingfishers (*matsyarankah*) « Besides some Vedic and Buddhist passages and an elaborate discussion of RV 10 142 the author draws upon Epic and Purānic sources which show to be quite interesting e g *MBh 13 111 68 states that »a person guilty of calumny is doomed to be reborn* as a bee-eater« and in MBh 1 232 there can be found the story »of the bachelor sage Mandapāla who to secure his proper place in heaven had to assume the form of a male bee-eater (*sarngaka*) and beget progeny by a female bird (*sarngika*) « This latter story »is nothing more than a Purānic elaboration of the situation envisaged and briefly described in RV 10 142 « (F)

[quoted passages] GaP (VePr) 2.2.70, MBh (cr ed) 1,131.16, 1.232, 1.232.9-10, 7,23.89; 13,111 68; MkP (VePr) 15.28.

1881 DAVE, K. N.: The golden eagle and the golden oriole in the Vedas and Purāṇas [Engl.]. In: PTAIOC 13, 1946, pp. 83-90.

1882 DAVE, S[URESH] K[ANAIYALAL]: The cult of Brahmā: a brief review [Engl.]. In: Purāṇa 19,2, July 1977, pp. 342-346.

1883 DAVE, SURESH K[ANAIYALAL]: The goddess Lakṣmī in the Vāmana-Purāṇa [Engl.]. In: ŚāradāPP 12,1, 1972, pp. 44-49.

1884 DAVE, SURESH KANAIYALAL: The minor Purāṇas of Gujarat: a brief survey [Engl.]. In: Purāṇa 17,1, July 1975, pp. 149-157

Gives short remarks on the history of Purāṇa literature in Gujarat. States that the »minor Purāṇas of Gujarat cannot be put under [the name Purāṇa or *upapurāṇa*] as a rule and their date can be approximately fixed from 10th century to 15th century A.D. But [the] majority of them was composed in 12th to 13th century.« Mentions the following titles, along with short remarks: SarasvatīP, DharmāraṇyaP, MallaP, a VāP not to be identified with the *mahāpurāṇa*, ŚrīmālaP, VālakhilyaP, Saetharopākhyāna, Siddhavaṭikāmāhātmya, Koṭyarkamāhātmya, Brahmakṣetramāhātmya, KandulP, Śrīsthalamāhātmya. (F)

1885 DAVE, SURESH KANAIYALAL: Nārāyaṇa [Engl.]. In: ŚāradāPP 13,2, 1973, pp. 47-50

1886 DAVE, SURESH KANAIYALAL: The rivers in the Vāmana Purāṇa [Engl.]. In: Purāṇa 12,1, January 1970, pp. 33-47

Gives a detailed alphabetical list of the names of some 61 rivers occurring in the VmP, with numerous references to parallel passages. Seeks to identify the real locations. Refers to RV, AV, Kālidāsa. (F)

[quoted passages] BdP 2,12 15, 2,16 25-26, 2,16 28, 2,16 31, 2,16 33, 2,16 36-37, 3,63 67, 3,71 7, 3,71 12; BhāgP 5,7 10; 5,8 1, 5 19 8, 5 19 18, 7 13 12, 9,5 40, 10,79 11, 10 79 14, 11,5 40, 12,1 22, BrP 7 27, 27 26, 27 35, 77 5, 77 9-10, KūP 24 130-135, MBh 1,81.55-57, 6,9 238, 13.30, MkP 57, 57 18, 57 21-27, MtP 22 19-20, 22 30, 22 46, 22.55, 51.13, 114 7, 114 22, 114 23, 114 28, 114 30, 116.22, 122 71, 133 23, 163 62, SkP 4,59, VāP 29 12-14, 45.96-99, 45 103, 45 105, 45 127, 45 150, 47 44, 49 61-71, 49 92, 59 127-128, 73 46-50, 77 28, 77 95, 88 66, 91 57, 91 88-89, 108 81, 109 17, 112.30, VmP (cr ed) 1 7, 2.42, 3 7, 3.28, 13 7, 13 20-32, 15 1, 15 26, 15.57, 24.3, 36.54, 38 54, 52.38, 53.51, 55.16-31, 62.4, 65 34, 72.44, 78 38, 84 7, 89 7, 90.30, VarP 85

1887 [DAVE, SURESH KANAIYALAL] DAVE, SURESHACHANDRA KANAIYALAL: The Sarasvatī Purāṇa [Engl.]. In: Purāṇa 10,1, January 1968, pp. 68-76.

Summary of a so called SarasvatīP, being a glorification of the *tīrthas* situated on the banks of the river Sarasvatī. With historical remarks and some text samples, partly from manuscripts. (F)

[quoted passages] SarasvatīP 5 8-109, 6.1-2; 6.72; 11.17-21, 15 1, 15 56-57; 15.59; 15.61; 15 80; 15 85, 15 88; 15 98; 17 49, 17.132, 18.35-39.

1888* DAYAL, HARENDRA The Visnu Purana [Engl] Delhi Sundeep Prakashan, 1983

1889* DAYAL, PARAMESHWAR Fayzi, the poet with his Gita [Engl] Allahabad Allahabad University, 1950

1890* DAYAL, REVA Legends from the Purānas [Engl] Bombay 1971

1891 [DAYĀNANDA SARASVATĪ] DAYANANDA, SVAMI The Bhagavadgitā in nineteen talks [Engl] Bombay Central Chinmaya Mission Trust, 1979 - 202 pp

1892* DAYANANDA SARASVATĪ Bhāgavatakhandana Yudhisthira Mīmāmsaka [ed, comm] Sonipat 1971 - First published Agra ca 1865

Obviously under the influence of his *guru* Virajānanda who regarded the Purānas especially the BhāgP, as »untruthful and worthless« Dayānanda published this work in ca 1865 Though he later, like other members of the Ārya Samāj »eliminated all Purānas as ›books rejected for study‹, at that time he still taught and defended the DBhāgP as the true BhāgP« [source] Rocher, p 10 (AK)

1893* [DAYĀNANDA SARASVATI] DAYANAND SWAMI The greatness of the Gita [Engl] In KK 2, 1935, pp 62-64

1894* DE, LAL BIHARI Vālmikirāmāyanapariksā Trinidad Canadian Mission Press, 1904

1895 DE, R C A Persian translation of the Matsya Purana [Engl] In Purāna 6,1, January 1964, pp 204-206

Describes the ms of a Persian translation of the MtP, which was prepared in 1792 by a certain Gosvāmi Ānandaghana in 9 volumes Gives a short history of the translation (F)

[quoted passages] BhagP 8 24 32, MtP 2 34

1896 DE, S C Historicity of Ramayana and the Indo-Aryan society in India and Ceylon [Engl] Reprint Delhi Ajanta Publications, 1976 - 6, 334 pp

Photomechanical reprint The date of the original edition is not indicated by the publishers but from the features of the type face and from the (sparse) quotations from secondary literature one may assume the early thirties of our century - The main aim of the author is to prove »the authenticity of the main incidents of Vālmikis Rm« and the bulk of the work deals with »the condition of the Indo-Aryan society in the time of the Rm« (i e as may be gathered from the Rm) this latter part consists almost entirely of paraphrases of Rm passages bearing what one could call »cultural data« (F)

[quoted passages not included]

1897 DE, SUSHIL KUMAR The Agni Purana and Bhoja [Engl] In *JRAS 1923* pp 537-549

»*The school of opinion, represented in Poetics by the alamkara-portion of the AgP* apparently follows a tradition which departs in many respects from the orthodox systems, and which is further developed in later literature by Bhoja in his

Sarasvatīkaṇṭhābharaṇa. - We need not discuss here the date of the apocryphal and ambitiously cyclopaedic AgP; but it is necessary for our purpose to settle approximately, if we can, the date of the *alaṃkāra*-chapters of this work, with which we are directly concerned. That this part of the Purāṇa is chiefly a compilation, in a somewhat eclectic fashion, by a writer who was himself no theorist but who wanted to collect together and present a workable epitome, conforming in essentials to the teachings of no particular orthodox school, but gathering its materials from all sources, is apparent not only from its independent but somewhat loosely joined and uncritical treatment, but also from the presence of verses culled from Bharata, Bhāmaha, Daṇḍin, and probably from other unknown old writers.« Daṇḍin quotations in AgP, and AgP quotations by Ānandavardhana »will justify us ... in placing the *alaṃkāra*-portion of the AgP roughly in the beginning of the ninth century.« The main thesis of the author is that neither the AgP nor Bhoja followed the orthodox schools of poetics; this view is supported by a concise and close discussion. »The school of opinion which Bhoja represents does not appear to have received any support or following in later times.« (F)

[quoted passages] AgP (BibInd) 336.1, 336.6-7, 336.13, 336.23, 336.25-26, 336.33, 338 2-4, 338 7-8, 338 10-12, 339, 339 6, 341 17-21, 341 21, 341.33, 342 10, 343 2-3, 343 5; 343.9ff, 344.2, 344 11, 344 14, 345, 345 3, 345 10

1898 De, Sushil Kumar: The akhyayika and the katha in classical Sanskrit [Engl.]. In: BSOS 3, 1923-1925, pp 507-517

Gives pp 513-514 a summary of the AgP's distinction between *ākhyāyikā* and *kathā*. (F)

1899 De, Sushil Kumar: Aspects of Sanskrit literature [Engl.]. Calcutta: Firma K. L. Mukhopadhyay, December 1959 - 315 pp - Reprint: ibid., 1976.

Of the 19 studies (»written between 1925 and 1955«) contained in this book, the following are concerned with Epic and Purāṇic matters: »Bhāgavatism and sun-worship«, »The Vedic and the Epic Kṛṣṇa«, »Some aspects of the Bhagavad-gītā«, »A note on pañca-kāla in connection with Pañcarātra«, »Sects and sectarian worship in the Mahābhārata«, »Sanskrit devotional poetry and hymnology«, »The problem of the Mahānāṭaka«, »A reference to the Mahānāṭaka«. For commentaries see separate entries. (AK)

1900 De, S[ushil] K[umar]: Bhāgavatism and sun-worship [Engl.]. In: De, Sushil Kumar: Aspects of Sanskrit literature ... 1959. - pp 27-30. - Reprinted from: BSOS 6, 1930-1932, p. 669-672.

1901 De, S[ushil] K[umar]. The bhakti-rasa-śāstra of Bengal Vaiṣṇavism [Engl.]. In: IHQ 8,4, 1932, pp. 643-688.

Deals with the relation between Kṛṣṇa-*bhakti* in the medieval Bengali tradition and the aesthetic concept of *rasa*. Gives a description of the different *bhakti rasas* as connected with the corresponding forms of *bhakti*. (AM)

1902* De, S[ushil] K[umar]: Date of the alaṃkāra section of the Agni-Purāṇa [Engl.]. In: PoonaO 2,1, 1937, pp. 15-17.

1903* De, S[ushil] K[umar]: The doctrine of avatāra (incarnation) in Bengal Vaiṣṇavism [Engl.]. In: Mahamahopadhyaya Kuppuswami Sastri commemoration volume ... [ca. 1936]. - p. 25-37.

On Sanātana Gosvāmī s Bṛhadbhāgavatāmṛta and Rūpa s Laghu- and saṃkṣepa bhāgavatāmṛta [source] Rocher, p 149 (AP)

1904 DE, SUSHIL KUMAR Early history of the Vaiṣṇava faith and movement in Bengal, from Sanskrit and Bengali sources [Engl] 2nd ed Calcutta K. L. *Mukhopadhyay, 1961 - 9, 2, 703 pp - 1st ed 1942*

This book, first published in 1942, is a standard work on *gauḍīya* Vaiṣṇavism Chapter I gives a survey of pre Caitanya Vaiṣṇavism in Bengal and the socio-religious conditions at the time of Caitanya Chapter II gives a sketch on the life and personality of Caitanya after carefully examining the sources (Murāri Gupta Svarūpa Dāmodara, Paramānanda Kavikarṇapūra Vṛndāvana Dāsa, Kṛṣṇadāsa Kavirāja Locana Dāsa and Jayānanda Govinda Dāsa and the composers of Bengali *padas* on Caitanya) Next follow in chapter III a treatise on the six *gosvamis* of Vṛndāvana (Raghunātha Dāsa Raghunātha Bhaṭṭa Gopāla Bhaṭṭa Sanātana, Rūpa and Jīva), in chapter IV an exposition of the *rasa sastra*, in chapter V a comprehensive treatment of the theology of Sanātana, Rūpa and Jīva and the emerging *Caitanya cult, and in chapter VI a survey of ritualism and devotional practice in* Bengal Vaiṣṇavism Chapter VII contains a history of *gauḍīya* Vaiṣṇava literature including biographical works, dramatic writings *kāvyas, campus, stotras, gītas* and *birudas* An index completes this important work Among Epic and Purāṇic sources quoted - mainly in the sections on theology, ritualism and literature - are the Bāla Rāmāyaṇa BhāgP, BdP, BrP, BVP DevīP, BhG, HV, Hayaśīrṣa Pāñcarātra *MBh* MtP NāP, NarSP PdP, Rm SkP, VarP, VdharmaP, VDhottP, ViP (vSt)

[quoted passages not included]

1905 DE, S[USHIL] K[UMAR] A further note on the Udyoga parvan passage, *5 19 15* [Engl] *In JRAS 1941, pp 149–152*

Refers to E H Johnston s »Note to the above paper« in JRAS 1940 pp 72–73 Discusses the meaning of the word *kāñcana* in the said passage and in the MBh in *general (read as name of a tree)* (F)

[quoted passages] MBh (B) 2,26 9, 2 34 10 3 39 2 MBh (cr ed) 2 23 19, 2 31 10 3 40 2, 5 4 11, 5,19 15

1906 DE, S[USHIL] K[UMAR] History of Sanskrit poetics [Engl] 2nd ed (2 vols in 1) Calcutta Mukhopadhyay, 1960 - Vol 1 361 pp - Vol 2 341 pp

Vol 1 also deals (p 97–100) with the *alaṃkara*-section in the AgP which was probably compiled later than the middle of the 9th century A D (AM)

1907 DE, SUSHIL KUMAR The Mahābhārata including The Bhagavad Gītā [Engl] In History of philosophy, Eastern and Western Vol 1 Radhakrishnan, Sarvepalli [ed] London George Allen & Unwin LTD , 1952 - 617 pp - pp 85–106

Forms part 2 (or section »B «) of chapter 4 on »The Epics« The treatise on (?) »The Bhagavadgītā« is included on pp 94–105 (AK)

1908 DE, SUSHIL KUMAR A note on hiatus in Epic saṃdhi [Engl] In ILing 18, 1958, pp 12–15

A classification of instances of hiatus in MBh (cr ed) books 1, 5 and 7 into hiatus between *padas* and hiatus within a *pada*, subdivided within each by the sounds involved (JLB)

1909 De, Sushil Kumar: A note on pañca-kāla in connection with Pañcarātra [Engl.]. In: De, Sushil Kumar: Aspects of Sanskrit literature ... 1959. - pp. 54-56. - Reprinted from: JRAS 1931.

Deals with the term *pañca kāla* in MBh 12.338.4. (AK)

[quoted passages] MBh (B ed.) 12.338.4.

1910 De, S[ushil] K[umar]: A passage from the Udyoga-parvan [Engl.]. In: JRAS 1940, pp. 69-72.

Discussion of the MBh stanza 5,19.15 (cr ed.) and its variant readings, esp. *kāñcanair na* versus *kāmbojaiś caiva*, referring to a remark in E. H. Johnston's study »Demetrias in Sind?« (in JRAS 1939, pp. 217-240) where the reading *kāñcanair eva* is suggested. (F)

[quoted passages] MBh (cr ed.) 4.13.11, 4.13.21, 5.19.15, MBh 2.1311, 12.284.92-93

1911 De, S[ushil] K[umar]: Pre-Caitanya Vaiṣṇavism in Bengal [Engl.]. In: Festschrift Moriz Winternitz ... 1933. - pp. 195-207

De suggests that Nimbārka, Jayadeva and the author of the BVP, drew upon a common source which he thinks was the BhāgP tradition in its emotional interpretation spread by *saṃnyāsins* since the time of Śrīdhara. He rejects the hypothesis that Caitanya and his *gurus* had any connection with the Mādhva sect. He also rejects Farquhar's suggestion that the Uttarakhanda of BVP is an interpolation of the Nimbārka sect. (vSt)

1912 De, Sushil Kumar: The problem of the Mahānāṭaka [Engl.]. In: De, Sushil Kumar: Aspects of Sanskrit literature ... 1959. - pp. 216-251. - Reprinted from: IHQ 7, 1931, p. 537ff.

On the drama Mahānāṭaka, a play on Rāma's exploits otherwise known as Hanumannāṭaka, Hanumat being considered as the original author. The work is written almost entirely in verse and may have been enacted like a popular *yātrā*. (vSt)

1913 De, Sushil Kumar: A reference to the Mahānāṭaka [Engl.]. In: De, Sushil Kumar: Aspects of Sanskrit literature ... 1959. - pp. 252-256. - Reprinted from: Ganganath Jha commemoration volume 1937.

An addition to the author's article »The problem of the Mahānāṭaka« referring to the Bhāvaprakāśana of Śāradātanaya (ca. 1st half of 13th cent.) where the Mahānāṭaka is mentioned as a typical specimen of the *samagra* type of *nāṭakas*. (vSt)

1914 De, Sushil Kumar: Sanskrit devotional poetry and hymnology [Engl.]. In: De, Sushil Kumar: Aspects of Sanskrit literature ... 1959. - pp. 101-149. - Reprinted from: NIA 9, 1947.

On *stotra* literature from the Vedas onwards. (AK)

1915 De, Sushil Kumar: Sects and sectarian worship in the Mahābhārata [Engl.]. In: Our Heritage 1,1, January-June 1953, pp. 1-29. - Reprinted in: De, Sushil Kumar: Aspects of Sanskrit literature ... 1959. - pp. 57-100.

After some introductory comments about the rise of sectarianism, the four prevalent sects, i.e. the Saura, Pāśupata, Pañcarātra (or Nārāyaṇīya) and Bhāgavata, are

separately treated The Sauras are mentioned in the MBh but »do not appear to have left much trace« (p 6) The section on »Śiva and the Pāsupata religion« discusses the emergence of the *linga*-cult in the Epic In the section on Nārāyana and Pāñcarātra worship the author discusses the sect's conception of the supreme deity, theory of *vyuhas*, eschatology, *bhakti* of the Nārāyanīya section of the MBh, stressing its lack of coherence The section on »Vāsudeva Krsna and the Bhāgavata religion« discusses the problem of Krsna being at the same time human and divine The BhG is used as source to sketch the Bhāgavata doctrine »in its pristine form« (PS)

[quoted passages] MBh (B) 1,30 37, 1,164 20, 3,39 76, 3,138 18, 3,285 7-8, 7,82 16, 7,202 40-42, 9,45 97, 10,7 39, 10 17, 12,284 195, 12,334-351, 12,335 19, 12,339 119-120, 12,342, 12,348 50, 12,349 1, 12,349 64, 12 349 67, 13,7 83, 13,14-17, 13 14 27-35, 13,14 61, 13,14 347-349, 13,161 16, MBh (cr ed) 5,189 3, 7,119 15, 7,172 86-90, 7,173 98, Rm (B) 6,105

1916 DE, SUSHIL KUMAR Some aspects of the Bhagavad-gita [Engl] In De, Sushil Kumar Aspects of Sanskrit literature 1959 - pp 36-53 - Formerly printed in IC 9 [1], 1942, pp 21-35

1917 DE, SUSHIL KUMAR Some lexicographical notes on the Udyoga parvan of the Mahābhārata [Engl , Skt] In BDeccanCRI 8, 1947 Rao Bahadur K N Dikshit memorial volume 1947 - pp 1-33

Select glossary rather than »lexicographical notes« »It is intended in the following list, which is more suggestive than exhaustive, to include words and phrases peculiar to Epic usage, or nearly so, occurring chiefly in the critical text of the Udyoga parvan of the MBh A few interesting words are also drawn from the critical texts of the other books of the Epic, especially the Ādi[-parvan] The main purpose of these notes is to register and tabulate the usages A large number of variants often occurs in the manuscripts, but only the form adopted in the cr ed is given here, unless the variants offer some point of interest The use of verbs and prepositions furnishes rich and varied material, but since they require a detailed and separate study, they are, as a rule, not considered here « Notwithstanding this latter remark, the material contains quite a number of verbal roots also, as has been found by random testing Presents about 600 items in all (F)

[quoted passages not included]

1918 DE, S[USHIL] K[UMAR] The Vedic and the Epic Krsna [Engl] In IHQ 18, 1942, pp 297-301 - Reprinted in De, Sushil Kumar Aspects of Sanskrit literature 1959 - p 31-35

According to De the assumed identity of Vedic with Epic Krsna is not supported by the Purānas The links that would connect or identify the Vedic and Upanisadic Krsna on the one hand with the Epic and Purānic Krsna are missing. (AM)

1919 DE, S[USHIL] K[UMAR] Wit, humour and satire in ancient Indian literature [Engl] In Our Heritage 3,2, July-December 1955, pp 157-180

Examples are drawn mainly from classical Sanskrit literature Epics and Purānas are discarded for the subject of the essay by mentioning in passing some Epic episodes which may be regarded as examples of »grim humour« or »rough and racy flavour« (PS)

1920 DE SMET, RICHARD [V.]: A Copernican reversal: the Gītākāra's reformulation of karma [Engl.]. In: PhEW 27, 1977, pp. 53-63.

After a brief review of the conceptions of *karman* in the Vedas, the Upaniṣads, Jainism and Buddhism, the author examines the views of the BhG and sees its novelty in the shift from a horizontal dimension centred on man himself to a »vertical dimension of creaturely action by which it is rooted in God's own action. This is the Copernican revolution wrought by the Gītākāra « It is therefore the duty of the individual to make his actions conform to those of the lord who is the universal agent (JLB)

[quoted passages] BhG 2.39; 2.47; 2.62-63; 3 21-24, 3.30; 3 40-41; 4.13-14; 4.19-20; 6 10-19; 9.9, 9.27; 10.10-11; 18 56.

1921 DE SMET, RICHARD V.: The Gītā in time and beyond time [Engl.]. In: The Bhagavad Gita and the Bible ... 1975. - pp. 1-30.

Explores the historical and literary context of the BhG in four sections 1. »The religious landscape of the Gītākāra« The BhG »in a spirit of reconciliation and wise discrimination« blends elements from nine traditions which are briefly characterized· ritualistic Brahmanism, Upaniṣadic doctrines, early Sāmkhya, Yoga, Śaivism, cult of Nārāyaṇa-Viṣṇu, cult of Vāsudeva-Krsna, Jainism, Buddhism. 2 The Gītākāra attempted a new understanding of *dharma*, his approach was characterized by »openness of heart and mind«, »real personal appreciation of the pluralism of his world«, »readiness for renewal« 3 Discusses the influence of Samyutta Nikāya 1/11,1 4 as literary starting point on the BhG 4 Characterizes the bridge between the antinomic tendencies constructed by the BhG as based on personalistic anthropology, reconciliation of action with renunciation, *parabhakti* as supreme goal of man, and an advanced conception of god (PS)

1922 DE SMET, R[ICHARD] V : Sin and its removal in India [Engl.]. In: IA (3rd series) 1, 1964, pp. 163-173.

Deals inter alia with sin in the Purāṇas. (KPG)

1923* Death and Eastern thought [Engl.]. Holck, F. H [ed.]. New York: Abingdon Press, 1974. - 256 pp.

»The five segments of the collection devoted to Indian traditions (which include F H Holck on the Vedas, Sutras, Epics, and Puranas, Larry Shin on the Puranas, K. N Sundarajan on the orthodox philosophical systems, Roy Amore on the heterodox philosophical systems; and K L Sheshagiri Rao on modern Hindu thought) vary significantly in their clarity and quality, and they leave many important and fascinating areas - Tantrism, in both its Hindu and Buddhist expressions, is perhaps the most obvious example - completely unexplored However, they do provide a competent over-view of the more obvious and accessible Indian religio-philosophical positions concerning death « [source] Reynolds, Frank E . [Review] (PS)

[reviews] Reynolds, Frank E : In: JAsianS 34,3, May 1975, pp 815-816

1924* Death and the regeneration of life [Engl.]. Bloch, Maurice; Parry, Jonathan [P.] [ed.]. Cambridge: Cambridge University Press, 1982.

Contains the following contribution of Epic/Purāṇic interest· Parry, Jonathan [P]: Sacrificial death and the necrophagous ascetic. For commentary see separate entry. (AK)

1925 DEB, BIMALACHARAN Śākadvīpa [Engl] In ABORI 36, 1955, pp 358-365

1926 DEB, HARIT KRISHNA Vıkramādıtya and hıs era [Engl] In· ZII 1, 1922, pp 250-302

Monograph Purānıc sources are only dealt with ın paragraph 2 (p 253-257) where the »ıdentıfıcatıon of Vıkramādıtya ın the Purānıc lıst of kıngs« ıs dıscussed (accordıng to Pargıter) Identıfıes the MtP kıng Sātakarnī as founder of the *vıkrama* era. *The remaınıng paragraphs deal with the varıous tradıtıons connected wıth* Vıkramādıtya, epıgraphıc evıdence (ıdentıfıcatıon of Vıkramādıtya and Gautamīputra Sātakarnī), *numısmatıc evıdence, vıkrama as tıtle or epıthet, Gautamīputra* Sātakarnī as founder of an era, the constıtutıon of Vıkramādıtya s empıre, contemporary Rome and Parthıa, monarchy and republıc, Vıkramādıtya as dıctator (ın connectıon wıth the Roman technıcal term), ınscrıptıons and the Purānıc reıgn perıods (also accordıng to Pargıter) (F)

1927* DEB, HARIT KRISHNA When Kurus fought Pandavas [Engl] In JPASBengal (N S) 21, 1925, p 211ff

1928 DEBROY, DIPAVALI Weapons of the Kuruksetra war [Engl] In ABORI 65, 1984, pp 195-203

1929 DECOURDEMANCHE, J-A Note sur l'ancıen systeme metrıque de l'Inde [Fr] In JA (10e serıe) 18, *1911*, pp 367-378

Refers also to the MkP and ĀdıtyaP (RS)

1930 DECOURDEMANCHE, J-A Note sur les ancıennes monnaıes de l'Inde dıtes »punch marked coıns« et sur le systeme de Manou [Fr] In JA (10e serıe) 19, 1912, pp 117-132

1931 DEFOURNY, MICHEL Le mythe de Yayātı dans la lıtterature epıque et purānıque etude de mythologıe hındoue [Fr] Parıs Les Belles Lettres, 1978 - (Bıblıotheque de la Faculte de Phılosophıe et Lettres de l Unıversıte de Lıege, Fasc 221)

School of Dumezıl and more partıcularly Bıardeau (JLB)

1932 DEFOURNY, MICHEL Note sur le symbolısme de la corne dans le Mahābhārata et la mythologıe brahmanıque classıque [Fr] In IIJ 18, 1976, pp 17-23

Startıng from the *śarngakas* who survıved the burnıng of the Khāndava forest the symbolıc role of a horn ıs examıned ın the storıes of Manu and the fısh (descrıbed as *srngın*) *of the boar (called ekasrnga) who raıses the earth and of* Rśyasrnga Theır common vertıcalıty ıs stressed, as well as theır beıng sıngle and ıt ıs suggested that they symbolıse the *yupa the sacrıfıcıal post (JLB)*

[quoted passages] MBh (cr ed) 1,214-225, 3 110-113, 3,185 3 App 1,16 56ff, MtP 248 67

1933 DELATRE, L Krıchna [sıc] et sa doctrıne (Baghavat dasam askand [sıc]) dıxıeme lıvre du Bhaghavat Pourana traduıt par M Theodore Pavıe [Fr] In Revue Archeologıque 14, 1857, pp 573-590

Review article dealing with the translation of Pavie and some general features of Indian literature and religion. (AM)

1934 DELLA CASA, C[ARLO]: L' episodio di Sāvitrī ricostruito sulle recensioni del Matsya- e del Viṣṇudharmottara-Purāṇa [It., Skt.]. In: Atti della Accademia Nazionale dei Lincei, Memorie della Classe di Scienze Morali, Storiche e Filologiche, anno 351, (série 8) 5,1, 1952, pp. 1-36. - Roma 1954.

»... about the Purāṇic versions of the episode of Sāvitrī. The author illustrates the well-known legend and reconstructs it on the recensions of the MtP and VDhottP. The author points out the relations between these two Purāṇas. According to elements present in both texts and evidences from the concordance table, he infers that the legend of Sāvitrī of the MtP and the VDhottP can be brought back to an only original text, which seems to be nearer to the VDhottP. Then the author develops the problem whether this reconstructed text presupposes the legend of Sāvitrī as told in the MBh or, on the contrary, this one has come from the text considered. In the author's opinion, the reconstructed text would be nearer to the originary legend than the MBh one, which seems to be a poetic development of the original text which ›would have had the sense of a treatment in a dialogue of moral wisdom‹. After the table of concordances there is the reconstructed text - in transliterated Skt. - with the apparatus criticus and an accurate It. translation.« [source:] Piano/Spera. In: Purāṇa 22,2, July 1980, p. 144. (F)

1935• DELLA CASA, C[ARLO]: Un testo di dottrina politica indiana ricostruito sulle recensioni del Matsya- e del Viṣṇudharmottara-purāṇa [It., Skt.]. In: Atti e Memorie dell' Accademia Toscana di Science e lettere »La Colombaria« 18, (N.S.) 4, Firenze 1953-1954, pp. 1-70.

»... analyses *nīti* subjects as they appear in MtP and VDhottP. He investigates the connections between the chapters of the MtP and those of the VDhottP, which are close similar, and refers to the conclusions which he reached in his previous comparative work of these two texts [on the Sāvitrī legend]. Then he develops the relations between the two mentioned texts and the AgP. The AgP does not seem to derive directly from either the MtP or the VDhottP, since it shows lections sometimes from the former, sometimes from the latter, while it corresponds with both ones when they have no relations between them. So the AgP could be derived from the *nīti*-work which would be also the basis of the MtP and VDhottP. After these inferences, the author analyzes the contents of the examined texts, comparing them with the statements of other works on *nīti*: the results of this exhaustive investigation are shown in a table of concordance among MtP, VDhottP, AgP, MBh, Manusmṛti and Kāmandakīyanītisāra, and in a table of concept concordances among the text (reconstructed on the recensions of MtP, VDhottP, and AgP) and Kauṭilīya-Arthaśāstra, Kāmandakīyanītisāra, MBh, Manusmṛti, Yājñavalkyasmṛti, Aṣṭāṅgahṛdayasa and SuśrutaSa. Lastly, there is the text together with Italian translation.« [source:] Piano/Spera. In: Purāṇa 22,2, July 1980, pp. 145-146. (F)

[quoted passages:] MtP (ASS) 215-219; VDhottP (VePr) 2,24-28

1936 DEPPERT, JOACHIM: Rudras Geburt: systematische Untersuchungen zum Inzest in der Mythologie der Brāhmaṇas [Ger.]. Wiesbaden: Steiner, 1977. - 60, 396 pp. (Beiträge zur Südasienforschung 28).

Deals mainly with Vedic literature but contains also Epic and Purāṇic material translation of MtP 3 32–49 (incest of Brahman with Sarasvatī) and the Satyavrata Triśaṅku story (acc. to Kirfel's text in his PPL), summaries of ŚiP 1,49 64f (Śiva's revenge of Brahman's incest), story of Agastya and Lopāmudrā (MBh), the sacrifice of Daksa (BhāgP 4,2f), story of Venu and Prthā (MBh) and the story of Indra and Ahalyā (Rm 1,48) (AM)

[reviews] Thieme, Paul In ZDMG 132, 1982, pp 412–417

1937* DERĀSARĪ, D P Paurāṇika kathā kośa [Guj] Ahmedabad Hiralal Tribhuvandas Parekh, *1927–1932*

1938 DERRETT, J DUNCAN M The concept of duty in ancient Indian jurisprudence the problem of ascertainment [Engl] In The concept of duty in South Asia 1978 – pp 18–65

1939 DERRETT, J DUNCAN M The development of the concept of property in India c A D 800–1800 [Engl] In Zs f vgl Rechtswiss 64, 1962, pp 15–130 – Reprint with additions in Derrett, J Duncan M Essays in classical and modern Hindu law Vol 2 1977 – pp 8–130

This study is almost entirely based upon *smrti* texts and the commentaries, and contains only few and incidental references to Rm and MBh, but in particular the thorough treatment of juridical technical terms may also throw light on Epic problems (F)

[quoted passages not included]

1940 DERRETT, J D[UNCAN] M Dharmasāstra and juridical literature [Engl] Wiesbaden Harrassowitz, *1973* – 75 pp (A History of Sanskrit Literature, Gonda, Jan [ed], Vol 4)

Deals briefly with the Purāṇas as sources of *dharmaśastra* (AM)

1941 DERRETT, J DUNCAN M Essays in classical and modern Hindu law Vol 1–2 [Engl] Leiden, E J Brill, 1976–1977 – Vol 1 Dharmasāstra and related ideas, 1976 – 13, 386 pp – Vol 2 Consequences of the intellectual exchange with the foreign powers, 1977 – 19, 510 pp

Collection of reprints, with numerous additions placed at the end of each essay As for Epics and Purāṇas vol 1 contains *Vyavahāra light on a vanished controversy from an unpublished fragment*, vol 2 *The development of the concept* of property in India c. A.D 800–1800 For commentaries see separate entries (F)

1942 DERRETT, J *DUNCAN M The Purāṇas in* vyavahāra portions *of medieval* smrti works [Engl] In Purana 5,1, January 1963, pp 11–30

Examines the use the *nibandhakaras* made of Purāṇic quotations in the *vyavahara* portions of the *smrti* literature Gives a list of Purāṇic citations in *vyavahāra* chapters *and examines authors and works as to the frequency and importance* of such quotations Concludes that quoting the Purāṇa literature took place only when necessary, that is to say in doubtful or important cases Refers to ĀpDhS, Sarasvatī Vilāsa, Yājñavalkyasmrti, samskārasāra of Nrsimhaprasāda, Kumārila, Medhātithi, Rjumitāksarā of Vijñānesvara, Bālambhatta, Vrddhasātātapa Nīlakantha, Baudhāyana, Krtyakalpataru of Laksmīdhara, Dandaviveka of Vardhamāna, Rāja

dharmakaustubha of Anantadeva, Aparārka, Dattakamīmāṃsā, Dattakacandrikā, and a great number of other *smṛti*-authors. The cited Purāṇas are: ĀdiP, BhvP, BrP, DevīP, GaP, KāP, LiP, MkP, MtP, PdP, SkP, VarP, ViP, VDhottP. (F)

1943 DERRETT, [J.] DUNCAN M.: Rājadharma [Engl.]. In: JAsianS 35,4, August 1976, pp. 599–611.

Discussion of L. Dumont's interpretation of the position and the function of the king in Indian tradition. Contests some of the main statements of Dumont. According to him the submission of the king to the brahmin is not on a spiritual (or value) level, but is to be considered as a rationalization of ritual necessities. The superiority of the different functions changes with the realm of action concerned. (AM)

1944 DERRETT, J. DUNCAN M.: The Tālavanas: another key to the age of a part of the Mahābhārata [Engl.]. In: JRAS 1957, pp. 215–218.

On MBh 2,28 48 dated by him to ca. 500 – ca 800 A D (JLB)

[quoted passages] MBh 2,28 48

1945 DERRETT, J. DUNCAN M.: Vyavahāra: light on a vanished controversy from an unpublished fragment [Engl]. In: BSOAS 15,3, 1953, pp. 598–602. – Reprint with additions in: Derrett, J. Duncan M.: Essays in classical and modern Hindu law. Vol. 1 .. 1976 – pp. 80–85

Discusses a difficult *dharmaśāstra* passage from the MBh (12,121 14ff) in the light of the Vyavahāravidhāna, a juridical work (available only in ms) written by an anonymous author who »*found it necessary to copy, or virtually to copy*, Vimalabodha's treatment of the point«, which treatment, in its turn, includes a discussion of Bhojadeva's interpretation of the MBh stanzas in question, as put down in Bhojadeva's Vyavahāramañjarī As to the MBh passage, the »important account given by Bhīṣma of the nature and purpose of *daṇḍa* (punishment) incidentally produces an Indian counterpart to the Roman jus naturale . Bhīṣma finds it convenient to personify *daṇḍa*, which he later exalts as a divinely instituted means whereby Kings may preserve their position and thereby the ›everlasting order‹ which human life, amongst other kinds of existence, was supposed to exemplify The metaphor is not expounded, and we are forced to turn for an explanation to the commentaries ». – »Bhoja explains that while the others personify *vyavahāra* as an organ of the state, as it were a tool of the king, not connected by nature with the actual origins of litigation and standing apart from the parties, he himself saw it as the duel itself personified *Vyavahāra* to him was the essence of all legal battles, made up of the passions of the all-too-human adversaries, sprinkled with the dust of the forum itself Accordingly it was not only a mere everyday phenomenon, but also one capable of rationalization and progressive analysis Most modern lawyers will agree with Bhoja « (F)

[quoted passages] MBh (cr.ed.) 12,121.14ff; 12,121.48; 12,121 50; 12,121.56

1946 DESAI, KALPANA: Some Lakṣmī-Nārāyaṇa images from Western India [Engl.]. In: JOI 14, 1964–1965, pp. 392–396, 3 fig.

Discusses Lakṣmī-Nārāyana images from Gujarat and Rajasthan, drawing textual parallels from Hemādri's Caturvargacintāmaṇi, SkP, and Śilparatna. (vSt)

[quoted passages] SkP (VePr) 2/2,5 8–9

1947 DESAI, KALPANA Varāha [Engl] In JASBombay (N S) 43-44, 1968-1969 Dr D D Kosambı memorıal volume 1970 - pp 106-118, 5 pl [betw p 104 and 105]

Is maınly concerned wıth the ıconographıc representatıons of Varāha, but also refers to *śılpaśastras*, Tāntrıc lıterature, MtP, AgP, SkP to elucıdate ıconographıc detaıls. In the ıntroductory paragraphs the author trıes to trace back the Varāha worshıp from Purānıc and Epıc to Vedıc mythology The boar ıs equated ın the Vedas wıth several gods, some of whıch (Vrsākapı, Agnı, Sūrya) are stıll assocıated wıth Varāha ın MBh, HV, MtP, BhāgP, and VāP In the form of Vrtra the boar ıs ıdentıfıed wıth the clouds and thereby becomes the supporter of rıches ı e the earth Thıs conceptıon »laıd the foundatıon of the whole of the Varāha myth ın the later perıod« Stıll one of the forms of Prajāpatı ın the Brāhmanas, ın the MBh Varāha ıs ıncorporated ınto the *avatara* cycle of Vısnu (AK)

[quoted passages] AgP 49 18a, HV 3,34 30-43, 3,34 31, 3,34 48, MBh 6,63 13 12 330 24, 13 7091, MtP 246 79, 247 73, 247 79, 248 73, 260 28-30, VāP 6 22

1948 DESAI, NILESHVARI Y Ancıent Indıan socıety, relıgıon and mythology as depıcted ın the Mārkandeya-Purana a crıtıcal study [Engl] Baroda Faculty of Arts, The M S Unıversıty of Baroda, 1968 - 34, 292 pp

Assıgns the present MkP to the 7th century A D »or even earlıer«, referrıng to VePr edıtıon Besıdes chapter 1, whıch gıves general ıntroductory materıal on textual hıstory, place of orıgın, and place wıthın Purāna lıterature (composıtıon, structure, *puranapancalaksana*), the remaınıng 3 chapters deal wıth 2 socıety 3 relıgıon, 4 mythology These chapters present the relevant materıal ın a systematıc manner, arranged accordıng to prıncıpal topıcs chapter 2 contaıns the materıal on socıal organısatıon, marrıage, famıly, posıtıon of women, socıal and relıgıous lıfe food and drınk dress and decoratıon customs and conventıons, daıly and perıodıcal dutıes and ceremonıes, rules of purıty, evıl spırıts, pastımes, weıghts and measures, chapter 3 analyses especıally the worshıp of Devī as can be gathered from the Devımahātmya, and also sun worshıp Datta worshıp, *sraddha yoga*, chapter 4 collects the MkP materıal on cosmogony, Devı mythology, Datta mythology, Agnı, Indra Brahman Vısnu further eschatology heaven and hell, *pıtrs* or manes, Yama, doctrıne of transmıgratıon and *karmavıpaka* - Addıtıonal materıal ın a concentrated form, often as lısts, can be found ın 5 appendıces 1 brıef synopsıs of the MkP, beıng a faırly detaıled summary accordıng to chapters of the contents (p 186-199 and not 123-199 as stated ın the table of contents), 2 lısts of names and epıthets of Devī sun Dattatreya, Agnı, Indra, Brahman Vısnu and Śıva, each ın alphabetıcal order 3 geographıcal and ethnıc data flora fauna and mythology of the MkP, 5 commentarıes on Durgāsaptasatī ın manuscrıpts and edıtıons (F)

[quoted passages not ıncluded]

1949 DESAI, NILESHVARI Y Exposıtıon of Yoga ın the Markandeya Purana [Engl] In JOI 29, 1979-1980, pp 66-73

1950 DESAI, NILESHVARI Y Glımpses from astrology and chıromancy ın the Mārkandeya Purāna [Engl] In Purāna 21,2, July 1979, pp 100-107

Collectıon and Engl summarıes of relevant passages (F)

[quoted passages] MkP 8 181-184 8 203, 16 171-175, 34 11, 66 57, 68 26-27, 68 28, 69 37-38, 72 4-5, 72 18-19, 119 3-12, 130 3-4 133 11

Chapter 2 of this collection of essays deals with »Brahmanical puritanism« as seen in Kātyāyana and Patañjali and contains in its 3rd section a study of its »reflections in the Purāna literature« Here the reason for connecting the Mahābhārata war with the beginning of the *kaliyuga* is discussed, as well as the general statement of the Purānas' dynastic lists that *sudra* kings ruled after Mahānandin of the Śisunāga dynasty These statements are seen in connection with the mixture of castes (*varnasamkara*) and the eradication of the *ksatriyas* (by Parasurāma and by king Mahāpadma Nanda respectively) which was followed by the rise of Buddhism and Jainism (vSt)

1957 DESHPANDE, N A Boons and curses in the Ramayana [Engl] In Professor Birinchi Kumar Barua commemoration volume 1966 - pp 212-216

A brief narration, without analysis, of Dasaratha s boon to Kaikeyī and of various curses (JLB)

[quoted passages] Rm 1,2 15, 1,16 6, 1,20 16, 2,9, 2,9 15-16, 2,64 15-16, 2,64 53ff, 3,1 7, 3,1 13ff, 3,4 16ff, 3,47 6ff, 3,48 22-23, 3 71 3ff, 4,11 8ff, 6,13ff, 7,16 14ff, 7,17 1, 7,17 8ff, 7,17 20, 7,17 26ff, 7,19 28ff, 7 22 37ff, 7,26 13ff, 7,30 32ff, 7,35 16ff, 7,36 12ff, 7,51 1, 7,51 8ff, 7,53 7ff, 7,54 10ff, 7,58 9, 7,58 15, 7,58 22ff, 7,86 20, 7,86 87ff

1958 DESHPANDE, N A Derivations of certain names and words as given in the Mahabharata [Engl] In BhV 29, 1969, pp 10-26

Gives etymologies, occurring in the MBh divided into two groups (names and other words) arranged according to the Nagari alphabet and including the text references The author then collects groups of words of similar etymological treatment He regards the etymologies as »a device to enrich the poetical beauty and to sustain the interest of the reader« (KPG)

1959* DESHPANDE, R R Interpretation of Bhagavadgita 12 12 [Engl] In PTAIOC 18, Annamalainagar December 1955, summaries, p 29

[quoted passages] BhG 12 12

1960 DESHPANDE, S S A comparative and critical study of Śankaracārya's and Ramanujācarya's interpretations of karmayoga in the Bhagavad Gītā [Engl] In JMSUBaroda 25-26, 1976-1977, pp 77-82

1961 DESHPANDE, UMA S Aurobindo on the Gita [Engl] In JMSUBaroda 29, 1980, pp 65-69

1962 DESHPANDE, V N Kasyapa [Engl] In PoonaO 28, 1963, pp 12-33

1963 DESHPANDE, V N Kasyapa [Engl] In MysoreO 2,1, March 1969, pp 43-49, and 2,2, September 1969, pp 1-10

Part 1 A collection of passages (in Skt and in translation) on the personality and mythology of Kaśyapa in Vedic and post-Vedic literature Part 2 An interpretation of Kasyapa as »man god « (PS)

[quoted passages] BhāgP 6,6 24-45, 12,6 11-12, MBh 1,18 11, 1,38-39 1 59 11ff, 1,60, 3,117 9-11, 9,48 7-9, 12,49 56-63, ViP 1,15 124-131, 1,21 4-26

1964 DESHPANDE, V. V.: A comment on »Divinity of king and right of revolution ...« (by Dr. Om Prakash) [Engl.]. In: Purāṇa 13,2, July 1971, pp. 170–174.

Refers to Om Prakash's contribution in Purāṇa 13,2, July 1971, pp. 167–169. For a solution of the problem posed there, the author demands recourse to Vedic precepts. (F)

1965 DESHPANDE, V. V.: Nature and significance of itihāsa and purāṇa in Vedic puruṣārtha vidyās. Parts 1–3 [Engl.]. In: Purāṇa 16,1, January 1974, pp. 47–66 [Part 1]; and 16,2, July 1974, pp. 245–260 [Part 2]; and 18,2, July 1976, pp. 197–211 [Part 3]. – Part 2 reprinted in: Contemporary Indian philosophers of history ... 1977.

Part 1 critically examines »the major trends in Western thought on the nature and philosophy of history« and rejects Western-influenced »nationalist« historical writings. Part 2 discusses the meaning of several of the Sanskrit terms related to the subject of *itihāsa-purāṇa*. Part 3 is an attempt to show the universal validity of Vedic and Purāṇic teachings (vSt)

1966 DESHPANDE, V. V.: The position of brāhmaṇas and commoners under the rule of a tyrant monarch [Engl.] In. Purāṇa 14,2, July 1972, pp. 147–159.

Refers to the contribution by Om Prakash in Purāṇa 14,1, January 1972, pp. 30–39. Denies Prakash's assertion that the *dharmaśāstra* literature knew a right of revolution. (F)

1967 DEUSSEN, PAUL: Über das Devadāruvanam [Ger.] In: ZDMG 71, 1917, pp. 119–120

Attempts to show three layers of the *devadāruvana* story (referring to the contribution by Wilhelm Jahn in ZDMG 69 and 70), interpretative (i. e. simple rendering of the story), apologetic (attempts to exculpate or at least explain Śiva's actions), and dogmatic (symbolical interpretations and development of theological teachings). (F)

[quoted passages] [all references are taken from the contribution by Wilhelm Jahn in ZDMG 69, 1915, pp. 529–557, and 70, 1916, pp. 301–320]

1968* DEV, H. N: Śrīdevī upāsanā āṇi gāyatrīmāhātmya [Mar.]. Poona: Kshīrasāgar Āṇi Company, 1969.

1969* DEV, SUSHIL KUMAR: The problem of purushottam in the Gita [Engl.]. In: CalcuttaR (3rd series), 1930, pp. 225–235.

1970 DEV, USHA: References to animal and human sacrifices in the Kālikā Purāṇa [Engl.]. In: Charudeva Shastri felicitation volume ... 1974. – pp. 424–428.

Collection and paraphrases of the relevant passages, without commentary. (F)

[quoted passages] KāP 36.17–22; 57.2–21; 60.17; 60.30; 61.26–27; 61.32; 61.86; 71.7–10; 71.13–15; 71.20, 71.46–52; 71.72, 71.74; 71.76–87; 71.92–94, 71.96–98; 71.100; 71.102; 71.121–127

1971 DEV RAJ: L'esclavage dans l'Inde ancienne d'après les textes palis et sanskrits [Fr.]. Pondichèry: Institut Français d'Indologie, Paris: Librairie d'Amerique et d'Orient, 1957. – 6, 145 pp (Publications de l'Institut Français d'Indologie 7).

Study on the history of slavery Individual chapters deal with studies on the problem of slavery, studies on slavery in India, the sources, Mohenjodaro and RV, slavery in the time of the Buddha, the different concepts related to slavery, Kautilya on slavery, slavery in the Epics A short index of Skt terms is appended (KPG)

1972* DEVA, S R, [MASRUVALA, KISORLAL GHANSYAMLAL] MASRUVĀLĀ, K. L., JĀVADEKARA, S D Gītā, tilaka āni gāndhī [Mar] Pune Navabhārata Prakāsan, 1952

1973* DEVACHAND Short studies in the Bhagavadgītā [Engl] Poona Arya Bhushan Press, 1951

1974 DEVAKI, H P Gītā approves of worth rather than birth [Engl] In MysoreO 10, 1977, pp 47-50

Appraisal of the BhG as »the sum total of good in Indian philosophy and culture« (PS)

1975 DEVANATHACHAR, K »Up the ladder« or Duryodhana's disgrace (from the Tamil ballad of Pukhazhēndi, a great bard of the 12th century) [Engl] In QJMS (N S) 17,3, January 1927, pp 200-214

Adaptation, into Engl prose, of the ballad (AK)

1976 DEVASSIA, P C Srī Kristubhagavatam (mahakāvyam) / Kristubhagavatam, a mahakavya in Sanskrit based on the life of Jesus Christ [Skt, Engl] Trivandrum Jayabharatam, 1977 - 18, 446 pp, 2 pl

Text and translation of a new *mahakavya* (ornate poetry conformable to standards set by India s great court poets) by a Keralite Christian poet The text is in 33 cantos, corresponding to the 33 years of the life of Christ It displays comparisons with personalities and situations from Epics/Purānas and recent history As *mahakavya* is the chosen stylistic pattern, D alludes, whenever parallels occur, to incidents in Hindu mythology Jesus fed multitudes just as Yudhisthira, using a magic vessel (*aksayabhajana*), and feasted 60000 brahmins, in a different context, *the transfigured* Christ resembles Krsna manifesting his cosmic form to Arjuna, a knowledge *of the Purānas and devotion to ahimsa - in the vegetarian and Gandhian sense* - is attributed to Christ - Contains an index [source] Young, Richard Fox [Review] (AP)

[reviews] Young Richard Fox In WZKS 25 1981, pp 242-243

1977 DEVASTHALI, G V Bhagavad gītā and Upanisads [Engl] In Sarūpa-bharati being the Dr Lakshman Sarup memorial volume 1954 - pp 132-142

Study of parallel passages and parallelisms of ideas in BhG and Upanisads Concludes that »BhG has not merely borrowed its ideas from the Upanisads wholesale It has utilised them in its own way for the purposes of its own teaching, marking thus a distinct advance over the Upanisads in several cases Thus, for example, we see that BhG has taken over from the Upaniṣads the famous metaphor of the *aśvattha* tree, the idea of the two paths, the idea of unity behind *diversity, the cetanakāranavada* and the idea of the influence of the last thought in determining *the future birth* BhG has also given us *certain* ideas which are hardly to be met

with in the Upaniṣadic literature. ... The most notable of all such special contributions of BhG to the Upaniṣadic fund of philosophical ideas is the element of *bhakti* and the prominence which BhG has attached to it. Neither the word *bhakti* nor the root *bhaj* (in the sense of ›being devoted to‹) is met with in any of the older Upaniṣads.« (F)

[quoted passages] BhG 2.19–20; 2.27–29; 3 23; 3.24–25; 3.28; 4.6; 4.39–40; 4.42; 5.2; 5.6; 5.13; 5.25; 6.39; 6.46; 7.4–5; 7 6; 7.12; 7.14; 8.3; 8.5; 8.5–6; 8.11; 8.18–22; 8.26; 8.28; 9.4; 9.6; 9.7; 9.7–8; 9.8; 9.10; 9.21; 10.20; 10.39; 11.48; 11.53–54; 12.5–7; 13.13–14; 14 4–5; 14.14–15; 15.17–18; 17.2–18; 17.3; 17.11; 17.11–28; 17.17; 17.20; 17.27; 18.5ff; 18.10; 18.19–39; 18.67.

1978 DEVASTHALI, G. V.: Bhakti in Bhagavad-gītā [Engl.]. In: Siddha-bhāratī ... in honour of the 60th birthday of Dr. Siddheshwar Varma. Part 2. ... 1950. – pp. 29–35.

1979 DEVASTHALI, G. V.: Karma in the Bhagavad-Gītā [Engl.]. In: Mahāmahōpādhyāya Prof. D. V. Potdar sixty-first birthday commemoration volume ... 1950. – p. 243–252 [Engl. section].

1980 DEVASTHALI, G. V.: Renunciation in the Bhagavad-Gītā [Engl.]. In: BhV 12, 1951, pp 144–148.

Stresses the identity of *saṃnyāsa* and *yoga* in BhG (AM)

1981 DEVASTHALI, G. V.: saṃkhya in the Bhagavad-gita [Engl.] In JUPoona 3, 1954, pp. 130–138.

1982 DEVASTHALI, G. V.: The status of the Atharvaveda [Engl] In· Kavirāja-abhinandana-grantha ... 1967. – pp. 3–13

Contains material concerning the status of AV in Epic/Purāṇic literature (without references, unfortunately) (F)

1983 DEVASTHALI, G. V.: Summum bonum in the Bhagavadgita [Engl.] In: BhV 14, 1953, pp. 10–19.

1984 DEVEREUX, GEORGE: The Oedipal situation and its consequences in the Epics of India [Engl.] In: Samīkṣā 5, 1951, pp. 5–13

1985* [DEVĪBHĀGAVATAPURĀṆA, 1867]: Śrīmad Devī Bhāgavatam with commentary *of Nīlakaṇṭha Bhaṭṭa, son of Raṅganātha* [Skt.] *Nīlakaṇṭha Bhaṭṭa (son* of Raṅganātha) [comm.]. Bombay. VePr, *śaka* 1789 [A.D 1867].

1986* [DEVĪBHĀGAVATAPURĀṆA, 1868–1880]. Vol. 1–2 [Skt] Nīlakaṇṭha Bhaṭṭa [(son of Raṅganātha)] [comm.]. Bombay: Nirṇayasāgara Press, 1868–1880. – Vol. 1: *śaka* 1789 [A.D. 1868]. – Vol. 2: *śaka* 1802 [A D 1880]

Edition with the commentary of Nīlakaṇṭha Bhaṭṭa named DBhāgP-ṭilaka. [source] Rocher, p. 168 (KPG)

1987* [DEVĪBHĀGAVATAPURĀṆA, 1881]: [Skt.]. Madras: Vartamānataraṅginī Press, 1881.

Sanskrit edition in Tel. characters [source] Rocher, p. 167. (KPG)

1988* [DEVĪBHĀGAVATAPURĀṆA, 1889]: [Skt.] Bombay: VePr, *śaka* 1811 [A D. 1889] - 1919.

1989* [DEVĪBHĀGAVATAPURĀṆA, 1895]: [Skt.] Nīlakaṇṭha Bhaṭṭa (son of Raṅganātha) [comm]. Bombay 1895.

The text is preceded by a »Devībhāgavatamāhātmya« in 5 *adhyāyas* from the Mānasakhaṇḍa of the SkP. [source] Aufrecht, Th · In: ZDMG 54, 1900, p 83 (F)

1990* [DEVĪBHĀGAVATAPURĀṆA, 1911]: [Skt] 2nd ed.: Calcutta. Vaṅgavāsī Press, *śaka* 1832 [A D. 1911]

1991* [DEVĪBHĀGAVATAPURĀṆA, 1919]: [Skt.]. Bombay: VePr, 1919.

1992 [DEVĪBHĀGAVATAPURĀṆA, 1921–1923]: The Sri Mad Devi Bhagavatam [sic]: translated by Swami Vijnanananda, alias Hari Prasanna Chatterji Part 1-3 [Engl]. Vijnanananda, Swami / Chatterji, Hari Prasanna [tr., introd] Allahabad: Published by Sudhindra Nath Vasu, Panini Office, Bhuvaneswari Asram, Bahadurganj, 1921–1923 - Part 1. The Sri Mad Devi Bhagavatam January-June 1921. - 6, 4, 352 pp (No 139/144). - Part 2: Srimad Devi Bhagavatam July-December 1922 - 4, 4 pp, pp 353-796 (Nos 157-162) - Part 3: The Devi Bhagvatam. May-June 1923. - 2 pp, pp. 797-1192 (Nos 167-168, 170-174). - (The Sacred Books of the Hindus, Part 1-3). - Unaltered reprint (3 parts in 1): New York· AMS Press, 1974 - 8, 4, 352 pp, 4 pp, p. 353-796, 4 pp, pp 797-1192. - Further reprint: New Delhi Oriental Books Reprint Corporation, 1977. - 1192 pp

Engl translation with occasional explanatory notes inserted into the text No information is given about the text the translation is based upon The work includes two brief forewords by the translator (one prefixed to vol 2) Each volume is preceded by a table of contents No indices are given The photomechanical reprint (AMS Press, 1974, with original title page, low printing quality) contains the complete translation in one bulky volume An additional foreword (p i viii) gives an introduction to the Purānas in general, discussing, from a traditional point of view, their origin, textual history, number, characteristics, value, etc, and deals also with »the question of the priority of the two Bhāgavatas« »Though some portions of Śrī Devī Bhāgavatam were more ancient than Visnu Bhāgavatam«, the author concludes, »we hesitate much to accept the treatise [in its present form] in the ranks of the ancient Puranas and we are very much inclined to think that there had been many interpolations of a recent character and that, too, from Bengal « (AK)

1993* [DEVĪBHĀGAVATAPURĀṆA, 1927]· [Skt] Pāṇḍeya, Rāmateja [Śāstrī] [ed] Benares· Vrajabhūsaṇa Dāsa Gupta, samskṛta Pustakālaya, *samvat* 1984 [A D 1927]

1994* [DEVĪBHĀGAVATAPURĀṆA, 1927–1928]: [Skt] Benares. Satyanāma Press, [*samvat*] 1894 [i e 1984?] [A D 1927/1928]

1995* [DEVĪBHĀGAVATAPURĀṆA, 1930]. Devī bhāgavata [Tel] Vavilla Rāmasvāmī, 1930

Tel translation (SP)

1996* [DEVĪBHĀGAVATAPURĀṆA, 1942–1945]: Devībhāgavata-mahāpurāṇa. Part 1–11 [Kan.]. Candraśekhara Śāstrī [ed.]. Mysore 1942–1945. – (Śrī Jayacāmarājendra Grantharatnamālā 5).

Kan. translation. [source:] Suryanarayanarao, M. K.: In: Purāṇa 6,1, January 1964, p. 147. (F)

1997* [DEVĪBHĀGAVATAPURĀṆA, 1953]: Devībhāgavata [Tam.]. Krishnier (of Trivandrum), T. S. [tr.]; Subramania Iyer (of Āykudi), T. K. [ed.]. Madras: Kabir Printing Works, 1953.

Tamil translation of the DBhāgP. [source:] Raghavan, V.: In: Purāṇa 2,1–2, July 1960, p. 240. (F)

1998 [DEVĪBHĀGAVATAPURĀṆA, 1954]: Atha devībhāgavatam sabhāṣāṭīkam samāhātmyam. Vol. 1–3 [Skt., Hi.]. Kṣemarāja Śrīkṛṣṇadāsa [ed.]; Miśra, Jvālāprasāda [tr.]. Mumbayyāṃ [Bombay]: »Śrīveṅkaṭeśvara« (Stīm) Mudraṇāgāre, *saṃvat 2040*, *san* [A.D.] *1983*. – Separate pagings for each *skandha*. – Unchanged reprint of: *saṃvat* 2011 [A.D. 1954].

Instead of a *bhāṣā* and *ṭīkā*, as announced in the title, the text is accompanied by a Hindi translation. (vSt)

1999* [DEVĪBHĀGAVATAPURĀṆA, 1955]: [Skt.]. Mannā-Lāl Abhimanyu [ed.]. Benares 1955.

2000 [DEVĪBHĀGAVATAPURĀṆA, 1960]: Purāṇacayanam: mahādevī gāyatrī [Skt., Engl.]. In: Purāṇa 2,1–2, July 1960, p. 187.

Skt. text with anonymous English translation of a hymn to Mahādevī in her cosmic form. (F)

[quoted passages:] DBhāgP 12,4.4–6

2001 [DEVĪBHĀGAVATAPURĀṆA, 1960]: Vyāsa's advice to his son Śuka: Devībhāgavata 1,14 [Skt., Engl.]. Agrawala, V[asudeva] S[harana] [tr.]. In: Purāṇa 2,1–2, July 1960, pp. 14–16.

Skt. text with English translation on the religious and social duties of a householder. (F)

[quoted passages:] DBhāgP 1,14.55–70.

2002 [DEVĪBHĀGAVATAPURĀṆA, 1960]: Devīmahimā: devībhāgavate tṛtīyaskandhe ṣaṣṭho 'dhyāyaḥ [Skt.]. Agrawala, V[asudeva] S[harana] [ed.]. In: Purāṇa 2,1–2, July 1960, pp. 94–96.

Skt. text of a passage from the DBhāgP, declaring the oneness of the world and the supreme identity of all things. (F)

[quoted passages:] DBhāgP 3,5.81–83; 3,6.3–13; 3,6.15–17; 3,6.25, 3,6.52, 3,6.55–57; 3,6.64–66; 3,6.68–81.

2003* [DEVĪBHĀGAVATAPURĀṆA, 1960]: Śrīkṛṣṇadvaipāyana-vedavyāsaviracitaṃ śrīmaddevībhāgavataṃ mahāpurāṇam. Pāṇḍeyarāmatejaśāstrikṛtayā ›pītāmbarā‹ abhidhayā bhāṣāṭīkayā āṭīkitam [Skt., Hi.]. Pāṇḍeya, Rāmateja Śāstrī

[ed , comm] *Dvitīya avrtti* Kāśī Pandita-Pustakālaya, 1965 - Various pagings - Previous eds 1960 - 1962 - Reprint 1969

Edition of Skt text, with Hindi commentary entitled »Pītāmbarā« An edition without commentary appeared in 1962 [source] NUC 1956-1967 (AK)

2004* [DEVIBHAGAVATAPURĀNA, 1960] Vol 1-2 [Skt] Calcutta Manasukharāya Mora, 1960 - (Gurumandalagranthamālā)

2005 [DEVIBHAGAVATAPURANA, 1962] Śrīkrsnadvaipāyanavyāsapranītam srīmad-devibhāgavatam mahāpurānam rāmatejapāndeyena samskrtam [Skt] Pāndeya, Rāmateja [Sāstrī] [ed] Kāsī Pandita Pustakālaya, *samvat* 2019 [A D 1962] - 4, 2, 10, 826 pp , col ill

2006 [DEVIBHAGAVATAPURANA, 1966] Devaih krtā devī stutih [Skt , Engl] Gupta, Anand Swarup [ed , comm] In Purāna 8,1, January 1966, pp 1-8

Skt text of a hymn by the gods to Devī from the DBhāgP With explanatory notes and discussion of some parallel passages (F)

[quoted passages] DBhāgP 5 7-35, 5,9 23-29, 5,19 2-33, 5 22 25-42 5,23 2, 5 31 62, MkP 81-93, 82 34, 84 2-26, 85 7-36, 85 40, 91 2 33, VmP 18-20, 18 7 8 18 19-20 20 50, 21 1-8 54 23-28, 55-56, 56 56-63

2007* [DEVIBHĀGAVATAPURĀNA, 1968] Devī bhāgavata mūla evam sarala hindī [ ] Sampadaka srirāma sarmā ācārya Vol 1-2 [Skt , Hi] Śrirāma Śarma Ācarya [ed] Bareli samskrti samsthana, 1968

Edition of Skt text with translation and introduction in Hindi [source] NUC 1973-1977 (AK)

2008 [DEVIBHAGAVATAPURANA, 1972] Narayanaproktam gayatri stotram [Skt , Engl] Gupta, Anand Swarup [ed , comm] In Purana 14 1, January 1972, p 1-10

Skt text of a hymn by Nārāyana to Gāyatri With a detailed explanatory note on Gāyatri (F)

[quoted passages] BrP (ASS) 31 3, 31 5, 31 12 BrP 32 15 DBhagP 12 5 2-28 KūP (cr ed) 2 18 25-26 KūP 1 14 16, MBh 3 3 60 ViP 2 11 11

2009 [DEVIBHAGAVATAPURANA, 1977] Devaih krtam parasakti stavanam [Skt Engl] Gupta, Anand Swarup [ed , tr , comm] In Purāna 19 1, January 1977 p 1-7

Skt text of a hymn by the gods to the goddess in her form of *parasakti* With translation and a thorough explanatory note Refers to passages from MuU, Devī AtharvasirsaU RV KathU (F)

[quoted passages] BhG 8 22, 9 19 DBhāgP 4 18 19 4 19 10-20 12 8 12-85 12 8 62 12 8 75, 12 8 77 KūP (cr ed) 1,11 76-211, VarP 99 6

2010 [DEVIBHĀGAVATAPURANA, 1979] Śrimanmaharsibedabyasapranitam srīmad debibhāgabatam mahāpurānam panditaprabara srī nalinikānta kābyabyā karanatarkasmrtitīrthakrtabaṅgabhāsānubādasahitam Vol 1-2 [Skt , Beng] Bhattācārya, Śrījīva [ed], Nalinīkānta [tr] Kalikātā Āryasāstra

Pradhāna Kāryālaya, B.S. 1385, A.D. 1979. - Vol. 1: 12 pp., pp. 1-861. - Vol. 2: 16 pp., pp. 862-1403.

Edition of the Skt. text (in Bengali characters) with Bengali translation printed on the lower part of each page. Originally published serially as numbers of Āryaśāstra (*Śrīśrīsītārāmadāsa omkāranātha-prabartita*), a monthly magazin consisting of śāstric texts («*śāstragranthamaya māsika patra*«). Vol. 1 of the copy at hand consists of *skandhas* 1-8, vol. 2 of *skandhas* 9-12. (PS)

2011 [DEVĪBHĀGAVATAPURĀṆA, 1983]: Sarasvatīstotram: devībhāgavata 9/5/6-32 [Skt., Engl.]. Bhattacharya, Ram Shankar [ed., comm.]. In: Purāṇa 25,1, January 1983, pp. 1-11.

Hymn to Sarasvatī from DBhāgP 9,5.6-32, with the variant readings BVP Prakṛtikhaṇḍa 5 6-32 With explanatory notes (F)

[quoted passages] BVP 2,5 6-32; DBhāgP 9,5.6-32.

2012 [DEVĪBHĀGAVATAPURĀṆA, 1986]: Śrīdevībhāgavatapurāṇam / The Devībhāgavatapurāṇam; dillī viśvavidyālaye saṃskṛtavibhāge prādhyāpakena ḍā. puṣpendrakumārabhūmikayā sanāthitaṃ nāgaśaraṇasiṃhasaṃpāditaślokānukramaṇyā sahitam [Skt., Engl]. Kumāra, Puṣpendra [ed., introd.]; Siṃha, Nāgaśaraṇa [ed.] Delhi: Nag Publishers, 1986 - 5, 7, 20, 54, 34, 81, 74, 110, 99, 118, 39, 170, 23, 57, 44, 182 pp.

Reprint of a Veṅkaṭeśvara edition with introduction and verse index (listing the first *pāda* of each verse) The text begins with a DBhāgMā (5 chs) and comprises 12 *skandhas* (1 20 chs; 2 12 chs, 3 30 chs, 4 25 chs, 5 35 chs, 6 31 chs, 7 40 chs, 8. 24 chs; 9 50 chs; 10. 13 chs, 11· 24 chs; 12 14 chs), each with separate pagination (PS)

2013* [DEVĪPURĀṆA, 1896]: [Skt., Beng.] Pañcānana Tarkaratna [ed., tr]. Calcutta: Baṅgabāsī Press, B.S. 1302 [A.D. 1896]. - Further ed.. B.S. 1311 [A.D. 1905]. - 2nd ed : B.S 1334 [A.D. 1927].

2014 [DEVĪPURĀṆA, 1927]: Debī purāṇam. maharṣi bedabyāsa biracitam. Mūla o baṅgānubāda. Sampādita· pañcānana tarkaratna [Skt., Beng] Pañcānana Tarkaratna [ed , tr.] 2nd ed.: Calcutta: Baṅgabāsī Press, B S. 1334 [A.D. 1927] - 7, 433 pp.

2015 [DEVĪPURĀṆA, 1975]. Śrī durgāṣṭamī bratakathā [Skt., Or.] Kaṭaka: Oḍiśā Jagannātha Kampānī, [ca. 1975]. - 17 pp.

Partial edition (in Oriya characters) of the DevīP on the durgāṣṭamī rite (AP)

2016 [DEVĪPURĀṆA, 1976]: Devīpurāṇam: saṃśodhitaṃ prathamaṃ devanāgarīsaṃskaraṇam / Devī purāṇam: 1st critical Devanāgarī ed / Bhūmikālekhaka. devanandanaprasādayādava. Pradhānasampādaka: maṇḍanamiśra. saṃśodhaka sampādakaśca: puṣpendrakumāraśarmā [Skt., Hi.]. Maṇḍanamiśra; Puṣpendra Kumāra Śarmā [ed.]; Yādava, Devanandana Prasāda [introd.] Naī Dillī: Śrīlālabahādūraśāstrīkendrīyasaṃskṛtavidyāpīṭham [Shri Lal Bahadur Shastri Kendriya Sanskrit Vidyapeeth], 1976. - 42, 544 pp.

Critical edition with an introduction, partly in Hi., partly in Skt. (vSt)

2017 DEVKAR, V L. Monkeys in Baroda [Engl] In BBarodaMPG 4, 1946-1947, pp 65-69

Mainly zoologically oriented, the article includes remarks on the view that the Black Bandar (Semnopitheus Entellus) is an incarnation of Hanumat, which the author rejects, arguing that Hanumat and his people belonged to the non negroid human race, such as the Bhils, etc, and that »the real monkeys show none of the qualities which made Hanumat the most memorable figure throughout the holy epic of the Rm« (KPG)

2018 DEWHURST, R. P Note on the Ramayana of Tulasi Das [Engl] In JRAS 1912, pp 1078-1079

Resolution of an obscure passage in the »last *chaupāi* preceding the 290th *doha* « (F)

2019 DEY, NUNDO LAL The geographical dictionary of ancient and mediaeval India [Engl] 3rd ed New Delhi Oriental Books Reprint Corporation, 1971 - 9, 262 pp, map - 1st ed London 1927

Divided into two sections (1 ancient names 2 modern names) each arranged alphabetically Incorporates a great amount of Epic/Purānic material but with very insufficient references (moreover, at least the present third edition lacks a bibliography so not even the editions of the texts used can be verified) (F)

2020* DEYDIER, HENRI *Rāmayana in Laos [Engl] Sarma, K V [tr] In* JOR 22 1952-1953, pp 64-66

2021 DHADPHALE, M G Two notes on the Bhagavadgītā [Engl] In Principal V S Apte commemoration volume Dhadphale, M G [ed] Poona Deccan Education Society, 1978 - 68 pp - pp 48-58

Deals with the simile of the ocean in BhG 2 70 and suggests another interpretation, viz to read the verse as a description of the *kāmakamin* who does not attain peace If one takes 2 70 together with 2 71 one sees that the BhG uses the »*anvayavyatireki* method« to state who attains peace and who not He then takes up the use of *lokasamgraha* in the BhG, referring to the Pali tradition and to Kālidāsa s Raghuvamsa in order to show that *samgraha* is identical with *anugraha* (AM)

[quoted passages] BhG 2 70, 3 20 3 25

2022 DHAL, U[PENDRA] N[ATH] A folk deity in Purana literature [Engl] In Purāna 21,1, January 1979, pp 9-22

Gives a short survey of the several kinds of folk deities current in India The main theme is the goddess Sasthī and her worship which is performed »on the sixth day after the birth of a child in the lying in-chamber on the twentyfirst day after birth and on the day of completion of each subsequent year of the child till it attains the sixteenth year of life« Despite the lack of traces in early Vedic literature the goddess has become very famous »by the time of the *grhyasutras*« Discusses Purānic passages, especially dealing with Sasthī in her form as Devasenā, the consort of Skanda Concludes »Like Jarā, Hāritī and others Sasthī was a malevolent deity In course of time her nature changed Instead of devouring children, she became the guardian deity of children and was adored on the sixth day of child s birth and on other days auspicious to the child She was also prayed for bestowing

offering. Thus a malignant deity became a benevolent one due to metamorphosis of her character.« Refers to MānGS, BauGS, KāṭhGS, Kādambarī of Bāṇabhaṭṭa, SuśrutaSa, KāśyapaSa, Harṣacarita. (F)

[quoted passages] BVP (ASS) 2,43; DBhāgP (PP) 9,46; MBh (cr.ed.) 2,16-17; 2,17.1-2; 3,213.16; 3,218.42-47; 3,219.22; 3,219.35; 3,219.43-44; PdP 5,41.149.

2023 DHAL, U[PENDRA] N[ATH]: The glory that was Virajakṣetra [Engl., Skt.]. Delhi: Nag Publishers, 1984. - 11, 256 pp.

Part I contains an introduction to the Virajākṣetramāhātmya (ascribed to the BdP), including its date of composition, its contents, the Virajākṣetra as a *śākta pīṭha* and the rise of a cult of Śiva, the syncretism of the cult of Viṣṇu with others, and the topography of the *kṣetra*. Part II consists of an edition of the text, based (according to pt. I) on two manuscripts and an Oriya translation and called »critical« but lacking an apparatus. (JLB)

2024 DHAL, U[PENDRA] N[ATH]: Goddess Lakshmi: origin and development [Engl.]. New Delhi: Oriental Publishers & Distributors, 1978. - 16, 232 pp.

This monograph contains much information in concise form, on the goddess Lakṣmī as reflected in Skt texts Chapter I deals with Vedic literature, chapter II with the Śrī-*sūkta* (2,6 of the *khilas* to the ṚV), chapter III with the *purāṇapañcalakṣaṇa* text, chapter IV with other sections of the Epics and Purāṇas Chapter V is on the concept of *alakṣmī*, chapter VI deals with religious observances and festivities in honour of Lakṣmī, and chapter VII with Lakṣmī in the Pāñcarātra system A bibliography and an index complete the volume The book is full of quotations from many sources and furnished with careful annotations It includes in its section on religious observances information on contemporary or near-contemporary popular beliefs and practices. The chapters III-VII are based predominantly on Epics, Purāṇas and related sources (vSt)

[quoted passages not included]

2025 DHAL, U[PENDRA] N[ATH]: Iconography of Gaṇapati in the Purāṇas [Engl.] In: JGJKSV 36, 1980, publ. 1983, pp. 227-241.

After alluding to *gaṇapati* as an epithet of Bṛhaspati and of Śiva in Vedic literature, Dhal comments on the stories of the birth or origin and the iconographic description of Gaṇeśa/Gaṇapati in various Purāṇas and in particular the chapters on image-making in VDhottP, MtP and AgP He examines the symbolism of Gaṇeśa's depiction and of his emblems and attributes (JLB)

2026 DHAL, U[PENDRA] N[ATH]: Kaliṅga in Purāṇa literature [Engl.] In: VishvIJ 17, 1979, pp. 182-191.

2027 DHAL, U[PENDRA] N[ATH]. A note on the iconography of Harihara in the Purāṇas [Engl.]. In: jñānāmṛtam ... 1985. - pp. 137-142

An examination of the myths of Viṣṇu as Mohinī, of Śiva's boon to Bāṇa, and of Viṣṇu or Śiva manifesting himself as Harihara precedes similarly brief study of the iconographic prescriptions for Harihara images. (JLB)

[quoted passages] BdP (VePr) 4,10; BhāgP (GiPr) 1,3 17, KūP (cr ed) 2,37 9-21, MtP (SarPr) 259 216-227, ŚiP 3,20; SkP 6,247 8-14; ViP (GiPr) 5,33; VmP (cr ed) 36 29-30.

2028 DHAL, U[PENDRA] N[ATH] Tulasī legend [Engl] In JGJKSV 37, 1981, publ 1983, pp 227-241

A study of the myth of Tulasī in the BVP, DBhāgP and ŚiP The version of the BVP and DBhāgP is first summarised Tulasī is one of the *gopīs*, cursed by Rādhā to take ordinary human form, who then through penance seeks Visnu as her husband but is persuaded by Brahman to accept Śankhacūda first, following the defeat of Śaṅkhacūda by Śiva (his bones becoming conches) and her seduction by Visnu in her husband's form, she curses Visnu to become a stone (the *śalagrama*) and he declares that she will become the river Gandakī, while her hair will turn into the *tulasī* plant. The Śaiva version of the myth in the ŚiP is then summarised, the absence of Tulasī s former life is noted, as well as the shift in the balance between Visnu and Śiva (JLB)

[quoted passages] BVP (ASS) 2,13-22, DBhāgP (PP) 9,15-25, ŚiP (PP) 2,4 27-41

2029 DHAL, U[PENDRA] N[ATH] Virajā Ksetra Māhātmya of Brahmanda Purana a survey [Engl] In Purāna 19,2, July 1977, pp 292-304

»The *viraja ksetra* (Yājapura) is situated on the bank of the river Vaitarani in the district of Cuttack, Orissa « The Virajāksetramāhātmya of the BdP, on which the contribution is based, »was composed and ascribed to BdP, but on the whole it appears to be of later origin«, its principal characters are Śiva and Pārvatī (F)

[quoted passages] BrP (ASS) 28 1-2, MBh (cr ed) 3,83 6, VāP (VePr) 2,43 22 2 44 41ff

2030 DHANI, S L Manvantara theory of evolution of solar system and Āryabhata [Engl] In *Purāna 20,1, January 1978*, pp 93-102

Seeks to show that Āryabhata s astronomical teachings are compatible with the Purānic *yuga* theory, which is briefly presented Affirms in an apodictic way that the *manvantara* theory of evolution had an »apparent scientific basis«, but fails to provide even the slightest evidence (F)

[quoted passages not included]

2031 DHANINIVAT, (PRINCE) The legend of Rama in Thailand [Engl] In StIndAsAC 3, 1974 Commemoration volume on the 71st birthday of Acharya Raghu Vira Ratnam, Perala [ed] Delhi International Academy of Indian Culture, 1974 - 261 pp (Sata-Pitaka Series, Indo-Asian Literatures, vol 209) - pp 19-22

Gives a brief outline of the Rāmakien Would repay more detailed research (vSt)

2032* [DHANINIVAT, (PRINCE)] DHANI NIVAT, (PRINCE) The Rama Jataka a Lao version of the story of Rāma [Engl] In JSiamS 36,1, 1946, pp 1-22

»In Laotian literature, there is a work called the Pakorn meaning the Collection of Fables In the second book of this work, entitled the Book of the Frogs (Mandu Pakorn), there is a tale of Dasaratha and a tale of Rāma The tale of Daśaratha relates the first part of the Rāma story dealing with his exile The tale of Rāma describes the abduction of Sitā by Rāvana and the ensuing war These two tales to some extent, agree with the Vālmīki Rm Laos, however, has another version of the Rāma story in the form of a Rāma Jātaka The Rāma Jātaka is not related to the Anāmaka Jātakam and Dasaratha Kathā present in China It is a non Vālmīki story,

2040 DHARMA, P. C.: Social life in the Rāmāyaṇa [Engl.]. In: QJMS (N.S.) 28,1-2, 1937, pp. 1-19 and 73-83.

Distinguishes between 3 types of people living in India during Rm period: Aryans, Vānaras, and Rākṣasas. Lists the different »dietetic habits« of these people in the sections on food and drink and the differences in their appearance in the sections on toilette (style of hair, ornaments used) and clothing States that musical and dramatic performances were the »common recreations of all«. (AM)

2041 DHARMA, P. C.: Some customs and beliefs from the Rāmāyaṇa [Engl.]. In: PoonaO 2, 1937-1938, pp. 112-124 and 152-163.

Collection and paraphrase of material relating to what is termed »etiquette of the period« but in fact covering forms of welcome and salutation, departures, invitations and apologies or thanks, rituals, oaths, coercion, mourning, funeral rites, *śrāddha*, belief in omens, etc., other superstitions, belief in fate, karma and heredity. (JLB)

2042 DHARMA, P. C.: The status of women during the Epic period [Engl.] In: JIH 27, 1949, pp. 69-90.

Continuation of »The status of women in the Vedic age« (JIH 26, 1948, pp. 249-268) »The transition from the Vedic to the Epic period is characterised by restricted freedom for women« Deals with: types of women, education, marriage, dowry, ideal wife (*pātivratya*), clothing of women, *purdah* or *goṣa* rule, property rights and *satī*. (AM)

2043* DHARMA, P. C.: Women during the Ramayana period [Engl] In: JIH 17,1, 1938, pp. 1-28.

2044* DHARMĀDHIKĀRĪ, R. M.: Gītārthāsopāna [Mar.]. Poona: Gujarati Highschool, 1973.

Gītā-grammar in Marathi. [source] Callewaert/Hemraj, p. 352 (PS)

2045 DHARWADKAR, R. Y.: Medieval Kannada literature: 12th century to 18th century [Engl.] In: Karnataka darshana ... 1955. - pp. 115-130.

Contains some accounts of medieval Jaina adaptations of the Skt. Epics and of Jaina Purāṇas, Kannada and Skt. (F)

2046 DHAVALIKAR, M. K.: The origin of saptamātṛkās [Engl.] In: BDeccanCRI 21, 1960-1961, pp. 19-26.

Tries to show that the seven mothers were essentially water deities to the Indo-Aryans. (vSt)

2047* DHAVALIKAR, M. K.: The origin of Tara [Engl.] In: BDeccanCRI 24, 1963-1964, pp. 15-20.

2048 DHAVAMONY, MARIASUSAI: Classical patterns of Hindu salvation [Engl.]. In: StMiss 29, 1980, pp. 209-271.

»The author deals with the different patterns of the idea of salvation within Hindu religion itself, as found in the classical texts which even today set the guiding principles for every Hindu to follow in his life He has included a variety of significant passages for further study and reflection. First he starts with the

2040 DHARMA, P C Social life in the Rāmāyana [Engl] In QJMS (N S) 28,1-2, 1937, pp 1-19 and 73-83

Distinguishes between 3 types of people living in India during Rm period Aryans, Vānaras, and Rāksasas. Lists the different »dietetic habits« of these people in the sections on food and drink and the differences in their appearance in the sections on toilette (style of hair, ornaments used) and clothing States that musical and dramatic performances were the »common recreations of all« (AM)

2041 DHARMA, P C *Some customs and beliefs from the Rāmāyana* [Engl] In PoonaO 2, 1937-1938, pp 112-124 and 152-163

Collection and paraphrase of material relating to what is termed »etiquette of the period« but in fact covering forms of welcome and salutation, departures, invitations and apologies or thanks, rituals, oaths, coercion, mourning funeral rites, *sraddha*, belief in omens, etc, other superstitions, belief in fate, karma and heredity (JLB)

2042 DHARMA, P C The status of women during the Epic period [Engl] In JIH 27, 1949, pp 69-90

Continuation of »The status of women in the Vedic age« (JIH 26, 1948, pp 249-268) »The transition from the Vedic to the Epic period is characterised by restricted freedom for women« Deals with types of women, education, marriage, dowry, ideal wife (*pativratya*), clothing of women, *purdah* or *gosa* rule, property rights and *sati* (AM)

2043* DHARMA, P C Women during the Ramayana period [Engl] In JIH 17,1, 1938, pp 1-28

2044* DHARMĀDHIKĀRI, R M Gitarthasopāna [Mar] Poona Gujarati High-school, 1973

Gitā grammar in Marathi [source] Callewaert/Hemraj, p 352 (PS)

2045 DHARWADKAR, R Y Medieval Kannada literature 12th century to 18th century [Engl] In Karnataka darshana 1955 - pp 115-130

Contains some accounts of medieval Jaina adaptations of the Skt Epics and of Jaina Purānas Kannada and Skt (F)

2046 DHAVALIKAR, M K The origin of saptamātrkās [Engl] In BDeccanCRI 21, 1960-1961, pp 19-26

Tries to show that the seven mothers were essentially water deities to the Indo-Aryans (vSt)

2047* DHAVALIKAR, M K The origin of Tara [Engl] In BDeccanCRI 24, 1963-1964, pp 15-20

2048 DHAVAMONY, MARIASUSAI Classical patterns of Hindu salvation [Engl] In StMiss 29, 1980, pp 209-271

»The author deals with the different patterns of the idea of salvation within Hindu religion itself, as found in the classical texts which even today set the guiding principles for every Hindu to follow in his life He has included a variety of significant passages for further study and reflection First he starts with the

2040 DHARMA, P. C.: Social life in the Rāmāyaṇa [Engl.]. In: QJMS (N.S.) 28,1-2, 1937, pp. 1-19 and 73-83.

Distinguishes between 3 types of people living in India during Rm period: Aryans, Vānaras, and Rākṣasas. Lists the different »dietetic habits« of these people in the sections on food and drink and the differences in their appearance in the sections on toilette (style of hair, ornaments used) and clothing. States that musical and dramatic performances were the »common recreations of all«. (AM)

2041 DHARMA, P. C.: Some customs and beliefs from the Rāmāyaṇa [Engl.]. In: PoonaO 2, 1937-1938, pp. 112-124 and 152-163.

Collection and paraphrase of material relating to what is termed »etiquette of the period« but in fact covering forms of welcome and salutation, departures, invitations and apologies or thanks, rituals, oaths, coercion, mourning, funeral rites, *śrāddha*, belief in omens, etc., other superstitions, belief in fate, karma and heredity. (JLB)

2042 DHARMA, P. C.: The status of women during the Epic period [Engl.]. In: JIH 27, 1949, pp. 69-90.

Continuation of »The status of women in the Vedic age« (JIH 26, 1948, pp. 249-268) »The transition from the Vedic to the Epic period is characterised by restricted freedom for women « Deals with: types of women, education, marriage, dowry, ideal wife (*pātivratya*), clothing of women, *purdah* or *goṣa* rule, property rights and *satī*. (AM)

2043* DHARMA, P. C.: Women during the Ramayana period [Engl.]. In: JIH 17,1, 1938, pp. 1-28.

2044* DHARMĀDHIKĀRĪ, R. M.: Gītārthāsopāna [Mar.]. Poona: Gujarati Highschool, 1973.

Gītā-grammar in Marathi. [source:] Callewaert/Hemraj, p. 352. (PS)

2045 DHARWADKAR, R. Y.: Medieval Kannada literature: 12th century to 18th century [Engl.] In: Karnataka darshana ... 1955. - pp. 115-130.

Contains some accounts of medieval Jaina adaptations of the Skt Epics and of Jaina Purānas, Kannada and Skt. (F)

2046 DHAVALIKAR, M. K.: The origin of saptamātṛkās [Engl.]. In: BDeccanCRI 21, 1960-1961, pp. 19-26.

Tries to show that the seven mothers were essentially water deities to the Indo-Aryans (vSt)

2047* DHAVALIKAR, M. K.: The origin of Tara [Engl.]. In: BDeccanCRI 24, 1963-1964, pp. 15-20.

2048 DHAVAMONY, MARIASUSAI: Classical patterns of Hindu salvation [Engl.] In: StMiss 29, 1980, pp. 209-271.

»The author deals with the different patterns of the idea of salvation within Hindu religion itself, as found in the classical texts which even today set the guiding principles for every Hindu to follow in his life He has included a variety of significant passages for further study and reflection. First he starts with the

etymology and semantics of the religious terms used in Hindu scriptures to signify salvation in its various aspects Next comes the study of the Vedic idea of salvation, while he treats of the Upanishads separately The MBh and the BhG are especially studied with regard to their particular notion and experience of salvation The author limits himself only to the notion of salvation without entering in detail into the means techniques and ways of realizing this salvation« [source] Science of Religion abstract no 3092 (SD)

2049 DHAVAMONY, MARIASUSAI Hindu monasticism [Engl] In StMiss 28, 1979, pp 291-336

Deals with the concepts of *samnyāsa tapas* and *vanaprastha* and refers to Vedic literature, *dharmasastra* literature, MBh, and BhG (AM)

[quoted passages] BhG 3 4, 3 30, 5 1-3, 5 6, 5 13, 6 1-2, 9 28, 12 6, 18 1-2, 18 7, 18 12, 18 49, 18 57, MBh 12 161 10, 12 192, 12 244, 12 245 20ff, 12 260 14, 12,261 5ff, 12 277 5ff, 12 278, 13 7 9, 13,141 89

2050 DHAVAMONY, MARIASUSAI Love of god according to Śaiva Siddhānta a study in the mysticism and theology of Saivism [Engl] Oxford Clarendon Press, 1971 - 16, 402 pp

»This book deals with the doctrine of the love of God as it is found in the classical texts of a non Christian religious sect the Śaiva Siddhānta It also shows how the values contained in an Eastern religion like Hinduism have relevance to contem porary problems of religious pluralism I study the type of mysticism proper to this religion and formulate its theology of love of God I also trace the development of this theology from the early Sanskrit and Tamil sources In order to avoid the risk of imposing Christian or Western ideas upon Śaivism I have allowed the texts to speak for themselves and have attempted to interpret them in the light of Śaivism itself This has also been the reason for retaining in the text the important original Indian terms side by side with their translations « Although the bulk of the volume (p 123-326) is dedicated to an »analysis of Tamil Śaivite mystical texts« the two introductory essays (1 »The Skt term *bhakti*« 2 »Historical development of *bhakti*«) give a general survey of the topic in question concerning Epics and Purānas the following chapters are of importance 1 3 »The use of *bhakti* in the Epics»- 1 4 »The use of *bhakti* in the BhG»- 2 3 »Śiva-*bhakti* in the MBh»- 2 4 »The Gitā s teaching on *bhakti*»- 2 6 »The Isvaragitā and *bhakti*»- 2 9 »The Āgamic *bhakti*« - The fifth part »Synthesis of the doctrine of *bhakti*«, gives a good systematic survey of the theological ideas and problems arising out of the *bhakti* concept »Semantically the term *bhakti* signifies interpersonal relations hip of loyalty, service reverence devotion and love and this meaning is also attached to the religious attitude of a man towards God The best description of the concept of *bhakti* in its religious connotation includes mutual participation and communion between God and man in love and surrender This description suggests clearly three essentials which form the theological basis of the doctrine of *bhakti* namely God who is the object of *bhakti*, man who loves him and the relation between these two persons« - Select bibliography detailed indices (F)

[quoted passages] BhG 2 24 4 3 4 11, 6 31, 7 21, 9 34 18 54 18 55, 18 65-66, MBh (cr ed) 3,270 1-2, 3 286 1, 5 172 10, 10,7, 12 142 6-7, 12 342 33ff, Rm 2 45 29

[reviews] Hart George L[uzerne] In JAsianS 31 1, November 1971, pp 211-212 - Bedekar, V M In ABORI 52 1971 pp 274-275 - Halbfass Wilhelm In JAOS ?2,4 1972 pp 501-502

2051 DHAVAMONY, MARIASUSAI: The sādhu ideal as realized by Hindu saints [Engl.]. In: StMiss 35, 1986: Saints: Christianity and other religions. 1986. - 436 pp. - pp. 199-224.

The characteristics of the Hindu saint are pointed out under the sub-headings 1. asceticism and renunciation; 2. *yoga* and meditation; 3. moral perfection (dealing with the ideal of *dharma*); 4. pursuit after sacred knowledge; 5. love of god (*bhakti*); 6 social reform. These ideals are mostly exemplified by passages translated from MBh and BhG. The second part of the paper deals with »the *sādhu* ideal as lived by Rāmakrishṇa«. (PS)

[quoted passages:] BhG 3.9; 3.13; 4 31; 6.30-31; 7.16-19; 13.24-25; 18 64-66; MBh (B) 1,74.28-29; 5,43; 12,16.13; 12,109.10-12; 12,110; 12,132.19; 12,160-161; 12,161.5-6; 12,174 18-51; 12,259 6; 12,259 26; 12,260 4; 12,262.37-38; 12,338; 12,342.33ff; MBh (cr.ed.) 5,39.57; MBh (Ganguli tr.) 12,251.

2052 DHAVAMONY, MARIASUSAI: Yāmuna's Catusślokī: an analysis and interpretation [Engl., Skt.]. In: IT 3-4, 1975-1976, pp. 197-208.

Presents the four stanzas under the following headings: »I. The Sanskrit text and its translation« with notes; II. The »analysis and explanation« of them, thereby referring to other Vaiṣṇava texts (once to MBh, once to ViP) and authors (e.g. Nammāḻvār); and concludes with remarks »III. Towards a theology of Śrī«. (RS)

2053* DHIRANANDA, S.: Some reasons for the popularity of the Bhagavadgītā [Engl.]. In: Open Court 45, 1931, pp. 324-343.

2054* DHRUV, SUDHA: Ethical humanism and Gita idealism [Engl.]. Bombay: Bombay University, 1967-1972.

2055* DHRUVA, A. B.: A compendium of the Gita [Engl.]. In: KK 2, 1935, pp. 15-22.

2056 DHRUVA, K. H.: Historical contents of the Yugapurāṇa [Engl.]. In: JBORS 16, 1930, pp. 18-66.

2057 Dictionnaire des mythologies et des religions des sociétés traditionelles et du monde antique. Vol. 1-2 [Fr.]. Bonnefoy, Yves [ed.]. Paris: Flammarion, 1981. - Vol. 1: 24, 618 pp. - Vol. 2: 585 pp.

Contains the following contributions of Epic/Purānic interest: (Vol. 1.) Avatāra, Cinq (le chiffre): Pañcamukha, la divinité à cinq têtes dans l'Hindouisme; Cosmogonie purāṇique; Deva/Asura: Dieux célestes et »démons« de l'Hindouisme; Devī: La déesse en Inde; Gaṇapati; Gange: Gangā/Yamunā, la riviere du salut et celle des origines (all written by Madelaine Biardeau); Inde et Asie du Sud-est: L'acculturation des divinités de l'Hindouisme en Birmanie, Thailande, Laos et Cambodge (by Solange Thierry) - (Vol 2.) Kāmadhenu: La vache mythique, symbole de prospérité; Kṛṣṇa: L'enfance et la vie adulte; Mahābhārata: Le mythe principal; Matsya: Le poisson et le déluge. Le travail de l'imagination mythique; Nara/Nārāyaṇa; Narasiṃha: L'homme-lion; Paraśurāma; Rāmāyaṇa; Sacrifice: Le yūpa, poteau sacrificiel dans l'Hindouisme; Skanda: Un grand dieu souverain du Sud de l'Inde; Terre: Les symboles de la terre dans la religion de l'Inde; Vāmana, le nain; Vasiṣtha/Viśvāmitra: La separation des fonctions sacerdotale et royal; Viṣṇu/Śiva: Dieux suprêmes de la bhakti hindoue (all by Madeleine Biardeau); Sacrifice: Rudra-Śiva et la destruction du sacrifice (by Jaques Scheuer) (AK)

2058 DIEHL, CARL GUSTAV Instrument and purpose studies on the rites and rituals in South India [Engl] Lund Gleerup, 1956 - 394 pp

Also deals with the role of Āgamas and *sthalapuranas* as ritual manuals (AM)

[reviews] Losch Hans In ZDMG 108 1958 pp 424-425

2059 DIEHL, CARL GUSTAV The passage 3/3,2 21-33 in Bhavisya Purāna [Engl] In Purāna 23,1, January 1981, pp 73-77

Referring to the passage which is traditionally considered to refer to Jesus Christ the author discusses the question »to what extent this passage can be taken in support of a theory [i e »that Jesus did not die on the cross but survived and travelled as far as Afghanistan and Kashmir«] diverging from other totally different historical traditions« Discusses some points especially the meaning of the word *īśamasi* and others but does not arrive at a final conclusion (F)

[quoted passages] BhvP 3/3 2 21-33

2060* DIGAMBERJI, SWAMI Geetalochan Upadhyay, B T [tr] Rajkot Kaiva lyadham 1960

Translated from Gujarati [source] Callewaert/Hemraj (PS)

2061 DIKSHIT D P Two Paurānic sites of Vidarbha [Engl] In Purāna 9 2, July 1967 pp 277-283

Describes two holy places mentioned in the GanesaP namely Adosapura and Kadambanagara Searches for their true location (F)

[quoted passages] GanesaP 2 5 21-23 2 5 48 2 31 7 8 1 29 11 1 34 25 1 34 33-35 1 34 37-40 1 35 15 1 35 39 1 35 47

2062 DIKSHIT S K Was the Bhagavadgitā known to Megasthenes? [Engl] In ABORI 30 3-4 July October 1949 pp 298-315

Surveys the impressions gathered by Megasthenes about the philosophy of the brahmins and argues that the philosophical tenets found in Megasthenes work bear such a close resemblance to the BhG that it seems plausible that the BhG was known to Megasthenes (SD)

[quoted passages] BhG 2 11 2 22 2 23-24 2 27 2 29-30 2 60 61 3 51 4 8 7 7 8 9-10 9 18 16 2

2063 DIKSITA UMASANKARA Maharsi vedavyāsa eka aitihāsika va sāmskrtika paryālocana [Hi] Vārānasī Caukhambā Vidyābhavana 1968 - 20 96 pp (Vidyabhavana Rāstrabhāsa Granthamālā 119)

Biography Mainly based on Epic and Purānic sources The principal concern of the author seems to have been to trace the ancestry *guruparampara* and *śisyaparampara* of his subject in detail the bulk of the volume is devoted entirely to these topics Discusses also the geographical sphere of Vyāsa and especially the questions centring around the original »PurānaSa« (F)

and animals she is intimately related to the fertility of the earth, and as *śakti*, the energy that inspires the hero Rāma to action, she is the source of his power as king.« In the latter aspect, Sītā's active participation in the plot at certain points is stressed, while for the former Vedic literature is cited, as well as the Rm. (JLB)

[*quoted passages:*] Rm (cr.ed.) 2,24.3-4; 2,24.11-12; 2,24.17-18; 2,36.9; 2,36.11; 2,36.17; 2,54.9-10; 2,110.27-29; 3,35.59; 3,43.5-6; 3,50.32-35; 3,58.6-7; 3,60.44; 3,60 49; 3,60.52; 5,19.14-16; 5,35.48; 5,35.57; 5,37.11; 6,3.13-16; 6,103.13; 6,103.17; 6,103.19-21; 6,116 62; 6,116 87-90.

2065 DIMOCK, EDWARD [C.]: Faith and love in Bengali poetry [Engl.] In: Śrīḥ: studies in the language and culture of South Asia ... *1973.* - pp. *63-74.*

Discusses some recent Bengali Vaiṣṇava lyrics that »describe or illustrate ... the love story of Rādhā and Kṛṣṇa as it is told [inter alia] in the tenth book of the BhāgP«. Contains interesting examples (in Engl. translation only) of the influence BhāgP exerts on modern poetry. (F)

2066 DIMOCK, EDWARD C.: The place of the hidden moon: erotic mysticism in the Vaiṣṇava-Sahajiyā cult of Bengal [Engl.]. Chicago, London: The University of Chicago Press, 1966. - 19, 299 pp.

The book deals with the origin and history, and the attitudes towards caste and women, of the Sahajiyā movement, before discussing the anthropological and metaphysical doctrines, the principles of *sādhanā*, and the remnants of the Sahajiyā tradition (mixed with Sūfi and Vaiṣṇava elements) in the Bāul community of Bengal. (vSt)

[reviews.] Lienhard, S[iegfried]: In: OLZ 65, 1970, p 183ff. - Hopkins, Thomas J.: In: JAOS 90,2, *1970, pp 351-352*

2067 DIMOCK, EDWARD C.; GEROW, EDWIN; NAIM, C. M.; RAMANUJAN, A. K.; ROADARMEL, GORDON; BUITENEN, J. A. B. VAN: The literatures of India: an introduction [Engl.]. Chicago, London: The University of Chicago Press, 1974. - 13, 265 pp.

Gives a survey of Indian literature from the Epics onwards. Chapter one (p 47-80) deals with »The Indian Epic« under the headings: »The formation of the MBh«, »The Rm of Vālmīki«, »The Rm story«, and »Variations on the theme«. (AK)

2068 DIMOCK, EDWARD C.; RAMANUJAN, A. K.: The goddess of snakes in medieval Bengali literature [Engl.] In: HR 1, 1961-1962, pp. 307-321; and *3, 1963-1964,* pp. *300-322.*

Also refers to the Epic and Purāṇic background of the mythology of Manasā in the Bengali *mangal-kāvyas* (AM)

2069 Discourses on Śiva: proceedings of a symposium on the nature of religious imagery [Engl] Meister, Michael W. [ed]. Philadelphia: University of Pennsylvania Press, *1984.* - 24, 362 pp, *55* fig., 276 pl.

24 essays, 9 of which deal with monuments to Śiva, 10 with aspects of Śiva's iconography, and 5 with literary sources of Śaiva tradition The contributions show a broad variety of methodology used. At least the essays *of the following contributors* seem to be of Epic/Purāṇic interest: Gritli v. Mitterwallner (discusses the develop-

ment of the *linga* in five stages to the present with reference to Purānas) N P Joshi (discusses 13 forms of Śiva dating up to the early Gupta period, suggests that *astamukha* might relate to *astamurti* in the Purānas and in Kālidāsa), Thomas S Maxwell (interprets Śaiva images from two sites in Rajasthan and one in Maharashtra consulting the LiP) M A Dhaky (assumes a near equivalence of Āgamic derived *bhūtas* and Purānic derived *ganas*) and Ludo Rocher (discusses the degree of sectarianism found in the Purānas) [source] Collins Charles D [Review] (AP)

[reviews] Collins, Charles D In JAOS 107,2, 1987, pp 365-367

2070 DIVAKARAN, ODILE Une representation d Umā en brahmacārinī [Fr] In ArAs 33, 1977, pp 17-23, 2 fig

A late Gupta style sculpture of a goddess from Patur (Akola district, Maharashtra) displays the typical attributes of a *brahmacārin*, it most probably represents Umā as *brahmacarini*, having been the subject of a local autonomous cult According to Epic and Purānic traditions which go back to Upanisadic literature, Umā is conceived as the embodiment of highest knowledge Epic *stutis* emphasize this aspect as well as Umā s association with Vedic sacrifice The author refers furthermore to Umā s *tapas* in Epic and Purānic mythology, stressing the complementarity of Umā as *tapasvini* for the sake of obtaining Śiva (the highest wisdom) and at the same time as possessing the knowledge of *brahman* herself With reference to Vāmana images modifications in the iconographic canon of *brahmacarin* representations can be traced which is helpful in dating the sculpture of Umā to the 6th cent A D a date which corresponds with the powerful emergence of Devī worship as reflected in texts like the DevīP and Devīmāhātmya (KG)

[quoted passages] BrP 33 36 71 MkP DevīMā (M) 1 72-74 4 9-11 MBh (C) 6 23 MtP 13 Rm (London 1863) 1 36 13 VmP 51

2071* DIVAN, MANOHAR Gītā the world gospel [Engl] In Studies in the Gita Vol 1 1970

2072 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR] Analytical and applied psychology in the Bhagavadgītā [Engl] In ALB 11, 1947, pp 233-254

An examination of the psychological observations contained in the philosophy of BhG organised in the following sections introductory remarks place of psychology in Indian philosophy special contribution of Veda Vyāsa to Indian metaphysics evaluation thereof according to the modern scientific standard suggestion of a new line of study to students of psychology (JLB)

2073 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR] Appeal for an All India critical edition of the Rāmāyana [Engl] In ALB 14, 1950, pp 202-204

An open letter inviting donations to a scheme proposed by the Gujarat Research Society for an All India critical edition and indicating preliminary steps taken towards that end (JLB)

2074 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR] ›Ātman‹ and the terms allied to it in the Bhagavadgītā [Engl] In JOI 11, 1961-1962, pp 157-165 - Reprinted from JOR 26, 1956-1957, pp 84-92

Consists of I »Introductory remarks« describing the two schools of Sāmkhya and Yoga as having the same »ultimate objective«, but differing concerning the path

which leads to it; II. »The term *ātman* and its derivatives«, mentioning the place of occurrence in different cases and compounds of the term *ātman*, stating that the term has been used mostly »in the sense of the self in its empirical, not its philosophical sense«; III. »Terms allied to it in its empirical and philosophical aspects«, among which special stress is laid upon the term »*puruṣa*«, applied, empirically, to man in general and to Arjuna in particular and, philosophically, to the »Supreme Being« which is (theologically) Vāsudeva or Śrī Bhagavat; IV. »Conclusions pointed at by the above study«, among them the »conclusion that it (the term *ātman*) had not been definitely settled until the date of composition of that work [BhG]«, that »it was Śrī Kṛṣṇa who was the collator or originator of the Vedānta ...«, and that the identity of *ātman* and *brahman* (as taught in the Upaniṣads) does not mean attainment of the *paraṃ padam* of the Lord, which »is a step higher on the spiritual ladder«. (RS)

[quoted passages not included]

2075 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR]: Authorship and date of Bhagavadgītā [Engl.]. In: Siddha-bhāratī ... in honour of the 60th birthday of Dr. Siddheshwar Varma. Part 2. ... 1950. - pp. 151-156.

Accepts the ascription of MBh and therefore also the BhG to Vyāsa and dates it as ca. 1150 B C. (JLB)

2076 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR]: Authorship and date of the Bhārata Epic and the Bhagavadgītā [Engl.]. In: JGJRI 4, 1946, pp. 113-124.

After a brief review of the dates proposed by other scholars, D. discusses the authorship of the BhG. Distinguishes Dvaipāyana Vyāsa from Bādarāyaṇa Vyāsa and takes the first as the author of the BhG. States then that the BhG is a »*smṛti* work of a date falling between the 15th and 12th centuries B.C.«. (AM)

2077 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR]: Bhagavadgītā and Aṣṭādhyāyī [Engl.]. In: ABORI 30,3-4, July-October 1949, pp. 263-276.

The author argues that Vyāsa (between 1500 and 1100 B C.) was the author of the Vedas, the original »BharataSa« and the BhG, and that the last has always been an integral part of the second The argument is supported by listing references to the principal characters of the MBh, to its author and his pupils, and to the *sūtra*-literature in the Aṣṭādhyāyī, and by comparing the language of the BhG with Pāṇini's rules (SD)

2078 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR]: Bhagavadgītā and Bhāgavata-Purāṇa as models for the Yogavāsiṣṭha [Engl.]. In: JASBombay (N.S.) 34-35, 1959-1960, pp. 44-58.

2079 DIVANJI, PRAHLAD C[HANDRASHEKHAR]: Bhagavadgītā and Sāṅkhya philosophy [Engl.]. In: JGJRI 7,1-2, February-August 1950, pp. 187-211.

Rejects the interpretations given by Garbe, Otto and Keith Kapila is not, as Keith holds, a mythical person The author deals with the account of Kapila given in BhāgP. The BhG used for its presentation of Sāmkhya philosophy the Kapila-*śāstra* mentioned by Śaṅkara in his commentary on BhG 13.19. (AM)

[quoted passages] BhG 13 19

2080 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR] »Brahman« and the terms allied to it in the Bhagavadgītā [Engl] In JOI 8, 1958-1959, pp 369-377

Contains I Introductory remarks (on *brahman* in the Vedānta with Śaṅkarācārya comments and on the two paths taught in the BhG) II The term *brahman* and its derivatives (listed and discussed concerning its five meanings), III The terms allied to it and their uses (list of 24 epithets e g *akṣara avyakta paramātman deveśa puruṣottama*, etc discussed as being allied to *brahman* in different senses) IV Conclusions pointed at by the above investigation Starting with the historical development of the meaning of *brahman* from the RV, the author discusses the different senses in which the word is used (1) »prayer magic formula« (RV), (2) »the whole group of prayers« i e the »Veda« (3) Prajāpati the »*pitāmaha*« (source of the divine knowledge of the Veda which was transmitted by the Brāhmanas) (4) the impersonal spiritual essence (»the purport of the knowledge derived from the Veda«) which incarnated as »Śrī Kṛsna« according to the author of the BhG, (5) the primordial matter (i e the *prakṛti* of the Sāmkhya) from which all creatures emerge and in which they are absorbed at the end of a *kalpa* (RS)

[quoted passages not included]

2081 DIVANJI, PRAHLAD C[HANDRASHEKHAR] The date and place of origin of the Yogavasistha [Engl] In PTAIOC 7 Baroda 1933 publ Baroda 1935 pp 15-30

Concludes from his discussion that the present redaction of the text (as published by the Nirnaya Sagar Press Bombay) was composed in the 10th cent A D by a philosopher and poet living in Kashmir (AM)

2082 DIVANJI, PRAHLAD C[HANDRASHEKHAR] Further light on the date of the Yogavāsistha [Engl] In PoonaO 3 1 April 1938 pp 29-44

Sequel of a paper presented at the AIOC 1933 (»The date and place of origin of the Yogavāsistha«) Confirms the date (10th cent A D) proposed by him after the study of the abridged version of the Yogavāsistha by Gauda Abhinanda (AM)

2083 DIVANJI PRAHLAD C[HANDRASHEKHAR] Historical value of Paurānic works [Engl] In JGujaratRS 1 4 1939 Dr Bhagwanlal Indraji commemoration volume [1939] - p 102-125

Advocates the use of Purānic literature as an independent source for the re construction of ancient Indian history by a »comparative method« i e the different versions of a story are compared with each other Applies this method for the reconstruction of the lives of Krsna and Jarāsamdha while referring to MBh HV BhāgP HV of Jinasena and Trisasthi salākā purusa-carita of Hemacandra Accord ing to D the Jaina tradition shows a comparatively greater reliability (AM)

2084 DIVANJI P[RAHLAD] C[HANDRASHEKHAR] Influence of the Rāmāyana on the Gujarāti literature [Engl] In JOI 4 1954-1955 pp 46-57

2085 DIVANJI P[RAHLAD] C[HANDRASHEKHAR] Karma yoga tradition [Engl] In PTAIOC 16 1951, pp 337-346 [select papers]

Deals with the origin of the concept of *karmayoga* in the BhG corroborated by references to Purānas Yogavāsistha Upanisads and Brāhmanas The author con cludes »that the assertions contained in BhG as to the origin and transmission of the

karma-yoga doctrine amongst the *kṣatriyas* alone are borne out substantially by the ancient Paurāṇic and Vedic literatures«. (KPG)

[quoted passages.] BhG 3.3; 3.20; 3.30–32; 4.1–3; 5.29; 6.29–32; 7.12–30; 8.3–15; 9.10–34; 10.1–11; 11.52–55; 12.6–20; 14.26–27; 15.14–20; 18.48–62; MtP 52.5–12; 53.3–11; BhāgP 9,13.1; 9,13.13; 9,13.27; 11,2.15–27; 11,2.15–11,5.42; 11,5.43–44; MBh 12,3.130; 12,3.137–138; 12,3.146; 12,3.148; 12,3.152–154.

2086 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR]: The mahāyogas of the Maharṣi and the Kūrma Purāṇa [Engl.] In: JOI 7,1–2, September and December 1957, pp. 67–77.

2087 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR]: The Māheśvara cult and its offshoots [Engl.]. In: JASBombay (N.S.) 30,2, 1955, pp. 6–22.

2088 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR]: Origin of the Bhāgavata and Jaina religions [Engl.]. In: ABORI 23,1–4, 1942: Annals of the Bhandarkar Oriental Research Institute: silver jubilee volume ... [1943]. – pp. 107–125.

2089 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR]: Probable sources of the Bhagavadgītā [Engl.]. In: JGJRI 4,3–4, May-August 1947, pp. 279–294.

Discusses the references to previous authorities contained in the BhG. Distinguishes between »express references« (works of authority; individuals and groups of individuals) and »implied references« (pointed at by the use in the past or present tense of specific verbs). Stresses the importance of the Sāṃkhya-Yoga tradition for the composition of the BhG. As to the influence of Upaniṣadic literature he states that »the Āraṇyaka and Upaniṣad literature appears to be in the process of formulation at the time of the composition of the BhG«. (AM)

2090 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR]: Significance of the terms »siddhi« and »siddha« in the Bhagavad-gītā [Engl.] In: ALB 22, 1958, pp. 1–7.

A semantic study of the terms *siddhi* and *siddha*, listing (without context) all occurrences and discussing in detail BhG 18.45–56 »It will be apparent from the above that the term *siddhi* has been used in the Gītā in two senses, namely, (1) success in any undertaking and (2) success in the particular undertaking of the attainment of actionlessness.« (JLB)

[quoted passages.] BhG 18.45–56

2091 DIVANJI, PRAHLAD CHANDRASHEKHAR: Śrīmadbhagavadgītāvivecanātmakaśabdakośaḥ: critical word-index to the Bhagavadgītā [Engl., Skt.]. Katre, S. M. [forew.] Bombay: New Book Co., 1946. – 12, 18, 366 pp.

The first part, on »primary word-units«, lists and parses all forms occurring in the vulgate BhG and variants from the Kashmir recension. The second part lists »secondary, tertiary & quaternary word-units«, i.e. the sub-units of longer compounds. The third part consists of a consolidated index to the rest. (JLB)

2092 DIVANJI, P[RAHLAD] C[HANDRASHEKHAR]: Was there an original shorter Gītā? [Engl.] In: Mahāmahōpādhyāya Prof. D. V. Potdar sixty-first birthday commemoration volume ... 1950. – pp. 127–153 [Engl. section].

2093 DIVANJI P[RAHLAD] C[HANDRASHEKHAR] Yogavāsistha a vārttika on the Upanisads by a Kasmir Śaivite [Engl] In BhV 12 1951 pp 26–49

Also discusses the relation of the Yogavāsistha to Gaudapāda s Kārikā (AM)

2094 DIVANJI P[RAHLAD] C[HANDRASHEKHAR] Yogavāsistha on the means of proof [Engl] In NIA extra series 2 1939 A volume of Indian and Iranian studies presented to Sir E Denison Ross 1939 - pp 102–112

On *sargas* 18 and 19 of the second chapter (»Mumuksuprakarana) of the Yogavāsistha which deal with the unfailing means of proof necessary for the acquisition of correct knowledge (*pramanas*) Only four means of proof (out of the six traditionally mentioned) are accepted by the author of these *sargas* viz., (1) *pratyaksa* (direct perception) (2) *anumana* (inference) (3) *upamana* (analogy) and (4) *sabda* (authoritative word) (AK)

2095 DIVANJI P[RAHLAD] C[HANDRASHEKHAR] Yogavāsistha on the origin of Indian philosophy [Engl] In PoonaO 5 4 1940 pp 186 196

2096 DIVATIA, H V The art of life in the Bhagavadgītā [Engl]. Bombay Bharatiya Vidya Bhavan 1951 16 179 pp - Reprint ibid 1970

Deals with the following features of the BhG psychology epistemolo metaphysics ethics and religion Then discusses the relation of Bh science and the modern age (AM)

gomenon to a psychology of the goddess. For commentaries see separate entries. (AK)

2100 DIWAKAR, R. R.: The Gītā and progressive ideas: relevance of Gītā today [Engl.]. In: Proceedings of the First International Sanskrit Conference, March 26th - 31st 1972. Vol. 2, part 2. Raghavan, V. [ed.]. New Delhi: Ministry of Education and Social Welfare, Government of India, 1976. - 8, 458 pp. - pp. 253-261.

An outline presentation of the Gītā as a »compendium of manifold *yoga*«, relevant to any situation and period. (JLB)

2101 DIWAKAR, R. R.: Mahabharata: the myth and the moral [Engl.]. In: BhJ 22,7, October 1975, pp. 73-77.

2102* [DIWAKAR, R. R.:] DIVĀKARA, R. R.: When the Gita first appeared in English [Engl.]. In: BhJ 6, 1959, pp. 37-39.

2103 DIXIT, GAYĀ PRASĀD: The story of Yayāti as found in the Mahābhārata and in the Matsyapurāṇa: a textual comparison [Engl.]. In: PTAIOC 5,1, [1928], publ. Lahore 1930, pp. 721-788.

Establishes the dependence of the MtP version of the story of Yayāti on that of MBh by examination of the metres involved. Section one consists of a metrical comparison of the trimeter stanzas of MBh and MtP, section two compares the trimeter verses of the Yayāti episode with the rest of MtP, establishing their difference, and section three examines the metrical evidence on the genuineness of the Yayāti story in MBh; two further sections look at omissions and additions in each text and at evidence from other sources (JLB)

[quoted passages] MBh (K) 1,18.53-19 33; 1,69.35-61; 1,70-87; MtP (ASS) 251.5-35; 251.24-42.

2104 DIXIT, SHRINIVAS: Some argumentative faults in the Bhagavadgītā [Engl.] In: ABORI 27, 1946, pp. 143-146.

2105 DIXIT, V. V.: Brahman and Sarasvatī [Engl.]. In: PoonaO 8,1-2, 1943-1944, pp. 66-67.

Short remarks on the incest motif in the Brāhmaṇas and in the Purāṇas. (AM)

[quoted passages] MtP 3; BrP 10.

2106* DIXIT, V. V.: Relations of the Epics to the Brāhmaṇa literature [Engl.] Poona 1950. - (Poona Oriental Series 89).

2107 DOCKHORN, KURT: *Tradition und Evolution: Untersuchungen zu Sri Aurobindos Auslegung autoritativer Sanskritschriften mit einer Einführung in sein Leben und Werk* [Ger.] Gütersloh: Mohn, 1967. - 231 pp. (Missionswissenschaftliche Forschungen, Bd. 5).

»Tradition and evolution: studies in Śrī Aurobindo's interpretation of authoritative Sanskrit texts, with an introduction to his life and works « Theological dissertation As often with Christian works of this kind, the author aims at showing that Aurobindo was, ultimately, nothing more than an incomplete Christian, and that

his philosophy stopped as it were, halfway the road to the only true Christianity Aurobindo s philosophy is held to be characterized by a »continuously running hidden dialogue« with Christianity this dialogue is even »inherent« in the whole of Aurobindo s thinking (p 40) – pp 114–176 contain an analysis of Aurobindo s Gītā interpretation (F)

2108 DONALDSON, THOMAS E Bhiksātanamūrti images from Orissa [Engl]. In AA 47,1, 1986, pp 51–66, 34 fig

Iconographic and archaeological study of Orissan representations of the stories around Śiva s expiatory wanderings in the Devadāru forest »Although the *bhiksātanamurti* aspect of Śiva is generally thought to exist primarily in South India there are numerous examples on the early temples of Orissa which have escaped the notice of most scholars The popularity of this theme of expiatory wandering undertaken by Śiva as atonement for severing one of the five heads of Brahmā was most likely due to the presence of the Kāpālika and Pāśupata sects who exerted a strong influence on the iconographic program of early Śaiva temples. As *bhiksātana* the Supreme Beggar Śiva is thus performing the prescribed penance for his act such as described in the KūP (2 30 12–16) and this serves as the model for the *mahāvrata* (great vow) of the Kāpālikas The *mahāvrata* of the Kāpālikas the chief penance prescribed for the removal of the sin of (accidently) killing a *brāhmana* as outlined in the Visnusmrti (1 1–6 15) likewise includes dwelling in a forest for twelve years begging alms while proclaiming his deed and carrying (on a stick) the skull of the person slain « A discussion of the relevant images especially as regards their inherent information on Kāpālika and Pāśupata teachings and *linga* worship leads to the conclusion » the unorthodox maddening and lustful behavior of Śiva as *bhiksatana* wandering in the Deodar forest served as a model of conduct for both the Pāśupatas and the Kāpālikas In his visits to the forest Śiva established the worship of the *linga* promulgated adherence to the Pāśupata vow among *rsis* instituted the four *āśramas* (Śaiva Pāśupata Kālavadana and Kāpālika) for worshipping the deity and propagated the pursuit of *sāmkhya* knowledge that Śiva is the embodiment of the Veda that he is the cause of all the lord and the eternal highest soul that he is one with Visnu and is identical with the Goddess, that he is both creator and destroyer both male and female In the iconographic program of the early Orissan temples the *bhiksātanamurti* thus played a major role in the propagation of the supremacy of Śiva and in popularizing the unorthodox behavior of the Kāpālika and Pāsupata sects « (F)

[quoted passages] BdP 1 27 11–12 KūP (cr ed) 1 24 46–48 1 24 83–89 1,25 1–17 2 30 12–16 2 37 1–136 2 37 13–18 2,37 26–41 2 37 128–142 2,37 138–161 LiP 1 29 1–24 1 29 36–83 1 31 23–46 1 33 3–12 1 34 1–21 MBh 13 App 1 4 66–67 MtP 183 95–100 SkP 7/3 39 5–12 VmP 3 4–5 6 25–92 6 58 41 10–56 VmP SaroMā 22 41–86 23 1–34

2109* DONAT, WALTER Die Bhagavadgītā ein Menschheitsdokument [Ger]. In Die Kommenden (Freiburg) 4,10, 1950 p 6

2110 DONGERKERY, KAMALA S Jewelry and personal adornment in India [Engl]. New Delhi Vikas Publications Indian Council for Cultural Relations, 1971 – 77 pp, ill

General historical and sociological survey The third chapter contains an outlook on some Epic materials, but without references. (F)

2111 DONGERKERY, KAMALA S.: Journey through toyland [Engl.]. Bombay: Popular Book Depot, 1954. - 17, 118 pp., ill.

Short general historical and sociological presentation of the rôle of toys in cultural history, with special regard to India and a few side glances at Europe (including European antiquity). The fourth chapter (»sources: literary and sculptural«) contains a few allusions to relevant Epic/Purāṇic passages. (F)

[quoted passages] BdP 2,10.46-48; MBh 3,293.13; VarP 25.38.

2112 DONNET, D.: Aspects des mécanismes formulaires dans le Nalopākhyānam [Fr.]. In: Indianisme et Bouddhisme: Mélanges offerts à M. Etienne Lamotte. Louvain-le-Neuve 1980. - pp. 53-78.

A listing, with some analysis, of the occurrence in the Nalopākhyāna of personal epithets (especially in relation to their position within the verse), inserted vocatives, repetition of messages, stereotyped *pādas* and introductions or conclusions to speeches. (JLB)

2113 DOSHI, SARYU V.: An illustrated Ādipurāṇa of 1404 A.D. from Yoginīpur [Engl.]. In: Chhavi golden jubilee volume ... 1971. - pp. 382-391.

The ms in question is referred to as a »*digambara* ms«. It »contains the germ of the style that attains a more assured form in the Āraṇyaka Parvan of 1516 A.D. executed at Kachaura near Agra, and the Mahāpurāṇa of 1540 A D executed at Palam near Delhi It is important to note that these two sixteenth century manuscripts, in addition to the Kālakācāryakathā and the Ādipurāṇa mentioned above, constitute the only documented evidence of the style of painting as it prevailed in Delhi and its neighbouring areas during the pre-Mughal period«, i e. the Lodī period »The ms under consideration is a copy of the Ādipurāṇa composed in *apabhraṃśa* by the author Puṣpadanta. The Ādipurāṇa is a legendary account of the life of the first Jina Ādinātha It forms a major section of the epic Mahāpurāṇa « The illustrations express »a certain freedom and inventiveness ... which were absent in the Western Indian tradition. Perhaps this new attitude can be attributed to an acquaintance with, if not the influence of Persian conventions of composition.« (F)

2114 DOWSON, J[OHN]: A classical dictionary of Hindu mythology and religion, geography, history, and literature [Engl.]. 6th ed.: London: Trubner, 1928. - 7, 411 pp. - 10th ed.: London 1961.

Contains a paragraph on Purāṇa and numerous myths taken from Epics and Purāṇas. (AM)

2115 DOWSON, JOHN: The invention of the Indian alphabet [Engl.]. In: JRAS (N S.) 13, 1881, pp. 102-120.

History of writing in India, from Skt. and Pali sources, inscriptions and foreign (Chinese, ancient Greek) accounts. P. 107 quotes MBh on the punishment of those who write down the Veda. Claims autochthonous origin of the Devanagari script (no Semitic influence). (F)

2116 Dr. Bhau Daji special volume [Engl.]. Kane, P[andurang] V[aman] [ed.]. In: JASBombay (N.S.) 38, 1963. London: Arthur Probsthain, 1964. - 225 pp., tables, map.

The following contributions include Epic/Purānic materials Sankalia H D Antiquity of modern Dwarka or Dwarka in literature and archaeology Moti Chandra and Khandalavala Karl An illustrated manuscript of the Āraṇyaka Parvan in the collection of the Asiatic Society Bombay For commentaries see separate entries (F)

2117 Dr C Kunhan Raja presentation volume a volume of indological studies [Engl Fr Skt] Madras Adyar Library, 1946 - 28 522 pp

The contributions dealing with Epic or Purānic matters are the following Kane P V Vedic mantras and legends in the Purānas - Poleman Horace I The preta concept in Hindu thought and ritual - Belvalkar S K Abhijñānaśakuntala and the Bhagavadgītā - Narayana Aiyar R On the longer verses in the Rāmāyana - Thomas F W Ātma hita - For commentaries see under these authors and headings (F)

2118 Dr D D Kosambi memorial volume [Engl] Kane, P[andurang] V[aman] Gajendragadkar S N [ed] In JASBombay (N S) 43-44 1968-1969 Bombay The Asiatic Society of Bombay 1970 - 304 pp ill

Contains the following contributions of Epic/Purānic interest Bhagvat Durga Bear in Indian culture Desai Kalpana Varāha For commentaries see separate entries (AK)

2119 Dr Jose Gerson da Cunha memorial volume [Engl] Kane P[andurang] V[aman] [ed] In JASBombay (N S) 39-40 1964-1965 London Arthur Probsthain 1967 - 320 pp pl

Contains the following contributions dealing with Epic/Purānic matters Moraes George Mark Dr Jose Gerson da Cunha 1844 1900 Apte K V Contradictions in the Bhagavadgītā Patwardhan M V Pancajana Mate M S Genealogy of the Dipamala Bapat G V An army on the march For commentaries see separate entries (F)

2120 Dr Ludwik Sternbach commemoration volume [Engl Ger] Botto Oscar [ed] In IT 8-9 1980-1981 Torino Edizioni Jollygrafica 1981 - 26 499 pp ill

Contains the following contributions of Epic/Purānic interest Gail Adalbert J Āyudhapurusa Die anthropomorphen Waffen Visnus in Literatur und Kunst Hiltebeitel Alf Sītā vibhūsitā the jewels for her journey Kantawala S G Two legends from the Purānas a study in upabrmhana Nooten Barend A van The Rāmopākhyāna and the Rāmāyana Prasad S S The Bhāgavata and the dharma śāstras Sankalia Hasmukh Dhirajlal The Rāmāyana age Sarma, K V Some lessons from Vālmīki Rāmāyana For commentaries see separate entries (AK)

2121 Dr Ludwik Sternbach felicitation volume Part 1 [Engl Fr] Botto Oscar [ed] In IT 7 1979 Torino Edizioni Jollygrafica 1979 - 412 pp 1 portrait

Includes ›Dr Ludwik Sternbach s bio-data‹ and a bibliography of his works Contains inter alia the following contributions of Epic/Purānic interest Aalto Pentti On the absolute instrumental in Sanskrit Bhargava P L Names and epithets of Krsna in the Bhagavadgītā Biardeau Madeleine Śakuntalā dans l epopee Brockington J L Vālmīki s proverbs Daalen L A [van] A note on

vidhūma or sadhūma iva pāvakaḥ at Rāmāyaṇa 1,54.28 and 1,55.19; Kalyanov, V. I.: On Kṛṣṇa's diplomatics in the Mahābhārata For commentaries see separate entries. - The present volume is not identical with the »Ludwik Sternbach felicitation volume« published by the Akhila Bharatiya Sanskrit Parishad, Lucknow 1979. (AK)

2122 Dr. S. Krishnaswami Aiyangar commemoration volume [Engl.]. Madras: Published by the Committee, G. S. Press, 1936. - 24, 500 pp., frontispiece, fig.

Contains inter alia the following contribution of Purāṇic interest: Ray, Manmatha Nath: Notices of some of the vidyas mentioned in the Puranas. For commentary see separate entry. (AK)

2123 Dr. Satkari Mookerji felicitation volume [Engl., Skt.]. Sinha, B[indeshwari] P[rasad]; Choudhary, R[adha] K[rishna]; Jaiswal, O. P.; Bhattacharya, S.; Bagchi, S.; Goswami, M. L. [ed.]. Varanasi: The Chowkhamba Sanskrit Series Office, 1969. - 33, 695 pp, frontispiece, pl. (The Chowkhamba Sanskrit Studies 69).

Contains inter alia the following contributions of Epic/Purāṇic interest: Sircar, D. C.: The Narasiṁha cult; Thakur, Umakant: An account of Vārāṇasī as depicted in the Skanda-Purāṇa. For commentaries see separate entries. (AK)

2124 Dr. T. P. Chowdhury memorial volume [Engl.]. In: JBiharRS 46,1-4, January-December 1960. Patna: The Bihar Research Society, 1960. - 7, 3, 377 pp.

The following contribution is of value to Epic research: Smith, R. Morton: The story of Śakuntalā in the Mahābhārata For commentary see separate entry. (F)

2125* Dr. V. S. Sukthankar memorial volume [Engl.]. In: BDeccanCRI 5, 1943-1944. Poona 1944.

Contains the following contributions of Epic interest: Edgerton, Franklin: Epic studies: second series; Kulkarni, E. D.: Unpāṇinian forms and usages in the critical edition of the Mahābhārata 4: sandhi; Narayana Pillai, P. K.: Mahābhārata manuscripts in the Travancore University collection; Karve, I: Kinship terms and the family organization as found in the critical edition of the Mahābhārata; Sankalia, Hasmukh Dhirajlal: Iconographical elements in the Ādi Parva; Apte, V. M.: The Ṛgvedic antecedents of the dharmapāśa of Varuṇa in the Mahābhārata; *Taraporewala, Irach J. S: The Bhagavadgītā and the gāthās of Zarathushtra;* Shejwalkar, T. S.: The Mahābhārata data for Aryan expansion in India I; Apte, V. M jointly with Garge, D. V: Mahābhārata citations in the Śabara Bhāṣya; Sankaran, C. R. jointly with Rama Varma Raja, K: On the sources of Villiputtūrār-Bhāratam; Shaikh, C. H.: Translation of the Mahābhārata into Arabic and Persian. For commentaries see separate entries (AK)

2126* »DREAMER«: Studies in the Bhagavad Gîtâ: by the dreamer, first series [Engl.]. London: Theosophical Publishing Society, 1902.

2127 »DREAMER«: Studies in the Bhagavad Gîtâ: by the dreamer, second series: the yoga of action and the yoga of occultism [Engl.]. London: Theosophical Publishing Society, 1903. - 122 pp.

A strongly theosophical interpretation of the BhG in chapters on *karman* and automatism, *karman* and renunciation, *karman* and self-consciousness, *karman* and the process of growth, the stages of *karman*, *karman* and harmony, *karman* and duty, *karman* as sacrifice, the spiritual basis of occultism, the centres in man, the unification of the centres (JLB)

2128 »DREAMER« Studies in the Bhagavad Gîtâ by the dreamer, third series: the path of initiation [Engl] London: Theosophical Publishing Society, 1904. - 136 pp

Chapters on the forthcoming of the centres, the triplicity of the centres, the *pravṛttimārga*, qualifications for discipleship, the reasons for the qualifications, initiations, the *yoga* of wisdom, the doctrine of *avatara*, divine manifestation, the end of occultism (JLB)

2129 DREKMEIER, CHARLES: Kingship and community in early India [Engl] Stanford, California: Stanford University Press, 1962 - 12, 369 pp

»This book concentrates on the values that legitimized or disguised the use of power in ancient India, the manner in which these values were symbolized, the various attitudes toward political life and the different ways of thinking about questions of justice and freedom, the methods employed by those in positions of authority in resolving conflict and creating consensus, the ways action was explained and made consistent with religious values and the requirements of society, the concept of community itself and what man conceived his relation to his fellow men to be, and the effect of organization on political ideals Essentially this is the story of the ancient heroic ideal, and of the norms of conduct that replaced it A major problem in an investigation of this kind is the reconstruction of popular culture as well as the proper interpretation of the records left to us by the more articulate stratum of society In this study I have enlisted the aid of psychology and the social sciences in an attempt to indicate something about the nonrational and symbolic experience of a civilization emerging from a tribal culture and experimenting with several forms of social coordination « Incidental references to MBh can be found throughout the work, but chapters 8 and 9 are entirely concerned with the political ideas and ideals of the Epic and BhG 8 The Śāntiparvan and the logic of *danda*, 9 The taming of the heroic ideal (according to BhG, stressing the Gītā s concept of disinterested action »Action is called for, even though it brings death and destruction, and fatalistic withdrawal is rejected«, to which a foot-note adds »Much of that attitude of mind that Max Weber considered the psychological (rather than logical) consequence of Calvinism is more or less explicit in the Gītā «) In accordance with Hopkins the author holds the MBh to contain an (older) stratum expressing »the robust amorality of an earlier and less civilized culture« which is overlaid by brahminical reformulations and interpolations (e g BhG) »intended to excuse the transgression of ancient heroes who had become models of knightly honor and thus to bring them into conformity with brahman teachings regarding *kṣatriya* duty and the proper behaviour of a king « (F)

[quoted passages] BhG 2 47, 2 62-63, 3 19, 3 22ff, 3 26, 4 18-19, 4 20, 5 2, 5 14, 9 27, 9 30-32, 9 36, 11 33, 18 2, 18 6, 18 7, 18 11, 18 17, 18 59, MBh 2,47 36, 2,69 15, 3,249 16, 5,131ff, 5,155 1ff, 6,1 27, 7,25 58ff, 7,135 1, 7,169 31, 8,9 3, 8,90 70, 8,93 55ff, 12,10 18, 12,10 29, 12,10 37, 12,15 2, 12,15 20, 12,15 30, 12,15 49, 12,15 53, 12,24 12, 12,25, 12,27 19-20, 12,34 32, 12,56 21, 12,56 37ff, 12,57 11, 12,57 21,

12,57.30-31; 12,57.43-44; 12,59.13ff; 12,59.103ff; 12,59.108; 12,63.28; 12,65; 12,67.16-17; 12,67.33; 12,68.8-19; 12,68.36ff; 12,68.52; 12,68.59; 12,69.4; 12,69.23; 12,69.25; 12,69.27ff; 12,69.79; 12,71.15ff; 12,78.41; 12,83.2; 12,83.7; 12,87; 12,87.21; 12,87.35; 12,88.4-5; 12,90.39; 12,93.3; 12,94.1; 12,96.1ff; 12,100.2ff; 12,100 6; 12,100.27ff; 12,105.11ff; 12,107; 12,121.14ff; 12,130.4-5; 12,130.33ff; 12,134.2-3; 12,134.5-6; 12,140.18; 12,170 40; 12,178.23ff; 13,6; 13,61.32ff; 13,112.19; Rm 2,110 35ff; 2,118.19.

2130 D'Sa, Francis X.: Dharma as delight in cosmic welfare: a study of dharma in the Gita [Engl.]. In: Bible Bhashyam 6,4, December 1980, pp. 335-357.

The BhG protests, acc. to D., against the common way of interpreting *dharma* (as *kuladharma*), which makes *mokṣa* impossible The BhG's approach to Arjuna's dilemma is »holistic«, e g everything has a »cosmic aspect«. The selfishness of an individual is as such »contra-cosmic«. The cosmic *dharma* is rooted in god, whose *dharma* it is to »cause beings to be-and-grow«. The individual has to work for the welfare of all beings and shows by this a »communitarian concern for final communion« with the lord. »*Svadharma* is Man's delight-full response to the Lord's call for cosmic welfare.« (AM)

2131 D'Sa, F[rancis] X.: jñāna as experience of transcendence in the Bhagavadgītā [Engl.]. In: Epiphanie des Heils ... 1982. - pp. 41-57.

2132* D'Sa, F[rancis] X.: The pedagogy of the Bhagavadgita [Engl.]. In: Geetadarshan (Sir Parashurambhau College, Pune). 1977-1978. - pp. 39-59.

2133 D'Sa, Francis X.: Zur Eigenart des Bhagavadgītā-Theismus [Ger.]. In: Offenbarung als Heilserfahrung ... 1982. - pp. 97-126.

A general study of the BhG's theism, organised into sections on its goal as not a »theos« but the whole, the ground of the universe, on the whole as the goal of Yoga teachings, on the view of the totality and its shades of meaning (examining the *sarvaḥ* as the self, the origin and the maintainer of the *sarvam*), and on the I-thou dialogue of *bhakti* (including a comment on Kṛṣṇa's incarnation). (JLB)

2134 Dube, Bechan: Bhāratavarṣa and its physiography in the Vālmīki Rāmāyaṇa [Engl.] In: NGeoJI 12, 1966, pp. 227-238.

A collection of the data on the boundaries, extent and topography of India as found in the Rm, with modern identifications of the mountains, rivers and lakes »The Aryans were well acquainted with the whole of the northern India and the chief mountains and rivers of southern India were also known to them « (JLB)

[quoted passages] Rm (B) 1,31 9; 1,43.10-14; 1,43.36-39; 2,23.5; 2,49.10-11; 2,49 14; 2,52.79; 2,54.28-29, 2,68.12; 2,68.15; 2,68 17; 2,69.19; 2,71.1-2; 2,71.4; 2,94 4; 2,94.6; 3,1 2; 3,7.2; 3,11.4-6; 3,11.11; 3,11.15; 3,11 27; 3,13 22; 3,16 8; 4,1 3-4; 4,2.14; 4,25 1; 4,27.16; 4,40 22; 4,40 39; 4,41.8-9; 4,41.14-17; 4,41.26; 4,42 6-7, 4,42.10; 4,42 12; 4,42 15; 4,42.19-20; 4,42.25-26; 4,43.4; 4,43.11-12; 4,43 14-16; 4,43 17-18; 4,43 20; 4,43.24; 4,56 2-3; 4,67 37; 6,4 5; 6,4 9; 6,4 37.

2135 Dubey, Devi Prasad: The historicity of Akṣayavaṭa at Prayāga [Engl.] In: Purāṇa 28,1, January 1986, pp. 45-78, 2 fig.

Thorough account, discussing a great variety of material »The most important pilgrimage centre in Prayāga (Allahabad) is the famous *vaṭa*-tree (Ficus Indica),

popularly known as Aksayavata This tree commanded the adoration of the people from early times and is still an object of worship Presently however there is no trace of it and it appears in the form of a bifurcated log in one corner of the Pātālapurī temple inside the local fort There is a heated controversy among scholars about its identity« – Arrives at the conclusion that »the antiquity of banyan worship in Prayāga is thus undoubted It can be traced back at least to the times of the Rm « But the tree itself and the exact place of worship seem to have changed repeatedly (F)

[quoted passages] KūP (cr ed) 1,37 9, MBh (cr ed) 3 82 72, 3 85 8 3 186 81–83, 3,186 93, MtP (GMS) 103 9 105 12, NāP (VePr) 2 63 141–142, NarSP (B 1911) 12 4 PdP (GMS) 3,43 13–14, 3,48 6, 6 23 31, 6 24 8, 6 24 10 Rm (Delhi 1983) 2,55 6–7 2,55 23–25, SkP (D 1981) 4 7 51, 4 7 53, 6 24 8, VāP (VePr) 2,50 986, [selective]

2136 DUBEY, DEVI PRASAD Prayāgasthitasya aksayavatasya aitihāsikatā [Skt]. In Purāna 28,1, January 1986, *samskrta khandah*, pp 6–8

Detailed Sanskrit summary of the author s »The historicity of Aksayavata at Prayāga« (same volume, pp 45–78) For commentary see separate entry (F)

2137 DUBEY, S P Rudolf Otto and Hinduism [Engl] Varanasi Bharatiya Vidya Prakashan 1969 – 12 145 pp

Study of four of Rudolf Otto s works, namely »Das Heilige« (chapter 1) »West Östliche Mystik« (*in particular on Śaṅkara chapter 2*) »*Die Gnadenreligion* Indiens und das Christentum« (on *bhakti* religion and Rāmānuja chapter 3) and finally Otto s Gītā studies (»Der Sang des *Hehr Erhabenen*« »Die Urgestalt der Bhagavadgītā« »Die Lehr Traktate der Bhagavadgītā« chapter 4) This latter chapter contains in particular a »detailed examination of Otto s position« concerning the date and original form of the Gītā »In discussing the Gītā in three parts Otto brings out clearly three points First he shows that the Original Gītā shows a unity *in style and spirit* Secondly the present form of the Gītā does not exhibit compact unity it contains several treatises of differing tendencies Thirdly though the religious concepts of God and the like are present in the primitive sphere they do not originate from that sphere It is the ›numinous‹ sphere which is the source of such notions« – The principal aim of the author seems to have been to make Indian readers acquainted with Otto s ideas in a systematic way therefore the author refrains from putting forward his own ideas (F)

2138 DUBUISSON DANIEL La deesse chevelue et la reine coiffeuse recherches sur un theme epique de l Inde ancienne [Fr] In JA 266 1978 pp 291–310

An interpretation of the disguise as hairdresser chosen by Draupadī during the year at Virāta s court in terms of her identity with Śrī The identity of Śrī with Earth and of Draupadī and Sītā with Śrī is indicated as well as the equation of hair with vegetation (including reference to Apālā and Indra) and of perfumes with prosperity The significance of the seizure of Draupadī and Sītā (and also Vedavatī) by the hair is then seen in the hair itself being a symbol of prosperity which they in their identity with Śrī signify (JLB)

[quoted passages] MBh (cr ed) 2 60 22–23, 3,262 39–40 4,3 17–18 4 8 15–17 4 13 13 Rm (cr ed) 2,110 27–29 6 68 16–17 7 17,22–33

2139 DUBUISSON, DANIEL La prehistoire des Pāndava [Fr]. In RHR 202,3, 1985, pp 227–241

»Abstract from the journal: If it is true that the story told in the MBh is the epic transposition of an eschatological crisis, which culminates and concludes in the war between the Kaurava and their cousins, the Pāṇḍava, it is surely justifiable to seek out the breaking points where the first signs are revealed of the drama which is to extend to the uttermost bounds of the universe. By so doing, we will discover that, here again, the authors of the poem were able skilfully to exploit the system of oppositions offered to them by the trifunctional schema [sic]«. [source:] Science of Religion, abstract no. 6196. (SD).

2140 DUBUISSON, D[ANIEL]: Le roi indo-européen et la synthèse des trois fonctions [Fr.]. In: AESC 33,1, 1978, pp. 21–34.

Basing his study on the theory of the three functions proposed by Dumézil, the author discusses the following texts in order to show that these functions are represented by the king: an Avestan text (Yast 23, str. 5 and 7), an Irish text (Dindsenchas 40, paras. 5–6), and several Sanskrit texts. Some concern the *rājasūya* and the others are extracts from later sources (Rm 1,68 1–5 and MkP 20.1–7) The king accomplishes a synthesis of the three functions because he reigns a society based on the trifunctional scheme. (AM)

[quoted passages:] MkP 20.1–7; Rm 1,68.1–5.

2141 DUBUISSON, D[ANIEL]: Trois thèses sur le Rāmāyaṇa [Fr.]. In: AESC 34, 1979, pp. 464–489.

Endeavours to discern Dumézil's three functions in the Rm on the basis of Rāma having committed three faults: the killing of Rāvaṇa (seen as a brahmin), the underhand murder of Vālin, and the repudiation of Sītā; also rightly stresses the links between Rāma and Indra. (JLB)

2142• DUCKWORTH, GEORGE E.: Turnus and Duryodhana [Engl.]. In: TPAPhA 92, 1961, pp. 81–127.

2143• DUCREY GIORDANO, F.: Di alcune rappresentazioni iconografiche dell' avatāra di Narasiṃha alla luce del Narasiṃha-purāṇa e di altre fonti [It.] In: Memorie dell' Accademia Nazionale dei Lincei, Classe di Scienze Morali, Storiche e Filologiche, (sèrie 8) 20,1, 1977.

».. this work concerns the field of art and illustrates the evolution of the iconography of Narasiṃha through the analysis of a considerable number of *mūrtis*. In the interpretation of the pieces, the author attaches the utmost importance to the Skt. texts (both the Purāṇic ones and others) which tell the story of the fourth *avatāra* of Viṣṇu – particularly *adhyāyas* 40–44 of the NarSP – from which artists have always taken their inspiration in producing their works, and this enables him to give an always complete and exhaustive interpretation of the examined images ... After mentioning the datings of the NarSP suggested by Vallauri, by P. Hacker and R. C. Hazra, the author himself brings forward his own contributions on this vexed question, speaking in favour of the hypothesis that the text is rather old. An abundant iconographical material, collected in 37 plates, furnishes the volume with a documentation which constitutes an unicum in its kind for both originality and completeness « [source:] Piano/Spera: In: Purāṇa 22,2, July 1980, p. 143–144 (F)

[quoted passages:] NarSP 40–44

2144 DUCREY GIORDANO, FERRUCCIO Di alcune rappresentazioni iconografiche dell' »avatāra« di Narasimha alla luce del »Narasimhapurāna« e di altre fonti [It] In Atti della Accademia Nazionale dei Lincei, Memorie della Classe di Scienze Morali, Storiche e Filologiche, anno 374, (serie 8), vol 20, 1977, pp 1-67, 37 pl

A study on different aspects of Narasimha (and Narasimhī) based on AgP, BhāgP, BdP, BrSa DevīMā, GaP, HV, KūP, LiP, MBh MtP, NarSP, PdP, SkP, ŚiP, VāP, and VDhottP as well as other sources (vSt)

2145 DUMEZIL, GEORGES Aspects de la fonction guerriere chez les Indo-Europeens [Fr] Paris Presses Universitaires de France, 1956 - 111 pp (Bibliotheque de l'École Pratique des Hautes-Études, Section des Sciences Religieuses, Vol 68)

A revised and expanded version of this book is included (as part I and II) in the author s »Heur et malheur du guerrier « (1969) (SD)

2146 DUMEZIL, GEORGES La courtisane et les seigneurs colores et autres essais vingt-cinq esquisses de mythologie (26-50) [Fr] [Paris] Gallimard, 1983 - 243 pp

This collection of essays includes two contributions to Epic studies Heracles ses fils et sa fille, Pandaia et le pays Pāndya? See separate entries (SD)

2147 DUMEZIL, GEORGES The destiny of the king [Engl] Hiltebeitel, Alf [tr] Chicago University of Chicago Press 1973 - 155 pp - Partial translation of Dumezil, Georges Mythe et epopée [Fr]

[reviews] Smith R[onald] Morton In JAOS 95 1 1975 pp 146-147

2148* DUMEZIL GEORGES The destiny of the warrior [Engl] Hiltebeitel, Alf [tr] Chicago University of Chicago Press 1970 - Translation of Dumezil, Georges Heur et malheur du guerrier [Fr] 1969

2149 DUMEZIL, GEORGES Heracles ses fils et sa fille [Fr] In Dumezil, Georges La courtisane et les seigneurs colores 1983 - pp 46-59

A comparison of Megasthenes stories about Dyonisos and Heracles as conquerors of India with the MBh allows the following correspondences to be discerned (1) Dyonisos is a historicized composite correspondence to Visnu and Śiva (unifying their roles in the *amrtamanthana* myth) and to the first king of Indian mythology (instituting the three functions) (2) The story of Heracles and his daughter Pandaia corresponds by ›telescoping‹ several MBh myths to the story of Yayāti and Puru and to that of Yayāti and his daughter Mādhavī Pandaia herself has taken the name of Yayāti s most famous descendants (Pāndavas) Heracles may well also have incorporated attributes of Krsna (SD)

2150 DUMEZIL, GEORGES Heur et malheur du guerrier aspects mythiques de la fonction guerriere chez les Indo Europeens [Fr] Paris Presses Universitaires de France, 1969 - 148 pp

An investigation into aspects of the warrior function within Indo-European mythology The book focuses on Indian mythological representations relating to Indra, and

includes comparative excursions into Roman, Greek, Germanic, Iranian, Celtic and American Indian mythology. Parts I and II reproduce, sometimes with considerable changes, two parts of D.'s »Aspects de la fonction guerrière ...« (1956), while part III »rejuvenates and completes« two chapters of »Mythes et dieux des Germains« (1939, not included in this bibliography) and several articles from the Revue de l'Histoire des Religions. - Part I (Services: the exploits of Tullus Hostilius and the myths of Indra) begins with a brief outline of the trifunctional ideology in Rome and in the MBh. It presents comparative analyses of: (1) Indra's fight with the tricephalic son of Tvaṣṭṛ and Indra's association with Trita Āptya (who represents the third function); Tullus Hostilius and his association with the three Horatii and their fight with the three Curiacii of Alba; (2) Indra's contract with, and final liquidation of, Namuci; Tullius Hostilius' relation with Fettius Muffetius and the destruction of Alba. Especially with regard to Indra, there is an apparent ambiguity in his deeds: his victories are necessary for the maintenance of the triple world, but the sinful aspect (brahminicide in the case of the Tricephalos; breach of contract with regard to Namuci) plays the primary role. This ambiguity pertains also to the relation of the warrior function with the sovereign function (Varuṇa, Mitra). The warrior god is aided in his acts by heroes representative of the third function (Trita Āptya, Sarasvatī, Aśvins) who are also central to the purification of the sin; the third function relieves the second of the consequences of the sinful but necessary killing. - Part II (Fatalities: the three sins of the warrior) elaborates on Indra's reputation as the »sinner among the gods«, based on the Brāhmaṇas, on ritual texts and on a detailed analysis of MkP 5.1-24 First, the author distinguishes between the constitutive formulae of the three functions: complementary duality and sovereignty, plurality and fertility, singularity and war. This singularity involves autonomous and free action and therefore danger, too. This danger becomes manifest in the pattern of the »three sins« which occurs in the biographies of Indra, Starcatherus and Heracles. With regard to Indra this pattern is clearly articulated in the MkP: brahminicide; killing of Vṛtra; adultery; progressive decomposition (loss of *tejas*, *bala*, and *rūpa*); reincarnation in the Pāṇḍavas Thus, it is in the nature of the warrior function, while acting for the general good, to commit sins, and especially sins against the three functions. It represents force as such which can prove itself only by transcending fixed limits. By this very nature the warrior (Indra) stands also in a beneficial opposition to the sovereign (Varuṇa): outside or at the margin of society the warrior can introduce an element of humanity by transcending the abstract and rigorous determinations of the law (*ṛta*). - Part III (Promotions: epiphanies, manikins, signs) explores the social (or ritual) practice that seems to lie behind the first exploit of the warrior; with regard to Indra this relates especially to his primary title of ›Vṛtrahan‹. A comparative analysis of the Vṛtra myth (killing of Vṛtra; disappearance of Indra; subsequent cosmic catastrophe; Indra's ›revival‹ by Agni and his triumphant return), of the motif of the warrior assuming animal forms and of the possible ritual basis of the common motif of the tricephalic or triple adversary of the warrior lead to the hypothesis that the Vṛtra myth reflects a scenario of initiation of the young warrior. The book closes with a note on the motif of a physical sign, a disfigurement which marks the body of the warrior (including Arjuna in the MBh) (SD)

[quoted passages] BhāgP 2,13.10-17; MBh 3,260.7-13; MBh 9,4.29-37; MBh 2,50.20; 9,42.30; MkP 5.1-24.

2151 DUMEZIL, G[EORGES] Karna et les Pāndava [Fr] In *Orientalia Suecana* 3,2-4, 1954, pp 60-66

After a resume of Wikander s and his own view of the Pāndavas as transpositions of five Vedic deities representing the »three functions« of Indo-European society Dumezil turns to the figure of Karna identified by the MBh itself as the son of Sūrya He proposes that the details of Karna s duel with Arjuna in particular his chariot wheel becoming stuck in the ground derive from RV references to Indra s conflict with Sūrya which refer obscurely to Indra s action against Sūrya s *cakra* (taken by Dumezil unequivocally in the sense of wheel) on behalf of the hero Kutsa (also called Ārjuneya) Other details adduced incidentally are Karna s employment as charioteer and the armour with which he is born (JLB)

[quoted passages] MBh (C) 1 5379-5441 8 4525-5040 5 14-18 14 89 2-8 5 9 3-40

2152 DUMEZIL, GEORGES Mythe et epopee 1 L'ideologie des trois fonctions dans les epopees des peuples indoeuropeens [Fr] Paris Gallimard 1968 - 653 pp

Placing his study in the realm of Indo European comparative research Dumezil attempts to explore the ideology of the »three functions« as expressed in the epics of some Indo-European peoples The three functions represented by the priest the warrior and the agriculturalist are making up a hierarchized structure » express ing the three needs which every human group has to satisfy in order to survive « This structure is to be found in the mythology and is then transposed into the human world of the epics Accordingly Dumezil analyses the MBh as a »transposi tion« (or »copy«) of the underlying mythological themes Referring to the research of Wikander the author argues that the mythology transposed is Vedic or even pre Vedic claiming the correspondence between myth and epic to be »prehistoric« This transposition is examined with regard to the main heroes their inter relation and their correspondence to the divinities Dumezil states that every hero constantly conforms to his »divine model« He interprets the structure of the five Pāndavas as corresponding to the trifunctional scheme Accordingly Draupadī is the transposi tion of the »indo-european trivalent Goddess Transpositions of Vedic mythology are to be found for example in Karna (incarnation of Vedic Surya) or Bhisma (Dyaus) The duality of Mitra Varuna as presenting the two faces of sovereignty in the Veda is transposed in the relation between Pāndu Yudhisthira and Dhrtarāstra The great gods of mythology contemporary to the Epic Visnu and Śiva are incarnated in Krsna and Asvatthāman respectively The sense of the whole Epic is to be seen in the myth of the end of the world with following renaissance presented in the shape of the history of the Kuru dynasty This mythology is connected by the author to Indo-European eschatology Dumezil compares Visnu to the Scandinavian god Vidarr to show the common structure of themes After analysing Roman and other epic material in the remaining parts of his study he concludes that » in the numerous expressions there is always the same explication of world and men through the harmonic or disarranged articulation of the three functions which develops its aspects and consequences « (AM)

2153 DUMEZIL, GEORGES Mythe et epopee 2 Types epiques indo-europeens un heros un sorcier, un roi [Fr] Paris Gallimard 1971 - 406 pp

In the second volume of his study on the relation between myth and epic Dumezil deals with three types of men as to be found in Indo-European text material and

gives a comparative study of each of them. In the first part he concentrates on the hero as »the stake of the game of gods«, comparing Śiśupāla with Starkadr and Heracles. Analysing the structure of the Śiśupāla story (monstrous birth; confrontation with the gods; committing crimes; being murdered by a god and delivered at the same time) Dumézil points to the association of Śiśupāla with the lateral aspects of royalty and to the relation between Viṣṇu and Śiva appearing in the story. Viṣṇu remains superior in this transformation of the irregular and uncivilised (as aspects of Śiva) as finally Śiśupāla is absorbed by him as a consequence of the latter's permanent (hateful) thinking of Kṛṣṇa-Viṣṇu. The second part takes up the figure of the magician who occupies a position between the gods and the demons. Dumézil compares Kāvya Uśanas, the *purohita* of the demons in the MBh, with Iranian Kavi Usan. Kāvya Uśanas appears in the MBh as a »brahmanized« *kavi*, who was formerly a third type of being having special powers (such as the power of resurrection or of rejuvenescence) at his disposition, which he confers on one side or the other. The king as placed between the gods and men is treated in part three. A comparison between Yayāti and the Iranian Yima is given, both representing the type of the first king. This king establishes the social order by being under some special protection of a god until he sins against the established order. In connection with this another theme appears: the relationship between Yayāti and his sons is disturbed and only his grandsons are presenting the regular trifunctional order necessary for the survival of society. Yayāti's sin of pride, which is balanced by a transfer of merit is analysed by Dumézil with regard to the three functions. After dealing with the role of Vasu Uparicara he examines the importance of Mādhavī for the prosperity of the kingdom: she is equipped with all the royal virtues and saves the kingdom by her ascetic merits She is compared with Medb, the daughter of the Irish king Eochaid Feidlech, the latter being compared to Yayāti (AM)

2154 DUMÉZIL, GEORGES: Pandaia et le pays Pāṇḍya? [Fr.] In: Dumézil, Georges: La courtisane et les seigneurs colorés ... 1983. – pp. 60–65.

The author critically reviews the theory that the name of Pandaia, the daughter of Megasthenes' Heracles, is derived from the Pāṇḍya country in South India and not from the Pāṇḍavas. It is concluded that this theory is not convincing (SD)

2155 DUMÉZIL, GEORGES: Les pas de Kṛṣṇa et l'exploit d'Arjuna [Fr.]. In: Orientalia Suecana 5, 1956, pp. 183–188.

Dumézil first sketches the results of his own and Wikander's researches identifying the five Pāṇḍavas with Mitra (= Dharma), Vāyu, Indra and the Nāsatyas, Pāṇḍu with Varuna, and Karṇa with Sūrya. He suggests that other figures in the Epic should similarly be transpositions of other Vedic and pre-Vedic deities, in particular those most closely related to the Pāṇḍavas and those whom the poem itself presents as divine incarnations. He notes the close association of Kṛṣṇa, the *avatāra* of Viṣṇu, with Arjuna, ascribing it to the Vedic links between Indra and Viṣṇu, especially to Viṣṇu taking his strides to help Indra in his slaying of Vṛtra He sees a reflex of this in Arjuna's slaying of Bhīṣma, where Kṛṣṇa twice gets down from the

chariot and takes several steps towards Bhīsma before being restrained by Arjuna who then on the third occasion finds the nerve to attack Bhīsma himself (JLB)

[quoted passages] MBh (C) 6 2597 6 2610-2612 6 4956 6 4959 6 4973 6 5549 5550 6 5654

2156 DUMEZIL, GEORGES La sabhā de Yama [Fr]. In JA 253 1965 pp 161-165

While generally discounting the correspondence claimed by Christensen (*Les types du premier homme et du premier roi dans l histoire legendaire des Iraniens* 1934 pp 6-8) between an Avestan passage on the reign of Yima and a MBh reference to Visnu s assuming Yama s function Dumézil points to another MBh passage on Yama s palace (*sabhā*) and argues that the reference there to vegetation is a reminiscence of an Indo-Iranian trait since Yima s *vara* was to hold the seed of all animals and plants as well as men (JLB)

[quoted passages] MBh (C) 2 311-244 3 932-936

2157 DUMEZIL, GEORGES La transposition des dieux souverains mineurs en heros dans le Mahābhārata [Fr] In IIJ 3 1959 pp 1-16

2158 DUMONT LOUIS The conception of kingship in ancient India [Engl] In CIS 6 1962 pp 48-77 - Reprint in Dumont Louis Religion/politics and history in India 1970 - Reprint in Dumont Louis Homo hierarchicus the caste system and its implications 1980 - Translation [Fr] In Dumont Louis Homo hierarchicus essai sur le systeme des castes 1967 - Reprint of translation [Fr] In Dumont Louis Homo hierarchicus le systeme des castes et ses implications 1979 - Translation of Fr translation (1967) Dumont Louis M Die Konzeption des Konigtums im alten Indien [Ger] Venjakob Margarete [tr] In Dumont Louis M Gesellschaft in Indien 1976 - pp 337-364 [= Anhang C]

This study is an attempt at summing up modern literature dealing with kingship and political organization in general in ancient India and »setting in a comparative sociological perspective the findings of classical philologists and historians The author arrives at the conclusion that in ancient India two main events or stages can be discerned The first event which really sets the stage for Indian history is the secularisation of kingship laid down in the *brahman ksatra* relationship It invites us to revise some current notions about the relation between hierarchy and power The second event or s age is more complex It has appeared to us under two forms on the one hand in the idea of contractual kingship which appears to emanate from renouncers, on the other in the theory of *artha* not unconnected with the renouncers individualism and their negation of brahmanical values but constituting a politico-economic domain Comparing these findings with the modern Western development the author concludes that in India »the development took place *within* the given framework without altering it or emancipating itself from it While in the West the politico-economic domain became »absolutely autonomous in relation to religion in India it continued to be only relatively autonomous and this › could not be otherwise while the individual remained in essence outside the social world« - For his analysis the author refers to RV AV Brāhmanas, Manusmrti Arthaśāstra Epics and Purānas (in most cases without detailed references) and Buddhist texts from the Dīghanikāya, Mahāvastu,

etc. Paragraph 5 on »legendary conflicts« between kings and brahmins briefly discusses the stories of Paraśurāma, Viśvāmitra, Purūravas, Nahuṣa, Arjuna, Satyavrata, Veṇa and Pṛthu. Paragraphs 6-8 on »origin myths and theories of kingship« include a more detailed analysis of the stories of Manu (MBh 12,67), Veṇa and Pṛthu. (AK)

[quoted passages:] MBh 12,69; 12,141.9-10; 12,67; 12,67.16.

2159 [Dumont, Louis:] Dumont, Louis M.: Gesellschaft in Indien: die Soziologie des Kastenwesens [Ger.] Venjakob, Margarete [tr.]. Wien: Europaverlag, 1976. - 416 pp. - Translation of: Dumont, Louis: Homo hierarchicus: essai sur le système des castes [Fr.]. ... 1967.

2160 Dumont, Louis: Homo hierarchicus: an essay on the caste system [Engl.] Sainsbury, Mark [tr.]. Chicago: The University of Chicago Press, London: Weidenfeld and Nicolson Ltd., 1970. - 21, 386 pp. (The Nature of Human Society Series). - Paperback ed., with an introduction by M. Douglas: London: Paladin, 1972. - Translation of: Dumont, Louis: Homo hierarchicus: essai sur le système des castes [Fr.]. ... 1967.

2161* Dumont, Louis: Homo hierarchicus: essai sur le système des castes [Fr.]. Paris: Gallimard, 1967. - (Collection Bibliothèque des Sciences Humaines). - Reprint (with new preface and a postface): Dumont, Louis: Homo hierarchicus: le système des castes et ses implications ... 1979. - Translation: Dumont, Louis: Homo hierarchicus: an essay on the caste system [Engl.] Sainsbury, Mark [tr.]. ... 1970. - Translation in paperback: Dumont, Louis: Homo hierarchicus: an essay on the caste system. With an introduction by M. Douglas [Engl.] Sainsbury, Mark [tr.] London: Paladin, 1972. - Translation (complete): Homo hierarchicus: the caste system and its implications [Engl.] ... 1980. - Translation: [Sp.]. Delgado, R. D. [tr.] Madrid: Aguilar, 1970. - Translation: Dumont, Louis M.: Gesellschaft in Indien: die Soziologie des Kastenwesens [Ger.]. Venjakob, Margarete [tr.]. ... 1976. - Translation: [It.] Milano: Etas Libri, 1981.

2162* Dumont, Louis: Homo hierarchicus: le système des castes et ses implications [Fr.] Paris: Gallimard, 1979. - (Collection TEL). - Reprint (with new preface (11 pp.) and a postface, pp. 396-403) of: Dumont, Louis: Homo hierarchicus: essai sur le système des castes ... 1967.

2163* Dumont, Louis: Homo hierarchicus: the caste system and its implications [Engl.] Chicago: The University of Chicago Press, 1980. - 1st complete Engl. translation of: Dumont, Louis: Homo hierarchicus: essai sur le système des castes [Fr.] ... 1967.

2164 Dumont, Louis: Religion/politics and history in India: collected papers in Indian sociology [Engl.]. Paris, The Hague: Mouton Publishers, 1970. - 7, 165 pp. (Collection Le Monde d'Outre-Mer, Passé et Présent, Première Série, Études, 34)

2170 DUMONT, P[AUL] É[MILE]: A note on Bhagavadgītā X,30 [Engl.]. In: JAOS 54, 1934, pp. 204–205.

Suggests that *kalayati* means here »to push, impel, urge on«. (JLB)

[quoted passages:] BhG 10.30; MBh 12,227.35; 12,227.40.

2171 DUMONT, P[AUL] É[MILE]: A note on Mahābhārata 1,224.12 (ed. Sukthankar) [Engl.]. In: BhV 9, 1948: Shri K. M. Munshi diamond jubilee volume. Part 1. ... 1949. – p. 174–179.

A careful examination of this verse and its variant readings, rejecting Pischel's translation as unacceptable and proposing a modified interpretation of Lapitā's jealous remark to Mandapāla. (JLB)

[quoted passages:] MBh (cr.ed.) 1,224.12.

2172* DUMONT, P[AUL] É[MILE]: Primitivism in Indian literature [Engl.]. In: A documentary history of primitivism and related ideas. Lovejoy, A. O. [ed.]. Baltimore: The John Hopkins Press, 1935. – pp. 433–443. – 2nd ed.: 1965.

Contains a description of the concept of cyclical time. [source:] Rocher, p. 124. (AP)

2173 DUMONT, PAUL-ÉMILE: Le primitivisme dans l'Inde ancienne [Fr.]. In: Hommage à Sylvain Lévy ... 1964. – pp. 57–70.

Primitivism is defined as a mental tendency to imagine and to believe that in the past people were more virtuous, wiser, happier or closer to god, a tendency which, in Indian literature, is obvious in the attempts to establish links with the venerated ancestral traditions. The author discusses the social and religious causes of this attitude (dominance of family over individual; patriarchal family; authority of the Vedas) and its principal manifestations (*yuga/kalpa* theory and idea of progressive degradation; the idea of a land of happiness – *uttarakuru* and *śākadvīpa*). (SD)

[quoted passages:] MBh (cr.ed.) 6,8.2–11; 12,224.22–27; 12,259.18b–20; MBh 3,148.10ff; 3,181.11ff; 3,188.10ff; Rm 2,94.3–15.

2174* DURAISWAMI AIYANGAR, C.: Lessons from Śrīmadbhagavadgītā [Engl.]. Chittoor: Gita Society, 1933.

2175* DURGA PRASAD: Who wrote the Puranas? [Engl.]. Lahore: Virajananda Press, 1891.

The author, being a member of the Ārya Samāj, disclaims »the Purāṇas as authoritative texts«. Holds that »the Purāṇas are all very recent – the Bhāgavata, for instance, was written 184 years ago –, and [that] their authors were followers of the Buddha.« [source:] Rocher, p. 10. (AK)

2176 DURGĀPRASĀDA DVIVEDĪ: Daśakaṇṭhavadhaṃ nāma rāmacaritaṃ svopajñasādhuśuddhiṭīkāsamanvitam [Skt.]. Durgāprasāda Dvivedī [comm.]; Dvivedī, Gaṅgādhara [ed.]. Jodhapura (Rājasthāna): Rājasthāna Prācyavidyā Pratiṣṭhāna, *vikramābda* 2017, *khristābda* 1960. – 3, 156, 8 pp. (Rājasthāna Purātana Granthamālā, *granthāṅka* 23).

Skt. poem, adapting the Rāma story, in four »*gucchakas*«. The Skt. commentary was written by the author himself. Mainly composed in *ślokas*, but different metres and prose passages occur also. (F)

2177 DURGĀPRASĀDA DVIVEDI Durgāpuṣpāñjaliḥ [Skt, Hi] Dvivedī Gaṅgā dhara [ed, comm, introd] Jayapura (Rājasthāna) Rājasthāna Purātattvān vesana samdira, vikrama 2053, khristabda 1957 - 39, 147, 5 pp (Rā jasthāna Purātana Granthamālā granthāṅka 22)

Collection of 26 hymns to Durgā with elaborate Hi introduction and Skt commentary The author of the hymns seems to have flourished in the second half of the 19th century (F)

2178* [DURRANY, MOHAMMAD KHAN] DURRANI M KHAN A comparative study of the duties of man as prescribed in the Gita and the Quran [Engl]. Aligarh Aligarh University 1964

2179 DURRANY, MOHAMMAD KHAN The Gītā and the Qur ān a comparative study [Engl] Delhi Nag Publishers 1982 - 20 308 pp

The book is meant as an »approach to national integration« by showing similarities and convergences of these scriptures in regard to human duties. (vSt)

2180 DUTT NRIPENDRA KUMAR The Aryanisation of India [Engl] 2nd ed Calcutta Mukhopadhyay 1970 - 8 159 pp - 1st ed Calcutta The author 1925 - 8 164 pp

[reviews] Printz, Wilhelm In ZDMG 81 1927 p 90

2181 DUTT NRIPENDRA KUMAR Origin and growth of castes in India Vol 1-2 [Engl] 2nd enlarged ed Calcutta K L. Mukhopadhyay Vol 1 1968 - 14 278 pp - Vol 2 1969 - 8 163 pp - 1st ed (in 1 vol) 1931

Among the sources are the MBh and several passages from the Purāṇas taken from Muir s »Original Sanskrit texts« (vSt)

2182 DUTT NRIPENDRA KUMAR Some unorthodox marriages in the family of Yadu [Engl] In IHQ 21 1945 pp 86-90

Yadu himself was offspring of a *pratiloma* marriage other unorthodox marriages in his line were those of Vidarbha Vāsudeva (whose marriage with Devakī was a *sagotra* marriage) Kṛṣṇa (*sagotra* marriages with Satyabhāmā and Rukmiṇī cousin marriage with Mitravindā and Bhadrā) etc These marriages were considered normal and no blame fell on the offspring although they did not conform to śāstric injunctions (vSt)

2183 DUTT N[RIPENDRA] K[UMAR] Widow in ancient India [Engl] In IHQ 14 4 1938 pp 661-679

Textual study on the position and the rights of a widow Refers to Vedic, Epic and Purāṇic literature and to *dharmaśāstra* literature (AM)

2184 DUTT ROMESH CHUNDER Early Hindu civilisation B C 2000 to 320 Based on Sanskrit literature [Engl] Bhattacharya Sankar [ed] Calcutta Punthi Pustak 1963 - 14 285 pp - 4th (partial) ed of Dutt Romesh Chunder A history of civilization in ancient India 1889-1890

» this volume is a verbatim reprint of Book 1 2 and partially Book 3 of Dutt s famous book ›A history of civilisation in ancient India‹ a pioneer work on the

subject which saw the light of day towards the close of the 19th century«. – Cultural history of, as it were, Skt. India. The material presented in the present volume is divided into three books: 1. Vedic period, B C. 2000 to 1400, 2. Epic period, B.C. 1400 to 1000, 3. Rationalistic period, B C. 1000 to 320 (the last being based on *sūtra* literature). In the second part, on the Epic period, the author holds MBh and Rm to be contemporaneous with Brāhmaṇa and Upaniṣadic literature, and so also refers to their material. The nine chapters of this part deal with: 1. literature of the period, 2. Kurus and Pañcālas, 3. Videhas, Kośalas and Kāśīs, 4. Aryans and Non-Aryans, 5. caste, 6. social life, 7. law, astronomy and learning, 8. sacrificial rites of the Brahmans, 9. religious doctrines of the Upanishads. (F)

2185 DUTT, ROMESH CHUNDER: A history of civilization in ancient India. Vol. 1–3 [Engl.]. Calcutta: Thacker, Spink, London: Trübner. – Vol. 1: Vedic and Epic ages, 1889. – 16, 302 pp., 1 map. – Vol. 2: Rationalistic age, 1889. – 4, 344 pp., 1 map. – Vol. 3: Buddhist and Pauranik ages, 1890. – 8, 543 pp., 1 map, index. – 2nd revised ed. (in 2 vols): London 1893. – 3rd ed.: Calcutta 1909. – 4th (partial) ed.: Calcutta ... 1963.

For commentary see the author's »Early Hindu civilisation« and »Later Hindu civilisation«. (AM)

2186 [DUTT, ROMESH CHUNDER:] DUTT, ROMESH CHANDRA: Later Hindu civilisation: A.D. 500 to A.D. 1200. Based on Sanskrit literature [Engl.]. Bhattacharya, Sankar [ed.]. Calcutta: Punthi Pustak, 1965. – 9, 192 pp. – 4th (partial) ed. of: Dutt, Romesh Chunder: A history of civilization in ancient India ... 1889–1890.

»... this volume is a verbatim reprint of Book V of Dutt's famous book ›A history of civilization in ancient India‹, a pioneer work on the subject which saw the light of day towards the close of the 19th century.« The 16 chapters deal with: 1. Vikramāditya the Great and his successors, 2. Hiuen Tsang's account of India, 3 the Valabhis and the Rajputs, 4 Bengal and Orissa, 5. Kashmir and Southern India, 6 religion, 7. religious literature, 8. caste, 9. Hindu and Jaina architecture and sculpture, 10. astronomy, algebra, and arithmetic, 11. medicine, 12 drama, 13. poetry, 14. fiction, 15. close of the ancient age, 16. commencement of the modern age. – Relies strongly on Purāṇic materials, but without giving references. (F)

2187 DUTTA, B.: The Javanese Brahmāṇḍa Purāṇa [Engl.]. In: India's contribution to world thought and culture ... 1970. – pp. 533-534.

Following Gonda, the author assigns the Javanese BdP to the 10th century A D.; after a »brief survey of contents and comparison with the Indian text« (VePr ed.) he concludes: »The *pañcāyatana* (adoration to five principal deities) character of the present BdP was undoubtedly not introduced to the Javanese people. Thus the deities introduced to them were Brahmā (Svayambhū), Viṣṇu, Rudra and Sūrya. However, Rādhā-Kṛṣṇa, Gaṇeśa, Bhadrakālī, Lord Sadāśiva and Lalitā Tripurasundarī extolled in the Bhārgavopākhyānam and Lalitopākhyānam could not have reached that island, much less the tantric character around these deities « (F)

2188 DUTTA, CHURAMANI: The Bhagavadgītā, a representative Hindu scripture [Engl.] In: Bhāratī 8,1, 1964–1965, pp. 103–114.

2189* DUTTA, CHURAMANI: A comparative and critical study of bhasyas on the Gita by Sankara and Ramanuja [Engl] Benares Benares Hindu University, 1963-1970

2190 [DUTTA, CHURAMANI] DATTA, CHURAMANI The place of action and knowledge in the Bhagavadgītā according to Śaṃkara [Engl] In Prajñā 11,2, 1966, pp 106-124

2191 DUTTA, KALI KUMAR ›Kañcukin‹ in Sanskrit drama [Engl] In Our Heritage 7,2, July-December 1959, pp 103-119

In examining the name, characteristics and tasks of the *kañcukin* (a close attendant of the king at court, also employed in the harem) reference is made to occurrences of the word in the Epics, the MtP and the BhāgP (PS)

[quoted passages] BhāgP 10,53 41, MBh 12,8 16, MtP 253 23, Rm (Gorresio) 6,99 23

2192 DUTTA, KALI KUMAR The ritual of manuscripts [Engl] In Our Heritage 19,1, January-June 1971, p 15 [i e 17]-44

Draws attention to the custom of »gift of knowledge« and to references to and prescriptions concerning the art of writing materials and tools for writing, copying of manuscripts, recitation of texts qualifications of scribes and reciters criteria for correcting a text while copying or reciting it, gift of manuscripts Based mainly on the Dānakhanda in the Caturvargacintāmani of Hemādri, the Krtyakalpataru of Laksmīdhara, and the Hayasīrsapāñcarātra the article quotes numerous passages which in these sources are attributed to NandiP, DevīP, VahniP, VarP, SkP (PS)

[quoted passages] AgP (ASS) 63 15, MBh (GiPr) 1,1 74-83, 13 145

2193* Dvādasajyotirlingayātrā [Skt] Rāmānanda Sarasvati ji Mahārāja [ed] Jilā Fatehpur *samvat* 2009 [A D 1952]

2194 DVIVEDA, VRAJAVALLABHA »Kati tattvāni« [Skt] In Purāna 2,1-2, July 1960, pp 168-178

Deals with the theme of *tattvas* or ultimate categories according to BhāgP 11,22 1-25, and examines the various enumerations of the *tattvas* as advocated by the different religious and philosophical systems Refers to AhirbudhnyaSa Śrī Caitanya, ChāU Vīrarāghavācārya Śukadeva SusrutaSa, BrSa of Varāhamihira, Vallabha ŚvU, CarakaSa BhG PrU Nimbārka, Māndūkyakārikā Mandalabrāhmana U MahāU, SāmarahasyaU MantrikaU CūlikāU Sudarsanācārya Vedāntadesika Mādhava (F)

[quoted passages] BhG 14 17 BhāgP 11 22 1-25 MBh 12,340 34-36

2195 DVIVEDA, VRAJAVALLABHA Purānānām nūnamāgamamūlakatvam [Skt, Engl] In Purāna 26,1, January 1984, *samskrta khandah*, p 3-15

»An attempt is made here to prove that like the Vedas the Āgamas are also the source of the Purānas, in other words the Purāna is the amplifier (*upabrmhaka*) not only of the Vedas but also of the Āgamas Though there exists acute opposition between the Śaiva Āgamas and the Vaisnava Āgamas yet the Purānas are not in favour of this opposition The Purānas lay much stress on the identity of Śiva and Nārāyana That is why a Purāna is sometimes found to propound the Vaisnava as

well as the Śaiva doctrines in its different chapters« (Quoted from the English summary). (F)

[quoted passages not included]

2196 DVIVEDA, VRAJAVALLABHA: Purāṇavarṇitāḥ pāśupatā yogācāryāḥ [Skt.]. In: Purāṇa 24,2, July 1982, *saṃskṛta-khaṇḍaḥ*, p. 1–21.

Searches the Śaiva and Pāśupata *śāstra* literature for information on the 28 *yogācāryas* and their 112 pupils as mentioned in several Purāṇas in the form of name lists. Continues with a comparison of the names of the 18 *avatāras* of Śiva as occurring in the Purāṇas and in Guṇaratna's commentary on the Ṣaḍdarśanasamuccaya Ends with an alphabetical list of all names mentioned. (F)

[quoted passages:] MBh 1,1.225–238; 1,1.226; 1,1.233; 1,1.237; 1,1.326; 1,8.25; 1,36 107; 1,53.6; 1,56 8; 1,63.89; 1,66.5; 1,66.42; 1,129.2–22; 1,129.39–40; 1,138.9; 1,154.15; 2,4.10–18; 2,11.19–24; 2,11.23; 2,11.24; 2,17.22; 2,21.5; 2,51.7; 3,26 23; 3,26.24; 3,26.24–25; 3,52 41–50; 3,56.6–8; 3,71.27; 3,85.46; 3,86 107; 3,110.8; *3,220.18; 5,83.27; 9,50 53–55; 9,51 6–114; 12,26 7; 12,47.5; 12,47.6; 12,47.11; 12,49.80;* 12,70–71; 12,125–128; 12,129.3–4; 12,129.149; 12,208.28; 12,208.31; 12,218.11; 12,318 59–63; 12,336 8; 13,4 51; 13,4.58; 13,85.133; 13,150.45; 13,154.11; 13,154 22; ŚiP (b) 3,5.51–56; 7/2,9 6–7; 7/2,9 21–22; VmP 6.86–91.

2197 DVIVEDA, VRAJAVALLABHA: Śivapurāṇīyaṃ darśanam [Skt.]. In: Purāṇa 7,1, January 1965, pp. 158–169.

Discusses the four main sects of the Śaivas, according to the VāyavīyaSa of the ŚiP. Gives some parallel accounts from philosophical literature and lists their *yogācāryas*. Refers to VmP and to Haribhadra's Ṣaḍdarśanasamuccaya, Guṇaratna's commentary on it, the commentaries on Brahmasūtra by Bhāskara and Śaṅkarācārya with the Bhāmatī subcommentary, and to Yāmunācārya's Āgamaprāmāṇya. (F)

2198* DVIVEDĪ, GAYAPRASĀDA: Śrīmadbhagavadgītā divyadarśana [Hi.]. Tivari, U. [introd.] Allahabad: Sāhitya Bhavana, 1972. – 508 pp.

2199* DVIVEDĪ, MAHĀVĪRAPRASĀDA: Gītā-rahasya vivecana [Hi.]. In: Sarasvatī, April 1917, pp. 172–183.

2200* DVIVEDI, MANILAL N.: The Purāṇas [Engl.] In: PIntCO 8,3, Stockholm and Christiana 1889, publ. Leiden 1893, pp. 199–216.

Defines the relationship of the Purāṇas with the Vedas as follows: »... the Vedas are the historical record of a past humanity, containing many useful hints and lessons for our use; ... the Upanisads are the key to the understanding of these records; and the Purānas are the broad clear light by which to read and decipher them« (p. 204). [source:] Rocher, p 15. (AK)

2201 DVIVEDI, R. L.: Historical introduction to the urban geography of Allahabad [Engl.]. In: UAllahabadS, Geographical Section 1961–1962, pp. 7–20.

Collects in a first part references to Prayāga (Allahabad) from Epics, Purāṇas and other sources (KPG)

[quoted passages:] MBh 3,85.18–19; Rm 2,54; MtP 108 6; 111.8; PdP 1,45.8; 1,48.10.

2202* DVIVEDI, SHRIMANNARAYANA: Paurāṇika kriyāyoga evaṃ kriyāyogasāra [Hi.]. In: Sammelana Patrikā 49, 1963, pp. 183–189.

Deals with the Kriyāyogasāra of the PdP [source] Rocher p 213 (AK)

2203 DVIVEDI THAKURA PRASADA ŚARMA / DVIVEDI THAKUR PRASAD Kesucin matsyapurānaślokesu gadyabhramah [Skt] In Purāna 1 1 July 1959 p 72-79

Linguistic analysis in Skt which seeks to show that the prose passage MtP 154 554 575 should properly be read as a metrical one Comparison with PdP 1 40 506 523 (F)

[quoted passages] MtP (ASS) 154 554 575 PdP (ASS) 1 40 506 523

2204 [DVIVEDI THAKURA PRASADA ŚARMA] DVIVEDI THAKURAPRASADA ŚARMA Vamanapurānasyanustubatiriktānām chandasām anusandhānam [Skt] In Purana 5 1 January 1963 pp 144-159

Study of the metres occurring in the VmP The author states that the main body of the text consists of *anustubh* verses and gives a complete list of the remaining 700 verses in various other metres Examines more closely the 33 verses which are in defective metres makes some textual emendations partly using ms material (F)

[quoted passages] VmP 1 27 18 27 20 55 47 144 57 102 58 94 58 114 59 28 67 58 72 13 76 17 78 41 81 27 92 41 95 46

2205* DWIVEDI P N Agni purana ka racanā kāla [Hi] In AgraUJR 19 2 1971 pp 75-86

2206 DWIVEDI R C Influence of Sanskrit on the Rajasthani language and literature [Engl] In Charudeva Shastri felicitation volume 1974 - pp 216 232

Mentions p 230 a few Rajasthani works based on the Rm MBh and BhāgP but without giving part culars (F)

2207 DWIVEDI RAMAYAN A note on the prose passages in the Vāmana Purana [Engl] In Purāna 12 1 January 1970 pp 156 160

Concludes that in the VmP prose is employed for no other purposes than that of *sti tis* (F)

2208 EASTMAN ALVAN C[LARK] The Naisadhacarita as the source text of the Nala Damayanti drawings [Engl] In JAOS 70 1950 pp 238-242

E compares the Naisadhacarita (tr by Hand qu in 1934 Punjab Oriental Ser es 23) w th the Nala Damayantī story in the MBh E gives evidence that many more verses of the former than of the latter can be correlated with the Nala Damayantī drawings in the collection of the late A K Coomaraswamy (AP)

2209 EASTMAN ALVAN CLARK The Nala Damayantī drawings a study of a portfolio of drawings made for Rājā samsar Cand of Kāngrā (1774 1823) illustrating an early Indian romance twenty nine drawings now in the Museum of Fine Arts Boston with the addition of nineteen drawings from other American museums and from a private collection [Engl] Boston Museum of Fine Arts 1959 19 119 pp 48 pl

»The Kāṅgṛā style of painting developed within about thirty years. Its line is distilled to its subtle essence in the Nala-Damayantī drawings which are assigned to the end of this creative phase. They are dated between 1810-1814 when saṃsār Cand, ruler of Kāṅgṛā and patron of painting, held court at Nādaun during the declining years of his political fortune. Times were troubled but the style of the drawings does not show it. Their line is pure and acute. It delineates truth as known by their unknown master.« pp. 3-5 give a short account of the »Naiṣadhīyacarita as the source of the Nala-Damayantī drawings and a summary of the romance based upon Handiqui's translation« in order to prove Śrīharṣa's Naiṣadhīyacarita to be the subject of the drawings in question, and not the MBh Nalopākhyāna. (F)

2210 ECK, DIANA L.: Banāras: city of light [Engl.]. Princeton, New Jersey: Princeton University Press, New York: Alfred A. Knopf, 1982. - 16, 427 pp., 59 ill., 7 maps, glossary, notes, bibliography, index.

»After an introduction of the previous works written on Vārāṇasī and a history of the different names of the town, the book continues with a good presentation of the history of Vārāṇasī. The reader is then taken into the religious geography of the city. ... Slowly and thoroughly he begins to understand that the town is built in the shape of a mystical *maṇḍala* with its centre being the temple of Viśvanātha, from which it expands in ever increasing concentric circles As the revelation continues the town transcends its physical geography and one discovers that it is more than just its *tīrthas* or *ghāṭs*, or temples, but that also Vārāṇasī, or Kāśī, is the actual or symbolic embodiment of wisdom, it is *brahman*, it is *ātman*, and at the same time it is the city of *kāma*, of *artha*, of *dharma* and of *mokṣa* as well - The appendices give the Skt. sources for the study of Banāras, the zones of the sacred city, the *śivaliṅgas* of Kāśī, the cycles of Kāśī Goddesses, other deities of Kāśī, and ›the year in Banāras: a partial calendar‹. - The bibliography is quite rich ...«. [source] Bonazzoli, Giorgio: [Review] (F)

[reviews] Bonazzoli, Giorgio: In: Purāṇa 24,2, July 1982, pp 410-411. - Kumar, Nita: Meanings of pilgrimage. In: CIS (N.S.) 20,2, July-December 1986, pp. 315-318.

2211 ECK, DIANA L.: Banaras: cosmos and paradise in the Hindu imagination [Engl.] In: CIS (N.S) 19,1, January-June 1985, pp. 41-55. - Also published in: The word and the world ... 1986.

»Diana Eck studies here the text of a space - of the mythical, transmuted space of the holy city of Kāśī - a space, which is meant not to be seen as profane space, but as a text. She does this by referring to a pilgrim's record - the myth cycles of the Kāśīkhaṇḍa [of SkP] The object of the pilgrim is not a visit to a space which is like any other, but something marked out and separated from this objectivity. Eck shows perceptively that what the pilgrim visits is some kind of a condensed metaphor of the universe Through an excellent analysis of the complex matrix of terms in common use she reveals the inextricability in the Hindu pilgrim's mind of the two processes - of imagination and causation, of existing and becoming, a vocabulary that emphasises precisely the power of the word to invoke a world. The space of Kāśī is sacred not only because it has associations with holy things, symbols and acts; in its internal organisation of space it contains a condensation of something larger than itself - a view of a set of concentric circles representing an ordered universe « [source] Kaviraj, Sudipta: [Review] (AK)

[reviews] Kaviraj, Sudipta: In: CIS (N.S.) 20,2, July-December 1986, pp 320-321.

2212 ECK, DIANA L : Gaṅgā the goddess in Hindu sacred geography [Engl] In: The divine consort . 1982. - pp 166-183

2213 ECK, DIANA L · Kāśī· city and symbol [Engl] In. Purāṇa 20,2, July 1978, pp 169-192

Seeks to get an approach to »the living language of image, myth and symbol«, for »we see [the city] in one dimension, while the Hindus see [it] in many dimensions In a sense, we do not see the same city, for myths and symbols are the very building blocks of our reality The city Hindus see is built with bricks of myth and symbol which, at first, we simply cannot see « Deals with the *māhātmyas* of Kāśī, *tīrtha* the threshold of the sacred, the sacred arena bestower of blessings, the sacred center bestower of liberation (F)

[quoted passages] AgP 112, BhāgP 10,66, BrP 11, BVP Kāśīrahasya (GMS) 2,28, 2 31, 2 96-97, 2 97, 7 65, 10 11, 10 17, 13 39, 13 54-55, 17 1, 17 6, 17 12, 18 65, KūP 1,29-34, 1,29 24, 2,31, LiP 1,17 6-1,19 17, 1,92, MkP 7-8, MtP 180-185, 183 57-62, 183 81-100, PdP 1,2 25, 1,3 21, 1,17 11-13, 1,33 30-31, 5,14, 6,235-236, 6,278, ŚiP (b) 4,22-23, 4,22 1-17, 1,6-10, SkP 4,3 85, 4,8 67, 4,14-18, 4,17 29, 4,22 84-86, 4,22 88, 4,26 1-65, 4,26 131, 4,31, 4,31 12-24, 4,32 131, 4,39 13, 4,39 17, 4,46-52, 4,57 58, 4,57 59ff, 4,64 115 4 69, 4,73, 4,79 32-35, 4,97, 4,99 6, 4,99 16-20, 4,99 55, VāP 92, ViP 5,34, VmP 3 26ff

2214 ECK, DIANA L. A survey of Sanskrit sources for the study of Vārāṇasī [Engl] In Purāṇa 22,1, January 1980, pp 81-101

»This is a survey of the major places in which the myths and hymns of the city occur, particularly in the Purāṇic corpus and in the *nibandha* literature which gathers Purāṇic verses together topically in digest form « Contains rich material, comprehensively dealt with, mainly from the *māhātmya* genre Gives short accounts of the contents and some further details of passages of several Purāṇas, including the Kāśīkhaṇḍa of SkP and the Kāśīrahasya attributed to the BVP, as well as of Tīrthavivecanakāṇḍa of the Kṛtyakalpataru of Lakṣmīdhara, Tīrthacintāmaṇi of Vācaspati Miśra, Tīrthaprakāśa of Mitramiśra, Tristhalīsetu of Nārāyaṇa Bhaṭṭa, Kāśīmṛtimokṣavicāra or Kāśimokṣanirṇaya of Sureśvarācārya, JābālaU, Gaṅgālaharī of Jagannātha, Kāśītattvabhāskara and Kāśīyātraprakāśa both serving as »guidebooks for the religiously observant pilgrim to or resident of Kāśī« (F)

[quoted passages] AgP 112, BhāgP 10,66 BrP 14, KūP 1,29-34, 2,31, LiP 1,92, MkP 7-8, MtP 180-185, NāP 2 48-51, PdP 1,33-37, 6,235-236, 6,278, ŚiP (b) 4,22-23, VāP 92, ViP 5,34, VmP (cr ed) 3 26ff 3 30-39

2215 ECKSTEIN, BARON D' De quelques legendes brahmaniques qui se rapportent au berceau de l'espece humaine Legende des deux soeurs, la Kadroû et la Vinatā [Fr] In JA (5e serie) 6, 1855, pp 191-221, 297-391, and 473-524

2216 EDGERTON, FRANKLIN The Bhagavad Gītā translated and interpreted Part 2 Interpretation and Arnold's translation [Engl] Cambridge, Massachusetts Harvard University Press, London Oxford University Press, 1944 - 180 pp (Harvard Oriental Series 39)

The first part »Preliminary chapters« gives an introduction, and deals with the origins of Hindu speculation, with the Upaniṣads, and with »the prehistory of the God of the BhG« The second part (p 37-81) consists of a comprehensive study of

»the teachings of the Bhagavad Gītā«. The third part contains »summary and conclusion«. On pp. 95–172 Sir Edwin Arnold's metrical version of the BhG (The song celestial, 1st ed.: London 1885, q v.) is reprinted. For part 1 »Text and translation«, see entry under Bhagavadgītā 1944. (AK)

[quoted passages not included]

2217 EDGERTON, FRANKLIN: Dominant ideas in the formation of Indian culture [Engl.]. In: JAOS 62, 1942, pp. 151–156.

On *dharma, artha, kāma, saṃsāra, nirvāṇa, karman, jñāna, ātman, mukti, tapas, bhakti, ahiṃsā*, etc. (AP)

[quoted passages.] BhG 5.7; 5.25; 12.4.

2218 EDGERTON, FRANKLIN: *Epic studies: second series [Engl.]. In: BDeccanCRI* 5, 1943–1944: Dr. V. S. Sukthankar memorial volume. Poona 1944. – pp. 1–12.

On grammar and syntax, metre and vocabulary of the Sabhāparvan, extracted from the author's introduction to the cr ed of the Sabhāparvan. (F)

2219 EDGERTON, FRANKLIN: The Epic triṣṭubh and its hypermetric varieties [Engl.]. In: JAOS 59, 1939, pp. 159–174.

Metrical study of MBh as a by-product of E's BORI cr.ed. of MBh 2. – Section titles: definitions; background of the problem; two types of epic triṣṭubh; quantities vary with place of caesura; regular triṣṭubhs in Books i and v; hypermetric triṣṭubhs Then follows a description of 4 different main types with examples and a summary. He concludes that the »hypermetric« *triṣṭubhs* of MBh are capable of much simpler and more orderly treatment than they have ever received. (AP)

2220 EDGERTON, FRANKLIN: The goat and the knife: an automatic solution of an old crux [Engl.]. In: *JAOS 59, 1939*, pp. 366–368.

On MBh (Calcutta) 2 2193 = MBh (Bombay) 2,66 8 »*ajo hi śastram* ...«. E. gives the correct reading on basis of his MBh (cr ed) 2,59.8. (AP)

[quoted passages·] MBh (B) 2,66 8; MBh (C) 2.2193

2221 EDGERTON, FRANKLIN: The hour of death [Engl.] In: ABORI 8, 1926–1927, pp. 219–249.

2222* EDGERTON, F[RANKLIN]: Introduction to the Bhagavadgītā [Engl.] London: Anchor Pr., 1974.

2223 EDGERTON, FRANKLIN: Prāṇa and apāna [Engl.]. In: JAOS 78,1, 1958, pp. 51–57.

Deals with the *prāna* and *apāna* concept in Vedic literature and BhG. Criticizes P.-É. Dumont whose rejoinder follows pp 54–56 E's surrejoinder pp. 56–57. (AP)

[quoted passages·] BhG 5 27;

[reviews] Dumont, P.-É : In· JAOS 78,1, 1958, pp. 54–56.

2224* EDGERTON, F[RANKLIN]: Prehistory of the god of the Bhagavadgītā [Engl.]. In: Traditional India. Chavarria-Aguilar, O. [ed]. Englewood Cliffs 1964. – pp 63–68.

2225 EDGERTON, FRANKLIN [Review of Śrīmad Bhagavadgītā rahasya or karma-yoga-sāstra By Bal Gangadhar Tilak Translated by Bhalchandra Sitaram Sukthankar Poona 1935] [Engl] In JAOS 56, 1936, pp 525-528

Appreciates Tilak's translation and commentary as »a comprehensive statement of the author s philosophy, particularly his ethics « States, however, the difficulties with the preaching of the BhG »as a practical program« (as worked out by Tilak) Concerning the translation and interpretation of the BhG, the author differs at many points, one of which is demonstrated (RS)

[quoted passages] BhG 2 50

2226 EDGERTON, FRANKLIN Rome and (?) [sic] Antioch in the Mahābhārata [Engl] In JAOS 58, 1938, pp 262-265

2227 EDHOLM, ERIK AF, SUNESON, CARL The seven bulls and Krsna's marriage to Nīla/NappiNNai in Sanskrit and Tamil literature [Engl] In Temenos 8, 1972, pp 29-53

2228 EDWARDES, MICHAEL Everyday life in ancient India [Engl] London B T Batsford, New York G P Putnam's Sons, 1969 - 14, 176 pp, 97 ill

Popular presentation with interesting pictorial material Contains occasional allusions to Epic/Purānic literature but unfortunately without references which would be worth knowing in the following case »The Purānas were primarily compilations of legend and religious instruction the work of *brahmanas* not sailors but when the British explorer J H Speke was searching for the source of the Nile in 1860 he carried with him a map drawn according to the Purānas which turned out to record African place names with considerable accuracy « (F)

2229 EGGERMONT, P H L The chronology of the reign of Asoka Moriya a comparison of the data of the Asoka inscriptions and the data of the tradition [Engl] Leiden E J Brill 1956 - 10, 222 pp

Through a systematic comparison of chronological data of Aśoka inscriptions and those of the historical tradition about Asoka the study aims at an exact chronology of Aśoka as well as at elucidating the formation of the historical tradition In ch 7 the author discusses the chronology of the so-called Śaiśunāga kings based on the list of kings in the VāP (which is preferable to the list contained in the MtP while a list in the BdP corresponds to that of the VāP) A list of kings including the length of their reigns can be reconstructed it »may be considered the oldest nucleus of the Purāna« (p 166) A comparison with the Pali traditions shows that this oldest Purāna list is to be regarded as the source for Ceylonese chronicles The Purānic material is mainly drawn from Pargiter s »The Purāna text of the dynasties « (SD)

[quoted passages] VāP (BibInd) 2 37 252 2 37 276-277

2230 EGGERMONT, P H L New notes on Asoka and his successors [Engl] In Persica 2, 1965-1966, pp 27-70, and 4, 1969, pp 77-120, and 5, 1970-1971, pp 69-102

Uses Purānic lists of Maurya kings [source] Schneider, U In Proceedings of the Fifth World Sanskrit Conference 1985 - p 751 (PS)

2231 EGGERMONT, P. H. L.: The Purāṇa source of Merutuṅga's list of kings and the arrival of the Śakas in India [Engl.]. In: Papers on the date of Kaniṣka, submitted to the conference on the date of Kaniṣka, London, 20-22 April, 1960. Basham, A. L. [ed.]. Leiden: E. J. Brill, 1968. - 14, 478 pp. (Australian National University Centre of Oriental Studies, Oriental Monograph Series, Vol. 4). - pp. 67-86.

The list of kings in Merutuṅga's Therāvalī, which connects chronologically the epoch of the death of the Jain saint Mahāvīra with the arrival of the Śakas in India is studied in order to reconstruct the ancient Purāṇic list that provided the material for Merutuṅga's chronological construction. The author presents the reconstructed Purāṇa source in the form of a sequence of the Nanda, Maurya, Śuṅga, Kāṇva, Gardhabha and Śaka dynasties, dated both in the Vīra and Christian eras. Finally, a tentative chronology for the history of Śaka rule in India is proposed. (SD)

[reviews.] Soper, Alexander C.: In: AA 33, 1971, pp. 339-350; and 34, 1972, pp 102-113.

2232 EICHHOFF, F. G.: Poésie héroïque des Indiens comparée a l'épopée grecque et romaine avec analyse des poemes nationaux de l'Inde; citations en Français et imitations en vers latins [Fr., Skt., Lat.]. Paris: Auguste Durand, 1860. - 388 pp.

2233* EICHINGER FERRO-LUZZI, GABRIELLA: Colours and numbers in Indian temple legends (sthala purāṇas) [Engl.]. In: L'Uomo 8, 1984, pp. 59-69.

2234* EICHINGER FERRO-LUZZI, GABRIELLA: Die indischen Tempellegenden von der sich melkenden Kuh und dem blutenden Liṅgam [Ger.] In: L'Uomo 2, 1978, pp. 111-120.

2235 EICHINGER FERRO-LUZZI, GABRIELLA: Strands versus structure in the theory of myth [Engl.]. In: Anthropos 78, 1983, pp. 437-458.

Tries to refute theories of folk narrative which postulate constants variously identified as nuclei of motifs, functions, or structures and proposes to consider myths as »polythetic-prototype classes«. This approach recognizes only degrees of variability. Bases her argument on the »empirical evidence« of Indian *sthalapurāṇas*: »No binary opposition and no motif in these is shown to be essential and even the most characteristic element may be omitted without affecting the rest of the tale... Sthala purāṇas thus disprove the postulates that a myth cycle is a bounded whole, that all change in it is discontinuous and entails the reorganization of the whole and that it necessarily possesses a binary structure revealing a hidden message of conflict « (AM)

2236 Einführung in die Indologie. Stand. Methoden. Aufgaben [Ger.]. Bechert, Heinz; Simson, Georg von [ed.] Darmstadt: Wissenschaftliche Buchgesellschaft, 1979. - 14, 272 pp., preface, abbreviations.

»Introduction to indology Position Methods Problems « A concise handbook in 187 paragraphs with bibliographic material. § 43 is on the Epics, § 44 on Purāṇas. Contents: 1. history and concept of indology; 2. general and bibliographical resources; 3. languages and scripts; 4 literatures and metrics; 5. religions; 6. philosophy;

7 vernacular sciences, 8 society, law, and state, 9 history, 10 art and material culture, 11 cultural relations of India (AP)

[reviews] Buddruss Georg In ZDMG 130 1980, pp 649-650 - Jong, J W de In IIJ 23, 1981, pp 219-220 - Wojtilla G[yula] In OLZ 78, 1983 pp 173-174

2237* Ekādasımahatmya [Skt] Bombay 1947

From various Purānas (SP)

2238* Ekādasımāhātmyam »harıprıyā« hındıtıkāsahıtam [Skt, Hı] Vārānasī 1958

2239 [EKAMRAPURANA, 1912] [Skt] Cuttak Cuttak Printing Co, 1912 - 516 pp

Śaıva Upapurāna gloryfyıng the sacred *ksetra* of Ekāmravana or (Trı)Bhuvaneś vara ın Orıssa Sanskrıt edıtıon ın Orıya characters [source] Rocher, p 173 (KPG)

2240 [EKĀMRAPURĀNA, 1986] Ekāmrapurānam / The Ekamra Puranam, critical edıtıon [Skt, Engl] Dhal, Upendra Nath [ed] Delhı Nag Publıshers, 1986 - 9, 466 pp

The edıtıon ıs based on 5 manuscrıpts (ın Orıya scrıpt) and one prınted edıtıon (ed Ratnākara Garābadu Cuttack Śrī Rādharaman Press) the manuscrıpts are des crıbed ın the ıntroductıon The text ıs dıvıded ınto fıve parts and comprıses a total of 70 chapters Accordıng to the ıntroductıon the upper lımıt for the date of the work ıs the 15th century the text seems to have become popular only ın the 18th century (PS)

2241 EKANATHA Bhıkshugıta the mendıcants song (the story of a converted mıser) A translatıon of the 23rd chapter of the Eknathı Bhagavata / Bhıksugıta athava anutapta kadarya eknāthī bhāgavata adhyāya 23 vā [Engl, Mar] Abbott Justın E [ed tr, comm] Poona Scottısh Mıssıon Industrıes 1928 - 10 113 28, 14, 79, 14 pp (The Poet-Saınts of Maharash tra, No 3 / Mahārāstra Kavısamtamāla, nam 3)

Engl translatıon of »Eknāth s [Marathı] versıon of the eleventh *skandha* of the BhāgP« whıch »has great popularıty ın the Maratha country« The translatıon ıs based on the Nırnayasāgara edıtıon of 1915 whose complete text ıs gıven ın an appendıx whıch ıncludes also a glossary of dıffıcult Marathı words and a few »notes on the Bhıksugītā« especıally concernıng the lıfe and date of Ekanātha »Marathı scholars have dıffered as to dates some lıke Mr Pāngārkar gıve hıs bırth as 1528 and death as 1595 but Mr Bhau and others bırth 1548 and death 1609 Eknāth ın hıs commentary [ı e the present text] on thıs chapter of the BhāgP expands the 62 verses of the Skt text ınto 1004 Marathı verses « (F)

2242 EKANATHA Samtasrestha srı ekanāthamahārāja vıracıta srībhāvārtha rāmāyana Khamda pahılā [Mar] Dandekar, Shankar Vaman / Dāmdeka ra, śam Vā, Dhumdāmahārāja Degalūrakara [ed] Mumbaı Mahārāstra Śāsana, Sıksana, Rojagāra va Yuvaka Sevā Vıbhāga, 1980 - 20 688 pp, ıll

A crıtıcal edıtıon of thıs Marathı adaptatıon of the Rm The ıntroductıons deal wıth the bıography of Ekanātha and the mss on whıch the edıtıon ıs based (AM)

2243 Elephanta: the cave of Shiva. Photographs by Carmel Berkson; essays by Wendy Doniger O'Flaherty, George Michell, and Carmel Berkson [Engl.]. Delhi: Oxford University Press, Princeton, New Jersey: Princeton University Press, 1983. - 17, 48 pp., ill., 75 pl. [following p. 48].

Contains the following contribution of Epic/Purāṇic interest: O'Flaherty, Wendy Doniger: The myths depicted at Elephanta. (AK)

2244* ELIADE, MIRCEA: From Gautama Buddha to the triumph of Christianity [Engl.] *Trask, Willard R. [tr.]. Chicago, London: University of Chicago* Press, 1982. - 12, 565 pp. (A History of Religious Ideas, Vol. 2).

[reviews:] McDermott, James P.: In: JAOS 103,3, 1983, pp. 659-660.

2245 ELIADE, MIRCEA: *Histoire des croyances et des idées religieuses. Vol. 1-3* [Fr.]. Paris: Payot. - Vol. 1: De L'âge de la pierre aux mystères d'Eleusis. - 1976. - 492 pp. - Vol. 2: De Gautama Buddha au triomphe du Christianisme. - 1978. - 519 pp. - Vol. 3: De Mahomet à l'âge des réformes. - 1983. - 36 pp. (Bibliothèque Historique).

Capter XVII of the second volume deals with: »Brahmanism and Hinduism: the first philosophies and techniques of salvation« (p. 47-92), chapter XXIV with »The hinduistic synthesis: the Mahābhārata and the Bhagavadgītā« (p 225-238) (KPG)

2246 ELIADE, MIRCEA: Time and eternity in Indian thought [Engl.]. In: Man and time: papers from the Eranos Jahrbuch. New York: Pantheon Books, 1957. - 20, 414 pp. (Bollingen Series 30). - pp. 173-200.

Deals with: Indian myths of time (refers to BVP), the doctrine of *yugas* (ViP 4,24 and MBh 3,12.826), cosmic time and history (BhG 4.20, MtP), the terror of time, the Indian symbolism of the abolition of time, time in Buddhism, and techniques of escape from time. (AM)

[quoted passages:] BhG 4 20; MBh 3,12.826; ViP 4,24.

2247 ELIADE, MIRCEA: Traité d'histoire des réligions [Fr.] Dumézil, Georges [introd.]. Paris: Payot, 1949. - 405 pp - Revised and corrected ed.: Paris: Payot, 1968. - 397 pp., bibliography (Bibliothèque Scientifique). - Reprint: 1974. - 393 pp. (Payothèque)

Cross-cultural analysis of religious phenomena arranged in 13 chapters and based on sources from all types of religions, including Indian Epics and Purāṇas (vSt)

2248 ELIADE, MIRCEA: Yoga: essai sur les origines de la mystique indienne [Fr.] Paris: Librairie Orientaliste Paul Geuthner, 1936. - 9, 346 pp.

In chapter 5 E. deals with the Yoga concepts in the Mokṣadharmaparvan of MBh and in the BhG. (AM)

2249 ELIADE, MIRCEA: Le Yoga: immortalité et liberté [Fr.]. Paris: Payot, 1954. - 427 pp. - Revised ed.: 1968. - 448 pp., bibliography (Petite Bibliothèque Payot 120).

For commentary see English version. (vSt)

2250 ELIADE, MIRCEA Yoga immortality and freedom [Engl] Trask, Willard R [tr] New York Pantheon Books, 1958 - 22, 529 pp, foreword, notes, bibliography, index (Bollingen Series 56)

Translation of the Fr original An exhaustive magnum opus on Yoga E, conversant with similar concepts outside India, e g with shamanism, has seen Indian Yoga in a vast frame work of general Asian magic and mythology In his sub-title, E. suggests immortality and freedom as the chief end of Yoga, which culminates in the ideal of supra individual salvation Though always keeping in mind the typically Indian cosmic, and even supra-cosmic, sublimation of the person, Eliade also uses the latest researches in psycho-analysis He lays bare the continuity of Indian thinking through pre-Dravidian, Dravidian, Aryan classical and post-classical times in Brahmanism, Hinduism and Buddhism - Ch 1 The doctrines of Yoga, ch 2 techniques for autonomy, ch 3 Yoga and Brāhmanism, ch 4 the triumph of Yoga, ch 5 Yoga techniques in Buddhism, ch 6 Yoga and Tantrism, ch 7 Yoga and alchemy, ch 8 Yoga and aboriginal India, ch 9 conclusions The additional notes (p 365-432) contain rich bibliographic material The book refers to BhāgP, BrDhP, KāP, MkP, SkP, ŚūnyaP, ViP, MBh and BhG [source] JRAS 1960, p 88ff (AP)

[quoted passages] BrDhP 3,6 81-83 DBhāgP 7,30, MkP DevīMā 92 43-44, MkP 91-93, KāP 18, 61 21-22, MBh 1,115 24, 1,119 7 1,119 34, 7,80ff, 12,11 43ff, 12,11 714, 12,54 29-30, 12 205 19 12,237 12,241 12,255 7, 12,282-283, 12,317 6, 12,325 2ff, 12,329 6, 12 335 5 13,40 46, 13,40 50-51, 13 40 59, 13,41 13, 13,41 18, ViP 6 7 90

2251 ELIOT, CHARLES Hinduism and Buddhism an historical sketch Vol 1-3 [Engl] London Routledge & Kegan Paul Ltd, 1921 - Vol 1 104, 345 pp - Vol 2 322 pp - Vol 3 513 pp - Reprints 1948 - 1954 - 1957 - 1962

2252* [ELLAPPA PŪPATI] ELLAPPANAYINAR [Arunācalapurānam] [Tam] Madras 1907

2253 ELMORE, WILBUR THEODORE Dravidian gods in modern Hinduism [Engl] New Delhi Asian Educational Services, 1984 - 14, 163 pp - 1st ed 1913

This pioneer study on a »neglected branch of Hinduism« is mainly based on oral information gained by field work As written source Elmore used the government publications (gazettes district manual bulletins) which where helpful for »verifying the information secured orally« Treats the following subjects the conquest of the Dravidians, the seven sisters (»the most prominent among Dravidian deities«) Perantalu worship (name of a faithful wife, who becomes an object of worship after her death) the *saktis*, demon procession Kanaka Durgamma and Poshamma In these chapters Elmore gives descriptions of the worship of the respective gods and goddesses and of festivals associated with them He then turns to the stories connected with them and relates stories of local origins of Dravidian deities The chapter on »Dravidian gods in Hindu legends« shows how Dravidian gods are connected with the Hindu pantheon »The original legend is usually found in the Purānas but in every case it has been changed and added to in order that the Dravidian gods may be given a place in it « He then presents stories especially connected with the shepherd caste The last two chapters deal with the influence of Dravidian deities upon Hinduism and with fundamental conceptions in Dravidian worship Includes bibliography and index (AM)

2254 EMENEAU, M[URRAY] B[ARNSON]: Barkcloth in India - Sanskrit valkala [Engl.]. In: JAOS 82,1, 1962, pp. 167-170.

Semantic study of the word *valkala*. Refers to relevant passages in lexicographical literature, Kālidāsa, Aśvaghoṣa, in the Epics and AgP. (AP)

[quoted passages·] AgP (ASS) 257.31; MBh (cr ed.) 1,201.7; Rm (cr.ed.) 1,2.7.

2255 EMENEAU, M[URRAY] B[ARNSON]: Bhagavadgītā notes [Engl.]. In: Mélanges d'Indianisme à la mémoire de Louis Renou ... 1968. - pp. 269-278.

Deals with different problems under the following headings: 1. BhG, chapter 6, vss 15, 28 (on a special method of composition by using dialectic contradiction with repetitive wording in the verses concerned); 2. Repetition of *ātman* (on the stylistic figure of partly formulaic repetition of the word *ātman* in BhG 6 5-7); 3. *udāsīna* »remote neutral« (on a term taken over from the Arthaśāstra); 4. Bhagavadgītā 3 41c *prajahihi* (on a grammatically difficult form and its parallels in texts of classical literature) (RS)

[quoted passages.] BhG 2.55; 3.43; 6 5-7; 6 7-9, 6.10-14; 6 15; 6.16-27; 6.28; 10.15; 10.38; 13.24; 13.28; 14.23; MBh 1,67.7; 1,68.32; 5,34 62; 6,4.117; 12,120 13; 12,306.100; 15,11.1.

2256 EMENEAU, MURRAY B[ARNSON]: The composite bow in India [Engl.]. In: PAPhS 97, 1953, pp. 77-87.

On the basis of sculptural and literary, including Epic, evidence, distinguishes several types of bow: the self or simple bow, the compound bow of two or more pieces (usually of wood or horn), and two types of sinew-backed bow. (JLB)

2257 EMENEAU, MURRAY B[ARNSON]: The Indian linguistic area revisited [Engl.]. In: Emeneau, Murray B.: Language and linguistic area: essays by Murray B. Emeneau. Selected and introduced by Anwar S Dil. Stanford: Stanford University Press, 1980. - 14, 371 pp. - pp. 197-249. - Reprinted from: IJDL 3, 1974, pp. 92-134.

A discussion of matters pertinent to the concept of India as a »linguistic area«. (1) Skt. *api-* and Dravidian **-um*; (2) social and linguistic structure, i e the relation between caste structure and linguistic structure (evidence from Dravidian and Skt, including MBh) It may be suggested »that the Skt linguistic usage was derived, along with the social structure, from Dravidian sources«, and that »the Dravidians whom the Indo-Aryan invaders met in the riverine plains of Northern India had a caste system with linguistic traits mirroring it, a system which they shared with the Dravidians of the plains of the south, while the tribal areas in the center had not yet been reached by this stage of social organization«. (SD)

[quoted passages] BhG 1.27; 2.16; 4 30; 13.9; MBh 1,1.7a; 1,3 89; 1,3.98-101; 1,3.108-112; 1,3.115; 1,3.120-121; 1,3 160; 1,3.162-163; 1,14.1a; 1,48.3d; 1,52.1d; 1,53.27d; 1,53.34d; 1,145.17; 1,145.19; 1,145.26b; 1,146.22c; 1,146.26; 1,149.19; 1,225.9; 3,32.2b; 12,139.12; 12,312 20

2258 EMENEAU, M[URRAY] B[ARNSON]: Kālidāsa's Śakuntalā and the Mahābhārata [Engl.] In: JAOS 82,1, 1962, pp. 41-44.

Compares MBh (cr ed) 1,68 52-53, 55-57, and 60 with Śakuntalā 7.17 and 7.19 and concludes that Kālidāsa has borrowed from MBh. (AP)

[quoted passages] MBh (cr.ed) 1,68.52-53; 1,68.55-57; 1,68 60.

2259 EMENEAU M[URRAY] B[ARNSON] Nāgapāsa nāgabandha sarpabandha and related words [Engl] In BDeccanCRI 20 1-4 1960, pp 291-300

Semantic investigation based on passages from the cr ed of the MBh the Trisasti salākāpurusacarita of Hemacandra the Kathāsaritsāgara etc. which shows that these terms are plural *dvamdvas* with the meaning »snakes and bonds« (vSt)

[quoted passages] MBh 5 126 15 8 37 21-27

2260* EMENEAU, M[URRAY] B[ARNSON] Oral poets of South India the Todas [Engl] In JAmFolk 71, No 281, 1958

pp 313 314 the earliest suggestion of a possibility to apply Parry Lord theory to Sanskrit Epic material (V)

2261 EMENEAU M[URRAY] B[ARNSON] Sriharsa s Naisadhacarita and the Maha bharata critical edition [Engl] In Professor P K Gode commemoration volume 1960 - pp 106-112 [first numeration]

Investigates whether Śriharsa knew a MBh as represented by the cr ed (where the Nala episode is shorter than the vulgate by 21 and a half verses) or a MBh which included the interpolations contained in the vulgate Arrives after careful and elaborate discussions of the passages in the Northern recension (Śrīharsa was a northener) viewed upon as interpolations by the cr ed at the tentative conclusion ›that Śriharsa was working from a text without interpolation 224* after 54 27 Essentially this means that his manuscript was of the type represented by the few ›central‹ manuscripts (D 1 3) that do not have this interpolation and by the best Kashmir manuscripts It is therefore probable (though not certain) that this interpolation › did not exist in the 12th century (if this is Śrīharsa s century) ‹ To deny the existence in Śrīharsa s period of any other of the interpolations with essentially the same manuscript distribution as 224*‹ would be a matter of conjecture but seems likely for interpolations 230* and perhaps 227* (vSt)

[quoted passages] MBh (cr ed) 3 14 1 8 3 50 1 55 2 3 50 4 3,52 7 3 54 17-20 3 54 27 3 54 33 3 54 37 3 55 3 3 60 37-38 3 209* 3 211* 3 213* 224* 3 226* 3 227*-230* 3 281 96-97 3 App I 9

2262 EMENEAU M[URRAY] B[ARNSON] Studies in the folk tales of India III Jain literature and Kota folk tales [Engl] In JAOS 67 1947 pp 1-13

Analyses stories from MBh Hitopadesa Jain writings and a story from Kota E. finds that all these stories are analyzable into two motifs each The one motif common to all stories is a chain of animals In the case of MBh it is dog leopard tiger elephant lion *sarabha* These chains are combined variously with one of two motifs one of which is the transformation of this animal chain by a sage (MBh) (AP)

[quoted passages] MBh 3 122 3 130-134 12 116 117

2263 EMERSON ELLEN RUSSELL Indian myths or legends traditions and symbols of the aborigines of America compared with those of other countries including Hindostan Egypt, Persia Assyria and China [Engl] Reprint Minneapolis Ross and Haines 1965 - 18 677 pp - 1st ed 1884

Photomechanical reprint of an older text (the preface is dated »Boston, Jan 16 1884«) »By the compilation of these myths, I seek to make more evident the

capacity of the [Red-]Indian race for moral and intellectual culture.« Contains interesting comparisons with Hindu myths, drawn from contemporary translations and accounts (Jones, Müller, Robbins, Rammohun Roy, etc.); in fact, most of the myths seem to be based on Purāṇic sources (F)

2264* ENGELSON, SUZANNE: Enseignement de l'Inde, la Bhagavad-Gîtâ: le chant du seigneur [Fr.]. In: Synthèses, No. 226, March 1965, pp. 232-239. - Continuation of: La Bhagavad-Gîtâ (le chant du seigneur). In: Synthèses 18, No. 210-211, November-December 1963, pp. 144-151.

2265 ENOMOTO, FUMIO: Zō-agon sennihyakukyūjūku-kyō to sensanbyakunijūku-kyō o megutte: Gāndhārī Dharmapada 343-344 to Turfan shutsado Bonbun shahon no. 50 no dōtei to Mahābhārata 13.132 no seiritsu [Jp.]. In: JIBuddhS 30,2, March 1982, pp. 963-957 [sic, text runs against page numbers]

»On nos 1299 and 1329 of the Chinese version of the saṃyuktāgama: the identification of Gāndhārī Dharmapada 343-344 with Turfan manuscript no. 50 and the formation of Mahābhārata 13 132 « [source·] Hara, Minoru: Studies on Indian philosophy and literature in Japan, 1973-1983. Tokyo 1985. - p 15. (JLB)

[quoted passages·] MBh 13,132.

2266 ENSINK, J.: The man-eater converted [Engl.]. In: Ṛtam 2-6, 1970-1975: Prof. K. A. S. Iyer felicitation volume ... [1976]. - pp. 33-53.

Deals with stories about Kalmāṣapāda from Epics, Purāṇas, Buddhist, Jain and Old Javanese literature not yet treated by the author in his article »Mitrasaha, Sudāsa's son ...« (see separate entry). Concludes that »the tale of ›the man-eater converted‹ is essentially different from the tale of ›the man-eater through execration‹«, the first having the »round number of victims« theme in common with the legend of Aṅgulimāla, having no roots in the Veda and having borrowed only the names Kalmāṣapāda and Saudāsa from the latter. (KPG)

[quoted passages] MBh 14,55-57; 14,57.2.

2267 ENSINK, J.: Mitrasaha, Sudāsa's son, with the spotted feet [Engl.] In: Pratidānam: Indian, Iranian and Indo-European studies presented to Franciscus Bernardus Jacobus Kuiper ... 1968 - pp. 573-584.

On the Epic and Purāṇic versions of the Kalmāṣapāda story. The study of this tale leads to the conclusion that »Vedic traditions about king Sudās have combined with a man-eater story from *itihāsa-purāṇa*.« [source] Hinüber, Oskar von; Dresden, M. J.: [Reviews] (F)

[reviews·] Hinüber, Oskar von: In: ZDMG 122, 1972, p. 408 - Dresden, M. J.: In: JAOS 92,2, 1972, p. 315

2268 ENSINK, J.: Problems of the study of pilgrimage in India [Engl] In: IT 2, 1974, pp. 57-79.

After a brief survey of recent publications on pilgrimage in India, the author discusses theoretical remarks on pilgrimage from MBh (pilgrimage equal to, if not surpassing, costly Vedic sacrifices) and Anantabhaṭṭa's Tīrtharatnākara (pilgrimage as purification preparing the mind for the knowledge that leads to salvation)

contrary to the estimation of pilgrimage in the *māhatmyas* (pilgrimage to certain holy places leads directly to salvation) and to the practical tradition of special costly ceremonies at certain holy places He then deals with important elements of Hindu pilgrimage the topographical objects (rivers, especially confluences, mountains, trees, cities, etc), motives of pilgrimage, special (e g against diseases) or general (purification from sin, accumulation of merit), auspicious dates, pilgrimage as unifying cultural link in the subcontinent, some observances preparing and accompanying pilgrimage Finally, he traces the roots and the historical development of pilgrimage in India from the Rgveda (purifying power of water mentioned in later passages) and the Brāhmanas and *śrautasutras* (mainly on *sarasvatasattra*) up to the *dharmasastras* (Yājñavalkya, Manu, Visnusmrti) and the MBh mainly the Tīrthayātraparvan Supposes that the veneration of holy places most probably was of non-Aryan origin, and that the practice of pilgrimage later on was incorporated, with modification, into the Brahmanical tradition (RS)

[quoted passages] MBh (cr ed) 3,80 34-40, 3,80 71, 3,80 77, 3,81 178, 3,82 26, 3,88 4, 3,88 6, 9,52 20, SkP 3/3,2 85ff, 4,6 68

2269 Epiphanie des Heils zur Heilsgegenwart in indischer und christlicher Religion Arbeitsdokumentation eines Symposiums [Ger , Engl] Oberhammer, Gerhard [ed] Wien Gerold & Co , Leiden E J Brill, Delhi Motilal Banarsidass, 1982 - 256 pp (Publications of the De Nobili Research Library 9)

Contains the following contributions of Epic interest Heesterman, Jan C Opferwildnis und Ritual Ordnung, D Sa, F X jñāna as experience of transcendence in the Bhagavadgītā (AK)

2270 ERP, TH VAN Een merkwaardige Garoeda-voorstelling op een hindoe javaansche bronzen hangklok [Dt] In BKI 90, 1933, pp 259-265, 4 fig

»A remarkable representation of Garuda on a Hindu Javanese bronze bell« substitutes the conventional feather wings and tail for flame ornaments It is interpreted as a depiction of Garuda s birth as described in the Old Javanese Ādiparwa (cf MBh 1 23-24) (SD)

2271 ESNOUL, A[NNE-]M[ARIE] Le courant affectif a l'interieur du Brahmanisme [Fr] In BEFEO 48, 1956-1957, pp 141-199

On BhāgP (PS)

2272 ESNOUL, A[NNE-]M[ARIE] Padmatantra [Fr] In IT 3-4, 1975-1976, pp 223-231

Analyses the Padmatantra, a Tāntric text belonging to the Pañcarātra tradition, its doctrine being revealed by the serpent Padma to the sage samvarta Shows how different doctrines (from the Nārāyanīyaparvan of the MBh, from Vedas and Upanisads, from HV and BhG) are amalgamated in this text Gives quotation and translation only of verses of the Padmatantra (RS)

2273 ESTELLER, A The Mahābhārata text-criticism (apropos of a recent publication) [Engl] In JBombayBRAS (N S) 27, 1951-1952, pp 242-258

Refers to fasc 22 of the cr ed of MBh Śāntiparvan An assessment of the editing of the cr ed with particular reference to hiatus between *padas*, hypermetric *padas* and six-*pada slokas* (JLB)

2274* ESTELLER, A.: More on the Mahābhārata text-criticism [Engl.]. In: JBombayBRAS (N.S.) 29,2, 1954, pp. 1-43.

2275* EVOLA, J.: The svadharma doctrine and existentialism [Engl.]. In: EW 3, 1952, pp. 168-171.

2276 Ezourvedam: a French Veda of the eighteenth century, edited with an introduction [Engl.] Rocher, Ludo [ed., comm., introd.]. Amsterdam, Philadelphia: Benjamins, 1984. - 6, 214 pp. (University of Pennsylvania Studies on South Asia 1).

In the introduction of 89 pp., the editor deals with the Western interpretations of the Ezourvedam (EzV) from Voltaire and Anquetil Duperron onwords up to John Muir, with the question of authorship, the title, and with the extant mss, concluding that this work was originally written in French by a French Jesuit in the style of a Purāṇa, and then translated into Skt. for missionary purposes. The title (EzV) is »a subtle and disguised way of indicating what the book really meant to be: ›the gospel of Jesus‹«. A bibliography of titles dealing with the EzV precedes the Fr. text. An index of Indian terms in the EzV concludes the book. (KPG)

2277 FABRI, CHARLES: A history of Indian dress: illustrated by the author [Engl.]. Calcutta, Bombay: Orient Longmans, 1960. - 106 pp., 30 pl.

Draws mainly upon sculptural and pictorial evidence, but p 7 bears a quite original interpretation of Draupadī's *sārī* in MBh, starting from the following assumption: »The reader is asked to imagine ancient India as another island of Bali, where no one wore upper garments, except perhaps, foreigners. It is pertinent to remark here that even today in some parts of India blouses of any kind are not worn at all. ... The first recorded examples of the choli, the bodice or blouse, are found, to my knowledge, in the pre-Mughal miniature paintings of Gujarat, mostly Jain religious manuscript illuminations«, which may go back to the 10th century A D, at the earliest. (F)

2278 FADDEGON, BAREND: Çaṃkara's Gītābhāṣya: toegelicht en beoordeeld [Dt.]. Amsterdam: Faddegon, 1906. - 8, 120 pp.

Thesis containing an introduction to the BhG and to Śankara's *bhāṣya*. (vSt)

2279* FADDEGON, B[AREND]: The catalogue of sciences in the Chāndogya-Upaniṣad (VII, 1,2) [Engl.]. In: AO 4, 1926, pp. 42-54.

Refers also to »*itihāsapurāṇa*.« [source] table of contents (PS)

2280* FAKIRBHAI, DHANJIBHAI: Shree khrist gita [Hi.]. Appasamy, A. [J.] [introd.] Delhi: Unity Books, 1973.

A gospel on the model of Bhagavadgītā; Gujarati version published in 1969. [source.] Callewaert/Hemraj. (PS)

2281 FALK, HARRY: Quellen des Pañcatantra [Ger.]. Wiesbaden: Harrassowitz, 1978. - 205 pp. (Freiburger Beiträge zur Indologie 12).

Compares the frame stories of the first three *tantras* of the Tantrākhyāyikā and the inserted fables with similar stories in other texts of Indian literature (MBh, *gāthās* and prose of the *jātaka* stories), which may have served as models for Viṣṇuśarman,

2286 FARQUHAR, J[OHN] N[ICOL]: The historical position of Ramananda [Engl.] In: JRAS 1922, pp. 373-380.

Refers to his own contribution on the theme in question (same title) and to Grierson's rejoinder (»The home of Ramananda«, both JRAS 1920, pp. 185-192 and pp. 591-596) as well as to the remarks by Sītā Rām (»The historical position of Ramananda«, JRAS 1921, pp. 239-241). Gives some fresh evidence in support of his main thesis (Rāmānanda came from South India; the source of his teachings is to be found in the AdhyātmaRm and in Agastyasaṃhitā; Rāmānanda did not belong to the Śrī-Vaiṣṇava sect). »The AdhyātmaRm and the Rāmacaritamānasa teach the same theological system. ... The AdhyātmaRm is written as a sort of reproduction of the original Rm.« (F)

[quoted passages.] Rm 3,54.13ff.

2287 FARQUHAR, J[OHN] N[ICOL]: An outline of the religious literature of India [Engl.]. London: Oxford University Press, 1920. - 28, 451 pp. (The Religious Quest of India). - Reprint: Delhi: Motilal Banarsidass, 1967.

A very influential book, concise and readable, with fairly reliable dates, a characterization of each work (or class of literature), and indications on its influence and on sectarian affiliation Epics and Purāṇas are discussed in the following chapters: 3 »The movement towards theism: 200 B C. to 200 A.D.«; 4 »Philosophies and sects: A.D. 200 to A.D 550«; 5. »The Śākta systems: A.D. 550 to A.D. 900«; 6. »Bhakti: A D. 900 to A.D. 1350«; and 7. »Muslim influence: A.D. 1350 to A.D. 1800«. A bibliography arranged according to classes of literature (with approximate dates for major original works) and an elaborate index conclude the work. (vSt)

[reviews] Keith, A[rthur] B[erriedale]: In: The International Review of Missions 9, 1920, pp 607-610.

2288* FARQUHAR, JOHN NICOL: Permanent lessons of the Gita [Engl.]. Madras: Christian Literature Society, 1904. - 2nd ed.: ibid., 1912. - 31 pp.

2289 FARQUHAR, J[OHN] N[ICOL]: A primer of Hinduism [Engl.] London, Madras, Colombo: The Christian Literature Society for India, National Council of Young Men's Christian Associations of India and Ceylon, 1911. - 13, 187 pp., ill. - 2nd revised and enlarged ed.: London: Oxford University Press, Henry Frowde, 1912. - 222 pp., ill.

Part 1 gives an outline of the history of Hinduism, divided into the following broad periods· 1 Prehistoric period (on Aryans, Indo-Iranians and the Aryan family of languages); 2 Creative period (Vedas and Vedic period); 3. Sacerdotal period (Brāhmanas and ritual); 4-5: Philosophic period (Upanisads, *brahman - ātman, varṇa* and *āśrama*); 6 Scholastic period (Buddhist *suttas, vedāṅgas*, verse Upaniṣads); 7. Incarnation period (*dharmaśāstra*, Epics, theistic movements, the six systems of philosophy); 8 Period of decadence (Purāṇas); 9 Period of reconstruction (poet-saints and commentators, Śaṅkara, BhāgP); 10 Bhakti period (Rāmaite, Kṛṣṇaite and deistic movements, Muslim influence); 11. Period of Western influence (Neo-Hinduism); 12. History of the Hindu family; 13 History of Indian asceticism Each chapter starts with an outline of the most important trends of development of the period, contains illustrative readings, illustrations and didactic tables with information on schools, sects, authors and major events - Part 2 presents an outline of

Hinduism as a system under the headings 14 What it is to be a Hindu today, 15 The religion of the lower classes, 16 Formative elements of Hinduism, and 17 The future of Hinduism - Bibliography and index conclude the work (vSt)

2290* FAUCETT, LAWRENCE WILLIAM Seeking Krishna in his teaching an analytical arrangement of the Bhagavad gita [Engl] Radnor[?] Pa 1962 - 145 pp, ill

2291* FAUSBOLL, M[ICHAEL] V[IGGO] Fire Forstudier til en Fremstilling av den indiske Mythologi efter Mahābhārata [Danish] Kjobenhavn 1897

2292 FAUSBOLL, MICHAEL VIGGO Indian mythology according to the Mahābhārata, in outline [Engl] London Luzac, 1903 - 32, 206 pp (Luzac's Oriental Religions Series, Vol 1)

Studies of the *asuras, daityas* etc (seen as belonging to the aboriginal population) and of the *suras* (»deified human beings«) and individual gods (JLB)

2293 FEER, LEON L'enfer indien [Fr] In JA (8e serie) 20, 1892, pp 185-232 - Continued in JA (9e serie) 1 1893, pp 112-184

Provides lists of the different hells mentioned in the Purānas (AM)

2294 FEER, LEON Vritra et Namoutchi dans le Mahābhārata [Fr] In RHR 14, 1886, pp 291-307

Discusses the two accounts of Indra s fight against these two enemies in MBh 3 8691-8729 and 5 239-346 and in BhāgP Then deals with the description of Vrtra s death in MkP Finally turns to Vedic literature to explain the confusion of the two names of Indra s adversaries in MBh (AM)

[quoted passages] MBh (C) 3 8691-8729 5 239-346

2295 Felicitation volume (a collection of forty two indological essays) presented to Mahamahopadhyaya Dr V V Mirashi / [Back title] Dr Mirashi felicitation volume [Engl] Deshpande G T Shastri Ajay Mitra, Karambelkar, V W [ed] Nagpur Vidarbha Samshodan Mandal, 1965 - 70, 458 pp ill

Includes full bibliography of Mirashi s writings The following contributions are concerned with Epic/Purānic topics Agrawala Vasudeva Sharan Purusasūkta Mainkar T G The Mahābhārata war its nature and significance Kawthekar P N Fables in the Mahābhārata Bedekar V M The process of casting metal images in the Mahābhārata Shastri A M Varāhamihira s place in the history of Vāstuvidyā Bajpai K D Identification of Vaṅga and Vāhlīka in the Mehrauli iron pillar inscription For commentaries see separate entries (F)

2296 Felicitation volume presented to Professor George Coedes on the occasion of his seventy fifth birthday [Fr , Engl] Griswold, A B , Boisselier, Jean [ed] In AA 24 3-4, 1961 Ascona Artibus Asiae Publishers, 1961 - pp 155-431

The following contributions relate to Epic or Purānic studies Damais, Louis Charles Quelques toiles balinaises Filliozat J Les images d un jeu de Śiva , Martini François Quelques notes sur le Rāmker For commentaries see separate entries (SD)

2297 Felicitation volume presented to Professor Sripad Krishna Belvalkar [Engl.]. Radhakrishnan, S[arvepalli]; De, S[ushil] K[umar]; Mirashi, V. V.; Raghavan, V[enkatarama]; Dandekar, R[amachandra] N[arayan]; Altekar, A[nant] S[adashiv] [ed.] Banaras: Motilal Banarasi Dass, 1957. - 31, 321 pp.

Contains the following contributions of Epic/Purāṇic interest: Agrawala, V. S.: Interpretation of some difficult Mahābhārata passages; Ruben, W.: Indra's fight against Vṛtra in the Mahābhārata; Law, B. C.: Kurukṣetra in ancient India. For commentaries see separate entries. (F)

2298 FELSCH, C.: In welchem Verhältnisse steht die Moral der Bhagavadgītā zur Moral der Inder und die Zeit der Entstehung dieses Gedichtes? [Ger.]. In: ZEPh 16, 1888, p. 369-412.

Translation of title: »What is the relation between the ethics of the BhG and the ethics of Indians at the time of the composition of this poem?«. The author first describes the ethics of Indians before the rise of the BhG. He distinguishes six schools: the teachings of the brahmins; the cults of Viṣṇu and Śiva; Mīmāṃsā; Sāṃkhya and Yoga. F. declares that all these lack »moral self-determination« (sittliche Selbstbestimmung) Nowhere in India »good is done for its own sake, all actions have their purpose ... either in thirst for power or in thirst for pleasure.« Contrary to this the BhG teaches a »relative freedom of will«, which enables man to direct his natural urges toward the »eternal«. Although the ethic of the BhG is »eclectic« it is more valuable than the other ethical teachings to be found in its time. (AM)

2299 FENICIO, JACOBO: The livro *da seita dos Indios orientais (Brit. Mus. Ms.* Sloane 1820) of Father Jacobo Fenicio, S. J. Edited with an introduction and notes [Port., Engl] Charpentier, Jarl [ed., comm., introd.] Uppsala: Almqvist & Wiksells Boktryckeri, Paris: Librairie Anc. H. Champion, Cambridge: W. Heffer & Sons, LTD., Leipzig: Otto Harrassowitz, Haag: Martinus Nijhoff, 1933. - 104, 252 pp. (Arbeten utgivna med understöd av Vilhelm Ekmans Universitetsfond, Uppsala, 40).

Edition of a Portuguese work (based on a manuscript preserved in the British Museum), the authorship of which the editor assigns to the Jesuit missionary Father Jacobo Fenicio »who dwelt at the Court of the Zamorin of Calicut in the early years of the 17th century«. The work (probable date: 1609 A.D.) deals with »the deities of Malabar« and gives a description of the Malabar religion and South Indian Hinduism at these times. The editor also mentions a lost translation of this text in Latin by the Carmelite Ildephonsus A Praesentatione (dated: 1789 A D), which carried the following title: »Collectio omnium dogmatum & arcanorum ex Puránis seu libris Canonicis paganorum Indianorum, seu tractatus de falsa secta paganorum Asiae maioris seu Indiae Orientalis, & praesertim de superstitionibus Gentilium Malabarium«. (AK)

2300 FERGUSSON, J.: On Indian chronology [Engl.]. In: JRAS (N S.) 4, 1870, pp. 81-137.

Occasional references to Wilson's ViP. (F)

2301 FERRARI D OCCHIEPPO KONRADIN Datierbarkeit des Horoskops im I Buch des Epos Rāmāyana [Ger] In WZKS 23 1979 pp 109-116

Computes for Rāma s horoscope (1,506*) the following dates in order of decreasing astronomical probability 11 March 200 A D 16 March 745 A D 4 April 110 B C (JLB)

[quoted passages] Rm 1 506*

2302 FERRI, S Liṅga phallos coincidenze etiologiche [It] In RSO 8 1919-1920 pp 465-478

Comparative study on etiological myths about phallos and *liṅga* for these comparisons the author uses the legends about *liṅga* as told in various Purāṇas seeing them as documents for the development of new myths in order to explain older myths which were no more understood The author examines the well known legend of the seduction by Śiva of the wives of the *munis* in the *devadāruvana* and the *defixio* which turned off his *liṅga* as told in MBh LiP SkP KūP VmP ŚiP etc Unfortunately textual references are lacking - Complementarily the author analyses the cult of phallos in Greece Since elements of Purāṇic legends can be found in similar Greek myths the author concludes that in two similar cultural situations similar myths grew in India and Greece but Greece had not 1) theologians who prevented the degeneration and scattering of the myth 2) a god as centre of the myth itself [source] Piano/Spera In Purāṇa 22 2 July 1980 pp 130 131 (F)

2303 Festschrift Moriz Winternitz 1863 - 23 Dezember - 1933 [Ger Fr Engl] Stein Otto Gampert Wilhelm [ed] Leipzig Otto Harrassowitz 1933 - 14 357 pp frontispiece

Contains the following contributions of Epic/Purāṇic interest Weller Hermann Zur Textkritik des Mahābhārata Schrader F Otto Rezensionen der Bhagavadgītā Scheftelowitz J Varāhamihira s Bṛhat saṃh c 58 und das Bhaviṣya Purāṇa Meyer J J Die Baumzuchtkapitel des Agnipurāṇa in textgeschichtlicher Beleuchtung De S K Pre Caitanya Vaiṣṇavism in Bengal For commentaries see separate entries (AK)

2304 FEUERSTEIN G A Introduction to the Bhagavad gita its philosophy and cultural setting [Engl] London Rider & Company 1974 - 191 pp

The introduction (p 19 67) deals with the historical significance of the Gītā in Indian thought the date of the Gītā its author Vyāsa its context in the Epic MBh its historical setting and its main characters. It also outlines the principles of interpretation and the general symbolism of the Epic F considers the Gītā as an integral part of the MBh not as a later addition He also subscribes to K. N Upadhyaya s view that the Gītā as a didactic poem was conceived in the extant form and did not undergo successive stages of elaboration and enlargement The approximate date as proposed by K N Upadhyaya, is given as the 5th to 4th cent B C The main portion of the book (p 71-163) discusses the essential doctrines of the Gītā Notes five appendixes, a select bibliography and an index are added (vSt)

2305 FILCHNER, WILHELM MARATHE, D SHRIDHAR Hindustan im Festgewand [Ger] Celle Joseph Giesel 1953 - 247 pp 16 pl., 10 drawings

Field-work description of modern Hindu feasts. Also refers to the recitation of Purāṇic texts at those occasions (KPG)

[reviews:] Löffler, Lorenz Georg: In: ZDMG 107, 1957, pp. 227-228.

2306 FILIPPI, GIAN GIUSEPPE: La nozione di līlā nel medioevo Indiano [It.]. In: IT 3-4, 1975-1976, pp. 239-248.

Traces the development of the meaning and concept of *līlā* (»play«, »divine play«, »illusion«), starting with its predecessor *krīḍā* in the Vedic period, where it is first applied to Agni (fire), then to the *puruṣottama* (supreme person). In the BhG, both terms are used, and the concept of god, who creates and annihilates the world without being attached to action himself, is developed. In the Purāṇas, the »divine play« is taken mythologically as »play(s) of Kṛṣṇa«, which are treated differently in the PdP, ViP, BVP, and the BhāgP; the author gives a brief survey of Kṛṣṇa's play in the ViP (termed *rāsalīlā*) and the BhāgP, where different sorts of *līlā* are discerned. The rest of the article deals with the further development of Kṛṣṇa's *līlā* in the medieval *bhakti*-movement, starting from the Āḻvārs in South India, up to the *bhakti* poetry of Vallabha, Sūradāsa, Tulasīdāsa, Vidyāpati, Kabīr, and Mīrābāī. (RS)

[quoted passages:] BhG 9.7; 9.9.

2307 FILLIOZAT, JEAN: L'abandon de la vie par le sage et les suicides du criminel et du héros dans la tradition indienne [Fr.]. In: ArAs 15, 1967, pp. 65-88, 16 fig.

On the basis of Skt. and Tamil literature the author examines three categories of suicide and their motivations: (1) »Abandonment of life by the sage«. Only at first sight is this motivated by contempt for life on earth; in general, suicide of ascetics is interdicted by most texts, it is allowed under very special circumstances only which are difficult to fulfil. (2) »Suicide of the criminal«, i.e. of criminals convicted to capital punishment who are allowed to terminate their lives themselves. This can be understood as an opportunity to recover lost honour or as a sacrifice to a divinity. In this way the suicide of the criminal approaches (3) »The suicide of the hero«. In this case, contempt for death is part of the warrior's *dharma*. The warrior sacrifices his life for an endangered being or good, sometimes to recover his impaired honour. He gives himself over to the goddess in exchange for victory. This implies a transition to heavenly life and joy. Thus, the suicide of the sage and of the hero can be opposed in that the first dies in order to achieve transcendence, whereas the latter dies in order to obtain happiness. (KG)

[quoted passages:] BhāgP 2,5.39; MBh (cr.ed.) 1,70.46; 9,39.27-34; MBh 1,75.57-58; 3,85.83; 12,98.12; 12,99.45; 12,185.3-8; 13,25.62-64; 17,2.1; 17,2.3; Rm (B) 3,5.38-42; Rm (Gorresio) 3,9.33-37.

2308 FILLIOZAT, JEAN: Les dates du Bhāgavatapurāṇa et du Bhāgavatamāhātmya [Fr.]. In: Indological studies in honor of W. Norman Brown ... 1962. - pp. 70-77.

After a short but concise survey of the controversial discussion of the question at issue, the author investigates two passages this discussion centres around: 1. BhāgP 11,5.38-41, which contains a list of rivers which can be identified as being South-Indian, 2. the parallel passages PdP Uttarakhaṇḍa 189.51 and Bhāgavatamāhātmya 1.45-50, where Bhakti personified declares herself to have been born in the *drāviḍa* country. The detailed investigation of these passages leads to the following conclu-

sion »Thus we can establish the perfect correctness of the observation that the Bhāgavatamāhātmya gives the history of the *bhakti* movement from its heyday in the Tamil country up to its renaissance at the banks of the Yamunā called forth by the disciples of Caitanya It is a text posterior to this renaissance which is to be placed in the middle of the 15th century that is to say a text which is later than this and does not contain a tradition belonging to the first beginnings of the Vaiṣṇava *bhakti* but a text well informed about the successive stages of the *bhakti* history in a period whose major texts are conserved « (F)

[quoted passages] BhāgP 11 5 38-41 PdP UttaraKh 189 39 189 51, PdP BhāgavataMā 1 45-50

2309 FILLIOZAT, JEAN Les images de Śiva dans l Inde du Sud I L image de l origine du liṅga (liṅgodbhavamūrti) [Fr] In ArAs 8,1, 1961, pp 43-56 9 fig

The author summarizes the Purāṇic versions of the story of Śiva s *liṅgodbhavamurti* (noting that the myth motif occurs already in the Kena Upaniṣad) as well as Āgama and *śilpaśāstra* texts which describe the image of this *murti* An iconographic analysis of Southern Indian images shows the correspondence between the texts and the images as well as some changes of iconographic features (KG)

[quoted passages] BdP 1 26 Kāñcīpurāṇa 47 LiP 1 17 ŚiP (b) 1 5-9 2/1 15 5 2 35 SkP 1/1 6 1/3 1-2 1/3 2 1/3 9-15 3/1 45 VāP 1 55

2310 FILLIOZAT J[EAN] Les images d un jeu de Śiva à Khajurāho [Fr] In AA 24 3-4 1961 Felicitation volume presented to Professor George Coedes 1961 - pp 283-294 9 fig

Referring to the problem of interpreting the erotic sculptures at Khajurāho the author turns to one particular type of representation an image of Śiva between two women in different attitudes of agitation The same type of Śiva image is known from South India it relates to the story of Śiva as *kaṅkālamurti* and *bhikṣatanamurti* This leads to a discussion of various versions of Śiva s apparition in the Deodar forest (*dāruvana dārukavana devadāruvana*) and the ensuing trouble in the community of the ascetics and their wives It is concluded that this reflects an aspect of Śiva s › play ‹ (*līlā*) in order to demonstrate the weakness of man and the sovereign power of god whom man can know adore and with whom he can eventually merge (SD)

[quoted passages] BdP 1 27 1-129 KūP 2 31 75-77 LiP 1 28 26-33 1 29 1-20

2311 FILLIOZAT JEAN Representations de Vāsudeva et Saṃkarṣana au IIe siècle avant J C [Fr] In ArAs 26 1973 pp 113-123 3 fig

Vāsudeva and Saṃkarṣana (Balarāma Halāyudha) figure on the two faces of an Indo-Greek coin dating from the 2nd cent B C belonging to Agathokles ruler of Taxila This coin is seen as a testimony of the early popularity of the Viṣṇu *avataras* who in Vaiṣṇava theology as recorded e g in the MBh (Śāntiparvan) represent the universal and individual aspects of *puruṣa paramatman* and *jīva* The presence of the theological and mythological complementarity of Vāsudeva and Saṃkarṣana at such an early date contradicts the supposition that the Vaiṣṇava theological passages in the MBh could be late additions (KG)

[quoted passages] MBh (cr ed) 12 326 23-38

2312 FINEGAN, JACK: The archeology of world religions: the background of Primitivism, Zoroastrianism, Hinduism, Jainism, Buddhism, Confucianism, Taoism, Shinto, Islam, and Sikhism [Engl.]. Princeton, New Jersey: Princeton University Press, 1952. - 40, 599 pp., 260 ill., 9 maps. - Reprint: 1965.

Ch. 3 »Hinduism« (p. 123-181) also deals pp. 151-157 with the Epics under the heading: 6. »The Kushan period, A.D c.50-c.320. The Ramayana The Mahabharata. The Bhagavad-Gita«. (AK)

2313 FINGARETTE, HERBERT: Action and suffering in the Bhagavadgītā [Engl.]. In: PhEW 34, 1984, pp. 357-369.

Philosophical musings on the concepts of action (especially executive purpose) and passivity (especially »suffering« in its etymological sense) in relation to the BhG's views on *karman* and *duhkha*. (JLB)

2314 FINOT, LOUIS: Les lapidaires indiens [Fr., Skt.]. Paris: Librairie Émile Bouillon, Éditeur, 1896. - 52, 280 pp. (Bibliothèque de l'École des Hautes Études, Sciences Philologiques et Historiques 111).

A critical edition and French translation of some Sanskrit texts dealing with precious stones In the introduction (p IX-X), the editor also deals with the relation between the chapter on precious stones in the GaP (1,68-80) with Buddhabhaṭṭa's Ratnaparīkṣā. (AK)

[quoted passages:] GaP 1,68-80.

2315* FINOT, LOUIS: Notes d'épigraphie. XI: Les inscriptions de Mĩ-so'n [Fr.] In: BEFEO 4, 1904, pp. 897-977.

2316 FITZGERALD, JAMES L.: The Great Epic of India as religious rhetoric: a fresh look at the Mahābhārata [Engl.]. In: JAAR 51,4, 1983, pp. 611-630.

Based on the author's inaugural lecture, this article argues that the MBh has »inculcated a profound new vision of the cosmos and the place and value of the rightly ordered human society in that cosmos « Fitzgerald stresses the break between the Vedas and the MBh, underscored by its very comparison of itself with them. He accepts its growth over the centuries but sees in it an ideological continuity centred on the BhG and its message of *karmayoga*, such that the MBh exemplifies the theme of the need to replace the older, agonistic *kṣatriya* order with a single virtuous king, the *dharmarāja*, whatever the cost in individual suffering He proposes that »this narrative of social and political transformation« may have been »related in the mind of the creator of the text to political realities in Northern India in the period after the rise of the Mauryan Empire « (JLB)

2317 FLEET, J[OHN] F[AITHFUL]: The Indian day [Engl.] In: JRAS 1916, pp. 356-362.

Puts forward the theory »that in India the day - that is, not simply the daytime, but the full Hindū civil day-and-night of twenty-four hours - has always run from sunrise«, which view is corroborated inter alia by discussion of a MBh passage (14 1213) (F)

[quoted passages] MBh 14 1213.

2318 FLEET, J[OHN] F[AITHFUL] The kaliyuga era of B.C. 3102 [Engl] In: JRAS 1911, pp 479-496 and 675-698

»The *kaliyuga* era is a Hindū reckoning beginning at mean sunrise, 6 0 a m , Laṅkā or Ujjain time, on Friday, 18 February, B C 3102 . In consequence of the seeming antiquity of this reckoning, there has been manifested recently in certain quarters a desire to demonstrate that it is a real historical era, founded in Vedic times and actually in use from B C 3102 But any such attempt ignores the fact that the reckoning is an invented one, devised by the Hindū astronomers for the purposes of their calculations some thirty five centuries after that date In these circumstances, the present article is given in order to bring the matter into an easily accessible publication, and to show, without entering into the complex question of the antiquity of the Vedas and the various topics connected therewith, the real nature of this reckoning and the circumstances in which it was established Also, taking the matter farther, to show the leading part which the reckoning has in the Hindū system of cosmical periods, and the extent of its connexion with historical chronology, legendary and real « Based mainly upon Indian astronomical literature (Āryabhata, etc), but some MBh and Purāna quotations are also included As an appendix, the author gives 5 »special notes«, among which there can be found »the chronology of some leading events in the story of the Pāndavas and the Kurus«, »the connexion of the beginning of the Kali age with the death of Krsna«, and »what the Puranas, the MBh, and the HV say about Kalkin and his surroundings« [Visnuyasas, and the village Sambhala] (F)

[quoted passages] BdP (VePr) 2/3,74 206-207, 2/3 74 225 2/3,74 241, BhāgP (NSPr) 12,2 29-33, BhāgP 1,3 25, 12,2 16-23, HV 2367-2373, MBh (C) 1,2 272, 1,2 282, 1,139 5517, 2,32 1230, 2,32 1247, 2,35 1307, 2,45 1628-1630, 3,149 11261, 3,188 12869-12890, 3,190 13097-13106, 3,190 13099, 9,61 3364, 12,37 1386-1392, 12,40 1443, 12,41 1475, 13 167 7732 13 168 7765 14,66 1943, 14,72 2095, 14,89 2644, 15,1 6, 15,3 71-72, 15,3 84, 15,3 96, 15,15 428, 15,23 624 15,37 1011, 15,39 1102, 16,1 1, 16 1 13, 16,2 52, 16,4 125-130, 17 1 1-2, 17,1 6, 17,1 24-25, MtP (ASS) 273 49-50, MtP 272 27ff, 273 27-28, VāP (ASS) 99 428-429 VāP 61 136, 99 396-397, 99 413, ViP (Krishnasastri Sarman Gurjara, 1866-1867) 4 24 35-38, 4,24 40, ViP 1,3 26-27, 4,24 30, 4,24 41, 4,24, 4,26-29

2319 FLEET, J[OHN] F[AITHFUL] Mahishamandala and Mahishmati [Engl] In JRAS 1910, pp 425-447

Geographical study »In short, then, we locate the Mahisamandala, ›the territory of the Mahisas‹, to which Moggaliputta-Tissa sent one of his Buddhist missions in the time of Asoka, by recognizing it as the country of which the capital was Māhismati We agree with Mr Pargiter in placing Māhismati on the island in the Narbadā which is now known as Māndhātā And we thus find in the Mahisamandala a border-land of the Buddhist Middle Country - Looking to the general features of the country as shown in the Atlas sheets, we may probably take it that the territory belonging to Māhismatī lay on both sides of the Narbadā, and extended on the west far enough to include Maheshwar, in short, that it consisted of the present Nimār Zillah of Indore with part of the Nimār District of the Central Provinces This would help to account for any transfer of the name and traditions of Māhismatī, along with the Māhismatī Māhātmya, to Maheshwar, a transfer which, if established, may be instructive in some other cases It would also help to explain the mention of Māhismatī as a city of the Avantis, the people of Ujjain, in the Digha-

Nikāya (see this Journal, 1907, p. 653): it may easily be the case that the Ujjain territory was sometimes bounded on the south by the Vindhya range, but sometimes reached as far as the Narbadā«. – Refers to Buddhist literature, modern research, inscriptions, Bṛhatsaṃhitā, and a number of Epic/Purāṇic passages. (F)

[quoted passages:] HV (C) 711–714; 1846–1847; 5211; 5218–5227; 6464; MBh (C) 2,30.1124–1163; 6,9.366; 13,2.89; 13,152.7187; MkP (BibInd) 57.46; MtP (ASS) 114.47; MtP (SarPr) 113.47; ViP (B) 2,6.14; 4,24.42.

2320 FLEET, J[OHN] F[AITHFUL]: A note on the Puranas [Engl.]. In: JRAS 1912, pp. 1046–1053.

Remarks on astronomical/astrological texts in the Purāṇas, and in particular on »the treatment of the sun as the planet nearest to the earth« (»we can, in my opinion, only attribute this feature in the Purāṇic scheme of the universe to the influence of a well-established use of the planetary week beginning with the day of the Sun«). »It is, in fact, only from the time of Varāhamihira, who died in A.D. 587, and whose literary activity may be placed from A.D 550 onwards, that we can, so far, trace the habit as an established one. And in view of the point that he was both an astronomer and an astrologer, we may venture to suggest that it was actually by him that the habit was set going But, as has been said, the habit must have existed for an appreciable time before it could have such an influence as is seen in the Purāṇic idea of the universe. ... I think that we must fix A D. 600 as the earliest limit for the composition of the passages which present that idea, or of some archetypal passage on which they were based « (F)

[quoted passages] AgP (ASS) 120 6–8; BdP (VePr) 1/2,24.119–122; BhāgP (NSPr) 5,22–23; BrP (ASS) 23 5–10; MtP (ASS) 93.10–20; 128 71–74; VāP (ASS) 101.129–135; ViP (Vṛttadīpa Press 1866) 2,8; 2,12.

2321 FLEET, J[OHN] F[AITHFUL]: Prati-sravana-purvani nakshatrani [Engl.]. In: JRAS 1916, pp. 567–570.

An interpretation of the phrase *pratiśravaṇapūrvāṇi nakṣatrāni* of MBh (Calcutta ed.) 1,2928 as »a duplicate of the nakshatras headed by Śravaṇa«, on the basis of analogy with the similar narration of the Triśaṅku story in the Rm and another MBh passage. (JLB)

[quoted passages] MBh (C) 1.2928; 14.1213; Rm (B 1888) 1,57–60; 1,60 20–21.

2322 FLEET, J[OHN] F[AITHFUL]: The present position of Indian historical research [Engl.]. In: IA 30, 1901, pp. 1–27.

Discusses the value of the different sources for the reconstruction of ancient Indian history and deals also with the value of king lists in the Purāṇas Gives special attention to the epigraphic material Claims that there should be a compilation of all historical and geographical hints in different literary genres (AM)

2323 FLEET, JOHN FAITHFUL: The Puranic order of the planets [Engl.]. In: JRAS 1913, pp. 384–385.

2324* FLEET, J[OHN] F[AITHFUL]: [Review of: The periplus of the Erythrean sea, tr. Wilfred H. Schroff] [Engl.] In: JRAS 1912, pp. 783–793.

On YugaP. [source:] Rocher, p. 253. (AP)

2325 FLEET, J[OHN] F[AITHFUL]. Siva as Lakulisa [Engl] In. JRAS 1907, pp 419-426

Surveys the few sources that give historical information on the Lakulīsa-Pāśupatas (inscriptions, some VāP and MBh passages) and supports the views of D R Bhandarkar (as expressed in JBombayBRAS 22, p 151ff) »I presume that I am right in understanding Mr Bhandarkar as meaning that, at some time not later than the first century A D, there appeared a great Śaiva teacher, who carried a club and so became known as Lakulin, and who preached a new manifestation of Śiva as Lakulīsa, ›the lord who bears the club‹, and that that teacher subsequently became identified with the god himself, and was regarded as an incarnation of the god And such a result is so reasonable, and fits in so well with what can be learnt from other sources, that we could hardly refuse to accept it « (F)

[quoted passages] MBh (C) 1,1 206, 1,63 2440-2441, 5,161 5609-5610, 5,161 5611, 6,91 3997-4017, 7,14 516, 7,157 6944-6946, 9,29 1532-1533, 9,29 1562, 14,83 2484-2485, 14,84

2326 FLEET, J[OHN] F[AITHFUL] The Vishnu-Purana and the planets [Engl] In· JRAS 1913, p 1066

Remark on the order of planets in the ViP (F)

[quoted passages] ViP 1,12, 2,7

2327* Fleurs de l'Inde comprenant un episode de la Ramaide de Valmiki et plusieurs autres poesies indoues, suivies de deux chants arabes et de l'apologue du derviche et du petit corbeau et d'une 3e edition de l'Orientalisme rendu classique [Fr] Nancy, Paris 1857

Anthology of translations of Indian poems, includes the Rm episode of the death of Yajñadatta [source] Gosche, Richard In ZDMG 14, 1860, p 210 (F)

2328 FORKE, ALFRED Chinesische und indische Philosophie [Ger] In ZDMG 98, 1944, pp 195-237

Compares some principal ideas of Indian philosophy (mainly drawn from BhG) with corresponding ideas in Chinese philosophy Tao and *brahman*, Wu wei and *nivṛtti*, Wei hsin lun and *māyā* Further the author gives examples of reminiscences of Sāmkhya and Yoga in China, but without references to Purānic or Epic material (F)

[quoted passages] BhG 2 17, 2 20, 2 24-25, 2 38, 2 45 2 55-58, 2 64, 2 71, 3 5, 3 7, 4 10, 4 19, 4 20, 4 35, 5 22, 6 8-9, 6 29, 7 4-5, 7 7-11, 8 3, 9 7, 9 10, 9 19, 13 15, 13 29, 14 3-4, MBh 12,232 23-24, 12,339 67, 14,51 32

2329* FORMICHI, C[ARLO] Perche la Bhagavadgītā e diventata il vangelo dell' India [It] In Progresso Religioso 10, 1930, pp 97-107

2330 FRAENKEL, SIEGMUND Das Schaf und das Messer [Ger] In. ZDMG 46, 1892, pp 737-740

Discusses an Arabic variant of the MBh story of the goat swallowing a knife, referring to the discussion in ZDMG 43, 1889 (Böthlingk) and 44, 1890 (Roth, Bothlingk, Pischel) (F)

2331 FRANCISCO, JUAN R.: Sanskrit in Philippine language and literature [Engl.]. In: StIndAsAC 2, 1973: Commemoration volume on the 70th birthday of Acharya Raghu Vira. Ratnam, Perala [ed.]. Delhi: International Academy of Indian Culture, 1973. - 253 pp., pl., frontispiece (Śata-Piṭaka Series, Indo-Asian Literatures, vol. 96). - pp. 29-59.

Also deals with the Rāma-story as found in the Philippines and compares Philippine epics in general to Indian Skt. -literature. (AK)

2332 FRANKE, R. OTTO: Jātaka-Mahābhārata Parallelen [Ger.]. In: WZKM 20, 1906, pp. 317-372.

2333 FRAUWALLNER, ERICH: Geschichte der indischen Philosophie. Band 1: Die Philosophie des Veda und des Epos; der Buddha und der Jina; das Sāṃkhya und das klassische Yoga-System [Ger.]. Salzburg: Müller, 1953. - 49, 496 pp.

In the chapter on the philosophy of the Epic (MBh), F. deals mainly with the Yoga-teachings in the Mokṣadharmaparvan of MBh. Discusses the dialogue between Bṛhaspati and Manu, the questions of Śuka and the conversation between Bhṛgu and Bhāradvāja. In the chapter on Sāṃkhya F. is concerned with the Epic »Urform« (orginal form) of Sāṃkhya acc to the Mokṣadharmaparvan. (AM)

[quoted passages:] MBh 12,183-187; 12,201-206; 12,231-233;.

[reviews] Schrader, Friedrich Otto: In: ZDMG 107, 1957, pp 660-662.

2334 FRAUWALLNER, ERICH: Untersuchungen zum Mokṣadharma [I]: Die nichtsāṃkhyistischen Texte [Ger.]. In: JAOS 45, 1925, pp. 51-67.

Seeks to characterize the non-Sāṃkhyistic Mokṣadharma texts of MBh (mainly MBh 12) and analyses their philosophical contents F. leaves the Sāṃkhya-texts for a later study. He comes to the following results: In MBh 12,231-233 we find a doctrine which must have been fairly important and famous. We can see it as a further development of old Upaniṣadic concepts; but we cannot identify it with any of the later classical systems. MBh 12,239 19a reveals a close relation to it. In MBh 12,182-187 metaphysical speculation is almost absent, but it can be seen that in spite *of particular differences similar views have been the basis. Finally, F. deals with the* Yoga-texts Here clearly Sāṃkhyistic texts can be found side by side with texts not revealing any trace of Sāṃkhyistic influence, or where only a single Sāṃkhya term has intruded as MBh 12,195 and 12,240 and 14,19. See also Frauwallner's corresponding investigations into the Sāṃkhyistic texts of the Mokṣadharma, and on relations with Buddhism (same title, parts II and III). (AP)

[quoted passages:] MBh 12,183.9-17; 12,185 3-5; 12,187.15ff; 12,187.23-25; 12,202.1; 12,204 9; 12,205.10-17; 12,231-233; 12,232 8; 12,232.16-17; 12,233 12-15; 12,233.17; 12,239 16ff; 12,240.18-20; 12,253 7-8; 12,308.14-20; 12,312.11-19; 12,328.40; 12,341.29-31; 12,341 62; 12,342 31; 12,349 14-16; 12,349.21; 14,19.48-49

2335 FRAUWALLNER, ERICH: Untersuchungen zum Mokṣadharma [II]: Die sāṃkhyistischen Texte [Ger.] In: WZKM 32, 1925, pp. 179-206.

On the basis of a concordance of MBh (Bombay) 12,194 (which corresponds to cr.ed 12,187), 12,247-249 and 12,287 Frauwallner discusses general problems concerning textual criticism of MBh-texts: since the wording of individual verses is uncertain, one has to deduce the teaching of a whole passage and interpret the details

accordingly F discusses the topics of the unity of the »inner organ« (*manas*, *buddhi*, *ahamkāra* is a later addition), of evolution (a doctrine not found in early Sāmkhya), of the number of sense-organs (5 rather than the later 10), of the doctrine of *gunas* (*sattva* as origin of the other two), of the concept of *svabhāva* (activity of matter by its own nature, i e without influence of the *ātman*; to be distinguished from the concept of *prakrti*), of the concept of *mahat*, of the doctrine of cosmic cycles and of the distinction of cosmic and individual evolution F aims at a reconstruction of the earliest stages in the history of Sāmkhya philosophy He assumes closeness to Upanisadic thinking as well as influence of the passages preserved in the MBh upon each other References are given according to Deussen's translation See also Frauwallner's corresponding investigations into the non-Sāmkhyistic texts of the Moksadharma, and on the relations with Buddhism (same title, parts I and III) (PS)

[quoted passages] MBh (B) 6,29 14, 6,42 59-60, 12,182-187, 12,182 13, 12,194; 12,201-206, 12,202 13-23, 12,202 19-21, 12,203 1, 12,203 3, 12,203 17, 12,204-206, 12,204 1, 12,204 9-14, 12,204 16-20, 12,205 12ff, 12,205 13-15, 12,206 28, 12,206 31, 12,207 8, 12,210 27, 12,210 37, 12,210 44, 12,213 14, 12,215 18, 12,219 7-9, 12,219 13, 12,219 23-34, 12,219 46, 12,222, 12,231-233, 12,236 15, 12,239 11-12, 12,247-249, 12,252-253, 12,253 7-11, 12,253 15, 12,276, 12,276 4-10, 12,276 11ff, 12,276 31, 12,281 48, 12 287, 12,287 16, 12,287 18, 12,303 88-91, 12,304-310, 12,304 15, 12,304 42, 12,306 9, 12,307 25-33, 12,308 27, 12,308 36, 12,308 47-50, 12,309 47, 12,310, 12,310 6, 12,312 11, 12,312 16, 12,318 15, 12,320, 12,342 30, 14 28 1-5, 14,28 23 14,40 1, 14,42 18-29, 14 43 29-33

2336 FRAUWALLNER, ERICH Untersuchungen zum Moksadharma [III] Das Verhaltnis zum Buddhismus [Ger] In WZKM 33, 1926, pp 57-68

The results of these investigations on Moksadharma do not fully support the theory that Buddhism developed under the influence of Sāmkhya - certainly not of classical Sāmkhya There are similarities between Buddhism and MBh 12,194 (which the author considers the earliest Sāmkhya text) but only enough to suggest that Buddhism and Sāmkhya both developed from circles with related teachings If at all there was direct influence, it must be referred to the earliest form of Sāmkhya, not to later periods See also parts I and II (vSt)

[quoted passages] MBh 12,194, 12,201-206 12,252-253

2337 FRAUWALLNER, E[RICH] Zur Elementenlehre des Sāmkhya [Ger] In WZKM 34, 1927, pp 1-5

Adduces proof from the MBh that in early Sāmkhya each *mahābhuta* arises from one *tanmatra* only and therefore possesses only one quality (as opposed to later Sāmkhya) According to the Yoga system, however, each element could possess several properties (as, e g , in MBh 12 231-233 or 12 182-187) This discrepancy was later dissolved in the theory that a mixture of an increasing number of *tanmātras* produces the different elements (vSt)

[quoted passages] MBh 12,184 26-42, 12,194 9-11 12,210 34, 12,252 3-9, 12,346 6-10, 14,43 22-23, 14,43 29-33, 14 44 3-4, 14,50 38-54

2338 FRIEDERICH, R An account of the island of Bali [Engl] In JRAS (N S) 8, 1876, pp 157-218, and 9, 1877, pp 59-120

pp. 171–179 give a short account of the Old Javanese Rm and MBh versions. The continuation in vol. 9 includes quotations from the Javanese BdP, especially concerning religious beliefs and customs, mostly in Engl. translation; a few specimens of the original text (in Roman transliteration) are also given. (F)

2339 FRIEDERICH, R.: A preliminary account of the island of Bali [Engl.]. In: JIArchipEAsia 3, 1849, pp. 117–137 and 235–250. – Translation of Dt. version in: Verhandelingen van het Bataviaasch Genootschap, 1849–1850.

Contains p. 127ff a survey of the literature of Bali in which the BdP, Rm, MBh and HV are treated on pp. 130–137 and 235–240. (vSt)

2340 FRITH, NIGEL: The legend of Krishna [Engl.]. London: Sheldon Press, 1975. – 237 pp.

Popular and rather fanciful adaptation of the »Kṛṣṇa-story«. »As the object of this book is to give a unified impression of Krishna as he is understood today, I have mingled the legends of various sources. I include the story of his nativity, his childhood pranks, his battles with monsters, the tournament and his fight with Kamsa from the Purāṇas. I take from the love-lyrics many romantic episodes described by Radha, and from the Gita Govinda the dramatic structure for the great Rasamandala dance But in order to give an impression of Krishna's life as a hero in the MBh, and his role as a teacher in the BhG, I have invented a few incidents in the centre of the book, which show Krishna as a warrior, and indicate the nature of his incarnation, and the realisation of his teaching of the self I have also gone further than this, and in the hope of giving a comprehensive idea of Hindu mythology, I have involved in the story all the major Indian gods, and given sketches of the three celestial worlds of Mount Meru, Varuna's ocean kingdom, and Yama's hell, together with a reworking of the ancient Vedic myth of Indra's fight with the drought-demon Vritra, which culminates in the climax of the coming of the monsoon. The book may thus serve not just as a comprehensive account of the nature of Krishna, but as an allegorical guide to Indian mythology, and certain important aspects of Hindu religion.« (F)

2341 From primitives to Zen: a thematic sourcebook of the history of religions [Engl.] Eliade, Mircea [ed.] London: Collins, 1967. – 25, 645 pp., preface, bibliography, index. – Reprint: New York: Harper & Row, 1977.

This work adds to E's work »Histoire des croyances ..« It forms an anthology of a global selection of religious texts As for Epic/Purāṇic literature, it contains English translations from ViP (on Viṣṇu, the cosmic god); BhG (selections on Kṛṣṇa's epiphany, on duty and disinterested action, and on ultimate reality); and AgP (*pūjā* to Viṣṇu and other gods, merits of building a temple). (AP)

[quoted passages.] AgP 23.1–23; 38.1–50; BhG 2 16–26; 2.47; 3 8–9; 3.19–24; 3 31, 3.35; 4 1–9; 4 14; 8; 9; 11; ViP 3,17.14–34.

2342* FÜHRER, ALOIS ANTON: Bâṇabhaṭṭa's biography of Śrî-harshavardhana of Sthâneśvara [Engl.] In: PIntCO 6,3, Leyde 1883, publ. Leiden 1885, pp. 199–243.

Draws »attention to the fact that, among the sources which Bāna used for his Harṣacarita, there were, in addition to the Epics, also the AgP, BhāgP, and MkP.« [source.] Rocher, p 89 (AK)

2343 FULLER, C J, LOGAN, PENNY The navarātri festival in Madurai [Engl]. In BSOAS 48, 1985, pp 79-105

While describing and interpreting the *navarātri* festival in the Mīnākṣī temple and the homes of Madurai the authors also refer to the Devīmāhātmya of the MkP as the mythological background Following Hiltebeitel in his interpretation of Draupadī's hair in the MBh they note that »the hair washing can be interpreted as marking the termination of the goddess's vow just as Draupadī's hair binding does at the end of her ›sacrifice of battle‹ « (KPG)

2344 GAEFFKE PETER Karma in North Indian bhakti traditions [Engl] In JAOS 105 2 1985, pp 265-275

The popular traditions dealt with are those of the Rāmaite Vaiṣṇavas the Kṛṣṇaite Vallabhas and the Nirguṇa and Sikh traditions as documented in their main texts i e the Rāmacaritamānasa the Sūrasāgara and the Ādi Granth - G sets out to fill some of the gaps in the history of ideas of *karman* and their function in these *bhakti* traditions He isolates six karmic ideas from the story of Garuḍa's question to Buśuṇḍi (e g why Buśuṇḍi prefers to wear the body of a crow - B according to Tulasīdāsa has the gift remembering his previous births) - G also refers to the Svāyambhūmanu and Śatarūpā story of the BhāgP in the Rāmacaritamānasa to *tamasā bhakti* in the BhāgP to the Uttarakāṇḍa of the PdP the ŚiP and MBh in connection with the Rāmacaritamānasa - The author concludes by isolating three functions of the *karman* doctrine and three corresponding concepts of freedom from the karmic bondage in the *bhakti* texts mentioned (AP)

[quoted passages] BhāgP 3 15-17 MBh 3 179-221 ŚiP 2/2 24ff

2345 GAIL, ADALBERT J Atri Prabhākara eine textgeschichtliche Untersuchung [Ger] In WZKS 16 1972 pp 41-54

» a particular text concerning the *ṛṣi* Atri Prabhākara which is equal or similar in different Purāṇas went corrupt in the course of tradition The original identity of Atri and Prabhākara (only a second name of Atri) became vague and finally split Prabhākara turned into a separate individuality in a *ṛṣi vaṃśa*-chapter preserved in the LiP and the BdP VāP text Atri is mentioned as light maker (*prabhakara*) and as the father of the moon (*soma*) A part of this text was included into the Paurava genealogy where Prabhākara now appears to be a late descendant of Atri The VDhottP makes Prabhākara Atri's son - On the other hand our philological evidence makes Kirfel's theory about general priority and preference of the so-called BrP HV group to the BdP-VāP group quite uncertain (PPL, Bonn 1927, introduction) and suggests a more differentiated textual history Pargiter's attempt to save a historical figure of the name Prabhākara as different from Atri also fails (»Ancient Indian historical tradition« 1st ed London 1922, p 228) because he sometimes collates the texts in question too mechanically and seems to make up such versions which suit his table of *ṛṣis* and royal dynasties - As to the further progress in the study of the history of Purāṇic texts I suggest that it is not so much critical editions of the individual Purāṇas that we need but complete critical comparisons of all similar material in all Purāṇas (incl MBh and Rm) - and this applies equally to the post-*purāṇapañcalakṣana* period « (Summary of the author) Two concordances of the relevant passages of Kirfel's PPL, LiP BdP VāP and VDhottP are added (F)

[quoted passages] AgP (ASS) 278 3-4 BdP (VePr) 2,8 1-2 2 8.21-57 2,8 70-71

2,8.72-102; 2,8 74-81; BhāgP (Śāstrī 1956) 9,20.3-6; GaP (SarPr) 1,140.2-4; LiP (VePr) 1,63.1-95; MBh (cr.ed.) 1,89.4-11; MtP (ASS) 49.4-6; VāP (BibInd) 2,9.1-2; 2,9.18-51; 2,9.64-92; VDhottP (VePr) 1,25.2-5; ViP (SarPr) 4,19.1-2.

2346 GAIL, ADALBERT J.: Āyudhapuruṣa: die anthropomorphen Waffen Viṣṇus in Literatur und Kunst [Ger.]. In: IT 8-9, 1980-1981: Dr. Ludwik Sternbach commemoration volume ... 1981. - pp. 181-185.

Discusses the development of the anthropomorphous concept of Viṣṇu's weapons (disc, shell, sword, club, and bow) that originally belong to the Kṛṣṇa cycle of myths (MBh, HV, ViP, BrP), in Epic and Purāṇic sources as well as in Kālidāsa's Raghuvaṃśa and in two plays of Bhāsa (where the weapons appear on the stage in human shape), and compares the literary evidence with that of pieces of Indian art, among which two sculptures showing Viṣṇu Śeṣaśayin (Deogarh, Udayagiri) are specially analysed. Concludes that, in the light of Indian art the Bhāsa plays might be placed between 400 and 600 A.D. (RS)

[quoted passages] BhāgP 11,30 45; BrP (ASS) 194.27-28; BrP 210 48; HV (cr.ed.) 81.61-64; MBh 1,216.21-25; 5,129.9; 7,10.12; 7,10.20; Rm 7,99.7; ViP 5,21.26-27; 5,37.47.

2347 GAIL, ADALBERT J.: Bhakti im Bhāgavatapurāṇa: religionsgeschichtliche Studie zur Idee der Gottesliebe in Kult und Mystik des Viṣṇuismus [Ger.]. Wiesbaden: Harrassowitz, 1969. - 10, 135 pp.

Gail examines on a broad basis the *bhakti* concept in BhāgP. He traces the manifold relations to the philosophical systems and compares them with the BhāgP *bhakti* concept. He arrives at the conclusion that in the BhāgP we cannot find a homogeneous religious system, on the contrary, we are at times confronted with harshly conflicting views As to the difficult question of the chronology of the BhāgP, he comes to the conclusion that the basic concept (»Grundkonzeption«) of the text falls into the middle of the 8th century A.D. As to the textual history of its version, Gail's view is that it was finished with the commentary of Śrīdhara, who probably lived after 1400 A D [source:] László, Franz: [Review]. (AP)

[reviews:] László, Franz: In: *OLZ 69, 1974*, pp. *77-79*.

2348 GAIL, ADALBERT [J.]: Buddha als Avatāra Viṣṇus im Spiegel der Purāṇas [Ger.]. In: ZDMG Supplement 1, 1969: XVII. Deutscher Orientalistentag vom 21. bis 27. Juli 1968 in Würzburg. Vorträge, Teil 3. Voigt, Wolfgang [ed.]. Wiesbaden: Franz Steiner Verlag, 1969. - pp. 917-923.

Traces a development in 4 steps which eventually leads to the inclusion of Buddha in the *avatāra* list: (1) seduction of the enemies of the gods (*asuras*) through ritual magic (Bṛhaspati in the Raji-myth); (2) seduction of the enemies of the gods through false doctrines (Bṛhaspati in the Raji-myth, *nāstikādārthaśāstra*, *jinadharma*); (3) seduction through false doctrines propagated by Viṣṇu in the garb of a Jaina or Buddhist (*māyāmoha* myth); (4) inclusion of Viṣṇu as seducer (= Buddha) in the *avatāra* list Dates the *māyāmoha*-myth to the 6th century. Earliest mention of Buddha as *avatāra* 7th cent (vSt)

2349 GAIL, ADALBERT J.: Die neun Abschnitte Bhāratavarṣas: eine textgeschichtliche Untersuchung [Ger.] In: WZKS 17, 1973, pp. 5-20.

The author's summary runs » deals with the division of *bhāratavarsa* into nine parts (*dvīpa bheda bhāga, khanda*), a Purānic doctrine which can hardly be harmonized with the traditional identity of *bhāratavarsa* and India (MBh) Two Purānic textgroups collated by Kirfel contain the idea of nine divisions (*dvīpa*) with reference to *bhāratavarsa* The older one lacks corroboration of the HV, our presumably oldest Purāna, the younger one has proved to be dependent on the MBh-PdP-chapters on *bhāratavarsa* So it must be stated that the idea of nine divisions is a geographical innovation which historically follows the closing of the MBh-texts. - The new conception divides *bharatavarsa* into nine sections separated by oceans resp mountains (VDhottP) running from north to south India is only the ninth or middle part of them having four neighbours to the east and four to the west The division of *bharatavarsa* into nine sections takes account of a more realistic view of the world inhabited by human beings without giving up principally the traditional model of *jambudvipa* « (F)

[quoted passages] BdP 1/2,15 24-31, BrP 18 20, 19 2, MBh 3,104-108, 6 10 10, PdP 1,6 7-8, PdP UttaraKh 21, Rm 1,37-43, SkP (VePr) 7/1,172 9-10, VāP 34 22-28, VDhottP 1,8 2-10, 1,17-19 1,18 10-13, ViP 2,1 41-42, 2 2 14, 2,3 2, 2,3 6-8, 4 4 8-16, VmP (cr ed) 13 10, 13 58

2350 GAIL, ADALBERT J On the symbolism of three- and four-faced Visnu images a reconsideration of evidence [Engl] In AA 44,4, 1983, pp 297-307, 9 fig

The article deals with the question of the relation between multiple Visnu representations and the *caturvyuha* concept It is argued that it is inappropriate to use the four-faced Vaikuntha images together with a brief VDhottP passage which allows the setting up of a homology between *caturvyuha* representations and the four faced Vaikunthas, as a model of interpretation for the large majority of three-faced *Visnu images in India, as »almost all experts« have done by regarding the* latter images as intrinsically four-faced (fourth face omitted) and thus interpreting the three heads as representations of *vyuhas* Three faced Visnu images (human, lion s and boar s head) are found in India from Gupta times onwards They represent the most prominent *avataras* in the tradition of Vaisnava sculpture, they may be called Vaikuntha *trimurti* This type is, however absent from iconographic texts The addition of a fourth head as well as *caturvyuha* representations were a special development of Northwestern India/Kashmir which is also the region of origin of the VDhottP (SD)

[quoted passages] AgP 49 23 MBh 12 330 15 VDhottP 3 44 10-11 3 47 9 3,85 1-47

2351 GAIL, ADALBERT J Parasurama Brahmane und Krieger Untersuchung uber Ursprung und Entwicklung eines Avatāra Visnus und Bhākta Śivas in der indischen Literatur [Ger] Wiesbaden Harrassowitz, 1977 - 16, 252 pp

Discusses the Parasurāma motif 1 in PPL, MBh and Rm 2 in VDhottP, NarSP, BhāgP, PdP, BVP, BdP, SkP, KāñciP, as well as in some minor texts The appendix includes concordances and a list of metres occurring in the Parasurāma passages of the BdP - The work concentrates upon the history of texts and motifs (referring to Kirfel and Hacker) (PS)

[quoted passages] BdP (VePr) 3 21-58, 3,31-33, BhāgP 9,15 1-16 28, BrP (ASS) 213, BVP (VePr) 3,24-46 HV (cr ed) 31, MBh (cr ed) 3 115-117, 5,170-197, 8,24 129-158 12,2 10-3 33, 12,48-49 NarSP (B 1911) 46, 47 138-153 PdP (ASS) 6 268, Rm (cr ed) 1,73-75 SkP (VePr) 6 66-69, VDhottP 1,23-73

[reviews:] Schreiner, Peter: In: ZDMG 129, 1979, p. 428. - Jong, J. W. de: In: IIJ 21, 1979, pp. 296-297. - Brockington, J[ohn] L[eonard]: In: JRAS 1981, p. 93. - Rüping, K[laus]: In: OLZ 77, 1982, pp. 189-191. - Brinkhaus, Horst: In: WZKS 27, 1983, pp. 43-63.

2352 GAIL, ADALBERT J.: Paraśurāma brahmin and warrior [Engl.]. In: IT 6, 1978, pp. 151-154.

Summary of major items pointed out in the author's book »Paraśurāma: Brahmane und Krieger« (Wiesbaden 1977). Gives a summary of different traditions of the Paraśurāma legend in Epic and Purāṇic literature (MBh 3,115-117 and 12,48-49; VDhottP; PdP; SkP; etc.) and points to the main tendencies that can be traced in them. (RS)

[quoted passages:] MBh 3,115-117; 12,48-49.

2353 GAIL, ADALBERT J.: Rāmāyaṇa-relief am Kailāsa in Ellora [Ger.]. In: BIS 1, 1985, pp. 177-185, 6 pl.

This attempt to identify the scenes of the Rm-relief laid out in eight horizontally stacked rows on the southern side of the Kailāsa temple at Ellora (middle 8th cent. A D.) shows convincingly a) that the sequence of the scenes does not strictly follow the sequence of the narration in the upper three rows, but does so from row four onwards; b) that the first and last book of the Rm are not included in this otherwise comprehensive pictorial representation, thus providing archaeological support for the conclusion made by philologists that these two books did not belong to the original Rm. The approximately contemporary or slightly earlier Rm-reliefs decorating the Virūpākṣa temple at Pattadakal are included in this study. (vSt)

2354 GAIL, ADALBERT J.: Der Sonnenkult im alten Indien - Eigengewächs oder Import? [Ger.] In: ZDMG 128, 1978, pp. 333-348.

Seeks textual evidence of iconographical usages, referring incidentally to Epics and Purāṇas. Concludes that sun worship was not influenced by the Iranian Magas but actually introduced to India by them. This immigration took place - acc. to the author - as early as the first century B.C.- With 14 illustrations. (F)

[quoted passages:] BhvP 1,123.78-81; LiP 1,65.54-169; MBh (cr ed.) 3, App. I,1.2; 3, App. I,1.50; 3,3.17-28; 3,3.20; 6,12.32-34; 12, App. I,28; 13,17.30-150; 13,135.14-120; ViP 2,4.69-70.

2355 GAIL, ADALBERT J.: Viṣṇu als Eber in Mythos und Bild [Ger.]. In: Beiträge zur Indienforschung, Ernst Waldschmidt zum 80. Geburtstag gewidmet ... 1977. - pp. 127-168.

Examines the textual and iconographical history of Varāha in the Purāṇas. Draws on material from AgP; BḍP; BhāgP, BhG; HV; KūP, LiP; MBh; MkP; MtP; NarSP; PdP; VāP; ViP. (AP)

2356 GAIL, ADALBERT J.: Zur Entwicklung des Manvantara-Abschnitts im Rahmen der älteren Purāṇas [Ger.]. In: ZDMG Supplement 2, 1974: XVIII. Deutscher Orientalistentag vom 1. bis 5. Oktober 1972 in Lübeck ... 1974. - pp. 321-330.

After an analysis of the *manvantara* passages in VāP, BdP, and HV Gail concludes that the original *manvantara*-text was contained in a lost version of the VāP, which served as a source both for the extant VāP, and for the HV (cr ed) BdP borrowed it from HV (cr ed) and the HV (vulgate) contains additions from the extant VāP (vSt)

[quoted passages] PPL (Kirfel) 160,29-31, HV (cr ed) 5 7, VāP 2,1 112, 1,61 150-151, 2,1 23, 2,1 37, BdP 1,36 132, 2,35 177-179, 2,36 25, 2,36 42-43, BrP 4 34, VāP 2,1 44, 2,1 57, 2,3 1, 2,38 70, 2,38 76-77, BdP 2,36 50-51, 2 36 66, 2,38 1, 4,1 66, 4 1 73, VāP 2,38 85-86, 2,38 100, 2,38 110, 1,31 19, BdP 4,1 82, 4,1 95-96, 4,1 105-106, 2,13 105-106

2357 GAIROLA, CHITRA KRISHNA Die Anfänge der Śātavāhana-Dynastie in Indien [Ger] In ZDMG 106, 1956, pp 155-165

Concise compilation of modern research literature on the »origin of the Śātavāhana dynasty in India« (F)

2358* GAIROLA, C[HITRA] K[RISHNA] The cult of Bhairava and an image from Ladol in the Baroda Museum [Engl] In BBarodaMPG 19, 1965-1966, pp 12-16, ill

2359* GAIROLA, VĀCASPATI Gītā mem darsana [Hi] In Gairolā, Vācaspati Bhāratīya darśana Allahabad Lokabhāratī Prakāśana, 1962 - pp 48-66

2360 GAJENDRAGADKAR, K B The adoption of a daughter and the sagotra marriage [Engl] In PoonaO 11,3-4, 1946, pp 42-53

Asks whether the adoption of a daughter is sanctioned by *dharmaśāstra* literature and whether the ban on *sagotra* marriage may be removed in case of adoption Refers mainly to *nibandha* literature Nanda Pandit in his Dattaka Mīmāmsā quotes the Purānas as authoritative sources for the possibility of adoption As to the second question the *nibandhakaras* acknowledge that »the adopted son has to avoid the *gotra* of both families i e the natural family as well as the adoptive family« (AM)

2361 GAJENDRAGADKAR, S N Decorative style and alamkāras in the Agni Purāna [Engl] In BhV 20-21, 1960-1961 Munshi indological felicitation volume 1963 - p 96-110

Selective collection of relevant passages according to topics special stress is laid on similes which are listed pp 606-609 in a catch word index (F)

[quoted passages not included]

2362 GAJENDRAGADKAR, S N Indra in the Epic [Engl] In PTAIOC 13, 1946, pp 79-82

Compared with the RV, Indra s importance in the MBh is declining, although he is still referred to for his heroism and as the king of the gods (AM)

2363 GAJENDRAGADKAR, S N The roving mendicants in the Mahabhārata and their teachings [Engl] In JASBombay (N S) 30, 1955, pp 43-51

2364* GAJENDRAGADKAR, S N Studies of the alankaras in Bhagavadgīta [Engl] In PTAIOC 15, 1949, *summaries*, pp 33-34

2365 GAJENDRAGADKAR, S. N.: A study in Mahābhārata similies [sic] [Engl.]. In: JUBombay (N.S.) 19,2, 1950, pp. 49-62.

After a look at the classification of similes according to their function in the narrative, the author discusses various types of elliptical similes in the MBh and declares that »we find that these lapses are either intentional or can be properly explained.« (JLB)

2366 GAJENDRAGADKAR, S. N.: Varuṇa in the Epics [Engl.]. In: H. D. Velankar commemoration volume ... 1965. - pp. 27-40.

Starts with a short survey of Varuṇa in ṚV, AV, Brāhmaṇas and Upaniṣads and proceeds to a close examination of Varuṇa in MBh and Rm. Concludes: »It is pretty clear ... that Varuṇa also like other gods, has lost much of his eminence during the long journey over centuries. His special characteristic of being primarily concerned with spiritual matters and maintenance of moral order is gradually lost and in the Epics there is hardly any mention of it ... in the later literature he is always addressed as the Lord of waters, ocean and the aquatic inhabitants His intimate connection with the West first, I think, finds a mention in the AV. Since then his mastery over the West continues to be the special feature of the deity throughout the later literature. The Upaniṣads and the Epics frequently speak of him as a member of the *āditya* group. Apart from these special references, he is treated in the Epics more or less on a par with other gods (except of course Viṣṇu and Śiva) though it may be possible to argue that in the Epic hierarchy of gods, his position is next to Indra « (F)

[quoted passages·] MBh 1,66 52; 1,99.5; 1,225 1; 1,225.9; 1,225 28; 1,227.32; 2,14 14; 2,35 16; 3,40.16; 3,41.5; 3,41 27; 3,41 29-30, 3,90 15; 3,134 24-25; 3,192 48, 3,231.38-39; 3,308 12; 5,98.11-12; 5,100 4; 5,108.12; 5,110.1; 5,128 46-47; 6,50 7; 6,83 41; 7,11.19, 7,92.46; 9,46 53; 12,29.19; 12,208.29; 12,300.59; 13,82.25; 13,146 5; 13,150 14-15, 13,154 10-32; 14,47 4; Rm 1,17.15; 1,27.9, 1,45 36-38; 1,56.8-16; 1,77.1; 2,1 4, 2,16 24; 3,37.3; 6,41.6; 6,71.34; 6,85.18; 7,3.17; 7,19.2; 7,92.17-18

2367 Gajendramokṣaṇam nāma viṣṇustotram [Skt., Engl] Gupta, Anand Swarup [ed., comm.] In: Purāṇa 3,2, July 1961, pp. 195-202.

Approach to a critical edition of the Viṣṇu-*stotra* named Gajendramokṣaṇa, renders the text as included in the VmP (VePr) and in the BhāgP (GiPr) along with numerous variant readings. Contains no translation, but an abstract of the work's contents and some historical remarks (both in Engl) (F)

[quoted passages·] BhG 8 11; BhāgP (GiPr) 8,3.2-29, VmP (VePr) 85 32-60

2368 GALESTIN, TH. P.: An interesting stone top-piece of the Oldjavanese bathing place Jalatuṇḍa [Engl.] In: Pratidānam: Indian, Iranian and Indo-European studies presented to Franciscus Bernardus Jacobus Kuiper ... 1968. - pp. 539-549, 2 pl.

Studies a medallion from Jalatuṇḍa (East Java) which seems to represent a description contained in the seventh canto (*ślokas* 1-16) of the Old Javanese Rm. [source.] Dresden, M J.: In: JAOS 92,2, 1972, p 315. (AP)

2369• GANAPATI ŚĀSTRĪ, S.: Gītādarśana [Kan.]. Kadave: S. Hegade, 1964.

2370* [GANDHI MOHANDAS KARAMCHAND] MAHATMA The Gita and swarajya [Engl] In KK 2 1935, pp 199-203

2371* GANDHI MOHANDAS KARAMCHAND The message of the Gita [Engl] Prabhu R K [ed] Delhi Allied Publ 1978

2372 [GANDHI MOHANDAS KARAMCHAND] GANDHI, MAHATMA The Bhagavad gitā [Engl] New Delhi Orient Paperbacks n d [ca 1975] - 309 pp

Collection of discourses on the BhG which Gandhi delivered at the Satyagraha Ashram Ahmedabad in 1926 during the morning prayers (AM)

2373 GANESAN RATNAM The Bhagavad Gītā and the Upanisads [Engl] In PBh 69 12 December 1964 pp 505-510

2374* GANESAN RATNAM Prakriti and purusha in the Bhagavadgītā [Engl] In PIntCO 26 New Delhi 1964 summaries p 105

2375* GANESAN RATNAM Yoga in the Bhagavadgītā and Anugitā [Engl] In PTAIOC 22 1965 summaries p 178

2376* [GANESAPURANA 1876] [Skt] Bombay Jagaddhitecchu Press *śaka* 1798 [A D 1876]

2377* [GANESAPURANA 1892] [Skt] Uddhavācārya (of Aināpur) Krsna Śāstrī Pitrya [ed] Bombay Gopal Narayan 1892

2378 [GANESAPURANA 1906] Nilakanthaviracitatīkāsametā srimadganesagītā [Skt] Nilakantha [comm] Āpate Hari Nārāyana [ed] Poona Ānandāśra mamudrālaya *saka* 1828 A D 1906 - 4 6 182 6 pp (Ānandāsramasams krtagranthavalī 52)

The Ganesagitā comprising chapters 138-148 of the Kridākānda of the Ganesapu rāna (or Ādiganesapurāna according to the colophon) consists of 11 chs out of which the first four chs deal mainly with *karmasadhanā* the next four (ch 5-8) with *bhaktimarga* and the last three form the *jñānakānda* The interlocutors are Gajānana (Ganesa) and his disciple king Varenya to whom the former explains various forms and results of *yoga* the importance of *bhakti* as the best road to salvation and the knowledge that Ganesa is the supreme deity (vSt)

2379 [GANESAPURANA 1951] Śrimadganesapurānopāsanākhandāntargatam ga nesasahasranāma śrimatpadavākyapramānapārāvārapārina bharatyapa nāmaka bhāskararāyapranīta svadyotabhāsyasametam [Skt] Bhāskara rāya [comm] [Nārāyanasarmā Ācarya »Kāvyatirtha« (son of Rāma)] Nārāyana Rāma Ācārya »Kāvyatirtha« [ed] Mumbai Nirnayasāgara Mu dranālaya 1951 - 12 91 pp

2380* [GANESAPURANA 1953 1955] Part 1-5 [Kan] Yajnesvara Śāstrī H [tr] Mysore 1953-1955 - (Śri Jayacāmarājendra Grantharatnamālā 55)

Contains indices of important names and of the *ślokas* [source] Suryanarayanarao M K In Purāna 6 1 January 1964 p 147 (F)

2381 [GAṆEŚAPURĀṆA, 1968]: Gaṇeśagītā: a study, translation with notes, and a condensed rendering of the commentary of Nīlakaṇṭha [Engl.]. Nīlakaṇṭha (son of Govinda) [comm.]; Yoroi, Kiyoshi [ed., tr., comm., introd.]. The Hague, Paris: Mouton, 1968. - 12, 201 pp. (Disputationes Rheno-Trajectinae 12).

Compares in the introduction the Gaṇeśagītā with BhG on which the former is based and with the philosophical background of Nīlakaṇṭha. The notes to the translation give the corresponding passages from BhG. Includes an index of the Gaṇeśagītā and a bibliography. (AM)

[reviews:] Vogel, Claus: In: ZDMG 121, 1971, pp. 208-210. - László, F[ranz]: In: OLZ, 69, 1974, pp 190-191.

2382* [GAṆEŚAPURĀṆA, 1975]: Gaṇeśa gītā: text [Skt.]. Yoroi, Kiyoshi [ed.] In: Kanagawa Daigaku Hōbungakubu Ronshū: Tetsugaku-hen 23, March 1975, pp. 41-72.

2383 GANGADHARAN, N[ATES]: *A brief note on the Parāśarapurāṇa* [Engl.]. In: Purāṇa 25,1, January 1983, pp. 44-47.

Concise remarks on contents, extent, Śivaite character, and *upapurāṇa* nature of the Parāśarapurāṇa Announces »a critical edition and analysis« of the text. The new Catalogus catalogorum seems to account for about fifty manuscripts of this Purāṇa (F)

2384 GANGADHARAN, N[ATES]: Certain geographical concepts in the Purāṇas [Engl.] In: Purāṇa 23,2, July 1981, pp. 161-164.

Contrary the slightly misleading title the contribution deals with the Purāṇic classification of some physical phenomena, namely: artesian wells, classification of soils, different kinds of winds and the formation of clouds, ocean and tides, types of roads, and some other matters which are only mentioned. (F)

[quoted passages.] AgP 119.25-26; BḍP 1,19.171; 1,20 13-14; BrP 20.91-94; 21.3; MkP 56.21-22; MtP 122.30-34; 124 9; 163.32-33; NāP [1],60 13; [1],60.17-35; PdP SṛṣṭiKh 42.123-124; PdP UttaraKh 221.7-10; SkP 1/1,39.2; VāP 49.127-131; 49.163; 51.22-40; ViP 2,5.3; VarP 75.15-17; [selective]

2385 GANGADHARAN, N[ATES]: *Certain meteorological concepts in the Purāṇas* [Engl.] In: jñānāmṛtam ... 1985. - pp. 96-101.

Remarks on the *vātaskandhas* described in several Purāṇas, and on various types of clouds, rain and tides mentioned in them. (JLB)

2386 GANGADHARAN, N[ATES]: Garuḍa Purāṇa: a study [Engl.]. In: Purāṇa 14,2, July 1972, supplement, pp. 1-387.

Thesis of Madras University. Contains: contents of GaP; concordance of the 11 Rudras; of Manus; of *vratas*; textual problems and textual criticism; manuscripts; particular texts claiming to be part of the GaP; GaP and *purāṇapañcalakṣana*; extent; reference in other Purāṇas; authenticity; language and style; concordances of the various editions; chronological data; geographical data; branches of learning known to GaP; religion and philosophy; Viṣṇu-*stotras* in GaP; *dharmaśāstra* and *nītisāra*; Pretakalpa; grammar; metrics; medicine; astrology; extracts from *dharma-*

sastra in GaP, quotations from GaP in other works, Vedic *mantras* in GaP, Visnusahasranāma in GaP and MBh, index of names of herbs and diseases, descriptive index of proper names (F)

[quoted passages not included]

2387 GANGADHARAN, N[ATES] Had Aparnā (Pārvatī) any other sisters? [Engl] In Purāna 18,2, July 1976, pp 153-161

Concludes that »the tradition associating the name Aparnā with Pārvatī has been widely accepted, while the tradition in some Purānas attributing two more sisters to Aparnā has not had currency in later literature« (F)

[quoted passages] BdP 3,8 32, 3,9 2-3, 3,9 4, BhāgP 9,21.25-26, LiP 1,70 331, 1,82 14-15, 1,101 6, MBh 1,1 107, 1,53 8, 2,11 24, 2,53 10, 2,78 15, 12,47 7, 13,18 17-18, MtP 13 8-9, 180 57, VāP 70 27-28, 72 4-20

2388 GANGADHARAN, N[ATES] Index of names in the Lingapurāna (Gurumandala Series, Calcutta, 1960) [Skt , Engl] In Purāna 28,1, January 1986, appendix, pp 1-136

Based upon the edition GMS 16 The names are listed alphabetically, for each name, the references are collected, and each reference is furnished with an explanatory catchword or a short summary This first part ends with »Nīlalohita« (F)

2389 GANGADHARAN, N[ATES] The »linga« origin of its concept and worship [Engl] In Purana 20,1, January 1978, pp 87-92

Deals with the concept of *linga* as found in the LiP the Purānic legends on the origin of the *linga* worship Concludes » the term *linga* as it is used in the *worship of Śiva meant only »a symbol« of that indescribable omnipotent, all* pervading Supreme Being It is not hence appropriate to associate it with the phallus « (F)

[quoted passages] LiP 1 3 1-15 1,28 7-9, 2 18 16

2390 GANGADHARAN, N[ATES] Lingapurāna a study [Engl] Delhi Ajanta Publications 1980 - 13, 300 pp

This monograph discusses textual problems (manuscripts, position of LiP in Purāna literature) date of LiP (10th cent A D) geographical data branches of learning *known to the LiP, religion and philosophy (linga worship, theology of Śiva* Lakulīsa, cults *stotras* mythology) Includes the following appendices *mantras* cited in LiP *names of Śiva summary of contents of* LiP, indices of names in the Śivasahasranāma of LiP compared with the Sivasahasranāma of MBh, ŚiP and SauP Bibliography and general index are added (AM)

2391 GANGADHARAN, N[ATES] The nidhis eight or nine [Engl] In Purāna 17,2, July 1975, pp 158-162

Gives a short account of the meaning of the eight or nine sorts of worldly treasures or wealth and concludes »Thus we find that the *nidhis* which had no specific count during the Epic period were counted as nine in the lexicographical tradition and as eight in the Purānic tradition « Refers to Amarakosa of Amarasimha, Laksmyastottarasatanāmastotra, ChāU, Śyāmalādandakastotra of Kālidāsa (F)

[quoted passages:] BhāgP 10,50.56; GaP 1,53.1–12; MBh 2,10; 2,10.39; 3,161.54; 9,47.26; 12,234 29; 13,137.17; MkP 68.3–5; 68.10; MtP 260.20; Rm 7,3.18; 7,15.16; 7,15.34; VāP 41.10–11.

2392 GANGADHARAN, N[ATES]: Parāśara-purāṇa-viṣayiṇī ṭippaṇī [Skt.]. *In: Purāṇa* 25,1, January 1983, *saṃskṛta-khaṇḍaḥ*, p. 4–5.

Sanskrit summary of the author's study »A brief note on the Parāśarapurāṇa« (same volume, pp. 44–47). For commentary see separate entry. (F)

2393 GANGADHARAN, N[ATES]: Pre-Copernican astronomy as known to the Purāṇas [Engl.]. In: IJhS 9,1, May 1974, pp. 79–85.

Purāṇic astronomy is geocentric. Only Āryabhaṭa I had recognized the rotation of the earth and had considered the *nakṣatras* as stationary. But later Purāṇic accounts on *jyotiṣa* including astronomy were influenced by contemporary writers on *jyotiṣa* who rejected Āryabhaṭa. The author collects passages on geocentricity and the movement of the celestial bodies from MtP, LiP, ViP, ŚiP, DBhāgP, VāP, VDhottP, AgP, NāP. (vSt)

[quoted passages:] AgP 122.1–24; MtP 123.32; 124.4–5; 124.7; LiP 1,54 6–7; 1,57.19–20; ViP 2,8.12–19; 2,8.30–48; 2,7.10; 2,9.1–3; 2,12.24–28; 2,12.1ff; ŚiP 2/1,1–3; 5,19.7; DBhāgP 8,17.6–8; VāP 1,12.104; 1,50.2; 1,50.62–63; 1,51.8; 1,52 86–89; 1,53.28–29; 1,53.61–62; 1,53.71–72; VDhottP 1,106.24–26; 1,85 55–56; 1,85.58; NāP 1,54.1–187.

2394 GANGADHARAN, N[ATES]: The Saurapaurāṇikamatasamarthana of Nīlakaṇṭha Caturdhara [Engl.]. *In: AOR 28,1, 1978*, pp. 1–4 [separate pagination]

Gives a survey of the manuscripts and the contents of this »short metrical work in 18 verses« which reconciles »the conflicting views between the Paurāṇika-*jyotiṣa* and Sūryasiddhānta about geographical [rather astronomical] matters«. A brief biography of the author of the work is added. (AK)

2395 GANGADHARAN, N[ATES]: A study of śālagrāma stones [Engl.]. In: AOR 27,1–2, 1977, pp. 1–7 [separate pagination].

Deals with the mythological accounts of the origin and characteristics of the different kinds of *śālagrāma* stones in the Purāṇas. Refers to PdP, AgP, GaP, VarP (ch 144), SkP and BVP (Prakṛtikhaṇḍa, ch. 21) (AM)

2396* GANGANANDA SINHA, KUMAR: Is Dhāmat religion, Buddhism? [Engl.]. In: PTAIOC 3, 1924, [publ. Madras 1925], pp. 537–543.

On the Bengali ŚūnyaP attributed to Rāmāi Paṇḍit Assumes that the text represents a late remnant of Buddhism in Bengal [source] Rocher, p 74 (AP)

2397* GAṄGĀNANDA SINHA, KUMAR: A note on the jāṅgala deśa [Engl]. In: JPASBengal (N.S.) 18, 1922, p 287ff.

2398 [GAṄGARĀMA]: The Mahārāshṭa Purāṇa: an eighteenth-century Bengali historical text, translated, annotated and with an introduction [Beng., Engl.]. Dimock, Edward C.; Gupta, Pratul Chandra [ed., tr., comm, introd.]. Honolulu: East-West Center Press, for the Association for Asian Studies,

1965 - 22 86 pp , tables (Monographs of the Association for Asian Studies 12)

Rom transliteration of the Bengali text with Engl prose translation The short but instructive editors introduction concentrates upon a lively presentation of the historical background of the work The Mahārāsta Purāna » was brought to light in an exhibition in 1904 in the town of Mymensingh in East Bengal now East Pakistan The ms contains a long narrative poem of 716 lines telling of the Maratha invasions of Bengal in the middle of the 18th century the Mahārāsta Purāna is an unusual text for several reasons First of all despite its Purānic lip service it is basically a text of pure secular history and except for the chronicles of the Muslim courts we are not usually inclined to associate Bengal with historical writing « As to the author the »name of the poet which appears in the text is Gaṅgarāma There has been some speculation on his identity but nothing really is known of him there is a date given in the ms itself ›*śonibar* (Saturday) the 14th of *pous* (December January) *saka* 1672 *sala* 1158 (A D 1751-1752)‹ This may be either the date when the scribe finished his copy of the ms or it may be the date of its composition Again the latter possibility seems likely« - Two appendices contain further background material bibliography and general index are added The book is furnished with photographs of all sheets of the ms but unfortunately these are of a microscopic size (F)

2399 GANGOLY O[RDHENDRA] C[OOMAR] Bāla gopāla stutih [Engl] In Malaviya commemoration volume 1932 - pp 285-289

The ms in question which is placed by the author before 1451 A D contains a rather mysterious allusion to an unknown Purāna »The ms in question has a valuable colophon which gives the name of the author *iti sriparamahamsapravrā jakaśripadavihamangalaviracitaśribālagopalastutih / iti maghapurane bhagavadva kyam* The allusion to Māghapurāna and that the hymn forms part of that Purāna is rather curious A Purāna of this name is not known to me and does not certainly find place in the list of eighteen Purānas known to students of Indian literature Jiva Gosvāmi the famous commentator of the Śrīmad Bhāgavata in his annotations on the tenth *skandha* refers to a work called Māghasmrti in the following words *paurānika vadanti iti māghasmrteh* It is impossible to say if the Māghasmrti - referred to above is the same as the Purāna of same name referred to in our colophon For all that we know Māghapurāna may have been an anthology collection or encyclopaedia of Vaisnava hymns in which the Bālagopālastuti found an honourable place for the hymn is glorified as the word or message of the Lord himself (*bhagavadvakyam*) « Gives short text specimens with Engl translation (F)

2400 GANGOLY O[RDHENDRA] C[OOMAR] The cult of Agastya and the origin of Indian colonial art [Engl] In QJMS (N S) 17 1926-1927 pp 169-191

Evaluates evidence from literature and art about the colonizing activities of Agastya and his successors including Agastya s invention or systematization of the Tamil language his help in conquering the demons of the ocean by drinking up its waters and his impact on the culture of Southeast Asia Concludes that in Agastya »we may recognize not only the Aryanizer of the Dravida Desha but also the Great Builder of a Greater India beyond the seas (vSt)

2401* GANGOLY ORDHENDRA COOMAR Discovery of Indian images in Borneo [Engl] In Rūpam 7 1926 p 114

Deals with geography as depicted in the Purāṇas. Identifies certain *dvīpas* of *bhāratavarṣa* with Greater India, obviously also with Borneo. [source:] Rocher, p. 131. (AK)

2402 GANGOLY, O[RDHENDRA] C[OOMAR]: Indra-cult versus Kṛṣṇa-cult [Engl.]. In: JGJRI 7,1, November 1949, pp. 1–27, 7 pl.

Studies the substitution of the worship of Indra by the new cult of Vāsudeva-Kṛṣṇa, who originally was a tribal god worshipped by the Ābhīras. The substitution seems to be recorded by some stories in HV (ch. 15–18), BVP (ch. 21) and ViP (ch. 21–22). He then deals with illustrations and sculptural representations with themes and stories under discussion. (AM)

2403* GANGOLY, ORDHENDRA COOMAR: On some Hindu relics in Borneo [Engl.]. In: JGrIndS 3, 1936, pp. 97–103.

2404 GANGOLY, O[RDHENDRA] C[OOMAR]: A set of Rāmāyaṇa illustrations of the Pahārī school [Eng.]. In: BBarodaMPG 9, 1955, pp. 25–29.

Discusses the illustrations of the Ṛśyaśṛṅga-episode of Rm, which present the narrative in a dramatic sequence and with circumstantial detail not to be found in Rm or in Rāmacaritamānasa of Tulasīdāsa, but in the Rm of Kṛttivāsa. Gives text and translation of the relevant passage. (AM)

2405 GANGULI, DHIRENDRA CHANDRA: Identification of some Brāhmaṇical sculptures [Engl.]. In: IHQ 9, 1933, pp. 161–169, 7 pl.

Among the images are a Gandhāra Vaiṣṇavī, a Vāsudeva from Rājgir, a Kaumārī from the Chauṣaṭ Yoginī temple at Bheraghat, an Ugra-Tārā inscribed »Vīrendrī«, a Mahāmāyā inscribed »Phaṇendrī«, and a Vārāhī all from the same place. The author used the AgP, KāP, DevīP, MtP and ViP for identifying these images. (vSt)

2406 [GANGULI, DHIRENDRA CHANDRA:] GANGULY, D. C.: The Purāṇas on the Imperial Guptas [Engl.]. In: IHQ 21, 1945, pp. 141–143.

Deals with the mention of the Gupta dynasty in VāP, ViP and BhāgP. (AM)

2407 GANGULY, J. N. C.: Hindu theories of punishment [Engl.]. In: ABORI 8,1, 1926–1927, pp. 72–92.

Discusses eight different interpretations of punishment (punishment as retribution, as expiation, as restraint, as preservation, as reformation, punishment and discipline and kinds and conditions of punishment) as they are found in ancient Indian texts The last part deals with the privileges of brahmins. Numerous references to MBh are made (KPG)

2408 GANGULY, JOYDEV: The basic authorities utilised in the smṛti works of Mithilā [Engl.] In: Our Heritage 3,2, July-December 1955, pp 255–268.

»The *smṛti*-writers were divided into two schools, viz (1) one headed by Manu and followed by Viśvarūpa and others who did not recognise the authority of the Purāṇas, and (2) the other headed by Yājñavalkya and followed by Sumantu, Hārīta, Caṇḍeśvara, Vācaspatimiśra and others who were liberal enough to accept the Purāṇas as an authority of *dharma*« (p 262) A similar difference of opinion is found with regard to the Tantras (PS)

[quoted passages] DBhāgP 8,39 15–16; 8,39.25–31; 11,1.31–32; VarP 66 10–11.

2409 GANGULY, JOYDEV / GANGULY, JAIDEV The social and religious background of the study of smrti in Mithilā Part 1-2 [Engl] In Our Heritage 4,2, July-December 1956, p 239-251 [part 1], and 10,1, January-June 1962, pp 37-55, and 10,2, July December 1962, pp 93-124 [part 2]

Part 1 reviews the history of Mithilā and its place in the history of religious movements using Purānic sources (e g KāP, ŚiP, PdP, DevīP) in a cursory manner (relying mainly on publications by R C Hazra) - Part 2 describes the influence and attitude towards *pasandas* (Buddhists, Tantrics) and the Pañcarātra sect (e g PdP, KāP, SvayambhūP, GaneśaP, DBhāgP, BrP, SāP) and documents differences of opinions among various schools of *smrti*-writers (e g regarding festivals - BrDhP, PurusottamaksetraMā of SkP) (PS)

[quoted passages] PdP (ASS) 6 263, VarP 66 10-11

2410 GANGULY, MANO MOHAN Orissa and her remains, ancient and modern [Engl] Reprint Patna Eastern Bookhouse, 1987 - 8, 540 pp, 27 pl - First ed Calcutta Thacker, Spink, 1912

Also deals with the SāP Locates it in Orissa [source] Rocher p 219 (AK)

2411 GARBE, RICHARD [VON] Indien und das Christentum eine Untersuchung der religionsgeschichtlichen Zusammenhange [Ger] Tubingen J C B Mohr, 1914 - 8, 301 pp

Deals in the second part of his study with (supposed) Christian elements in the MBh Discusses the *śvetadvipa*-episode (MBh 12 337-338 Calcutta) Identifies the milk-ocean with the Balchasch Lake so that the legend might refer to Nestorian communities settled there in the 6th century A D Rejects Hopkin s supposition of Christian influence in the Māndavya story (MBh 1 107-108) G discusses the teachings of the BhG and the biography of Krsna which both are documents of »genuine« Indian religion (AM)

[quoted passages] MBh 1 107 ff 12 337 ff

[reviews] Charpentier Jarl In ZDMG 69 1915 pp 440-446

2412 GARBE RICHARD [VON] Samkhya und Yoga [Ger] Strassburg Karl J Trubner, 1896 - 56 pp (Grundriss der indo arischen Philologie und Altertumskunde 3,4)

Includes sections on Sāmkhya and Yoga in MBh and Purānas (KPG)

2413* GARDE, L N Sri Krishna as the »I« of the Gita [Engl] In KK 4, 1937, pp 132-135

2414 GARG, R K The Gita principle of detached activism [Engl] In PBh 74, July 1969, pp 310-313

2415* GARG, R S Skandapurana mem varnita avantiksetra [Hi] In Vina 38, 1965, pp 335-337

The first section of the Āvantyakhanda (5) the Avantiksetramāhātmya (5 1) of the SkP describes the sacred city of Ujjain [source] Rocher p 233 (AP)

2416* GARGA, MANORAMA Hindū aura īsāī ācārasāstra kā tulanātmaka adhyaya na manusmrti, bhagavadgitā aura nt ke visesa sandharbha mem [Hi] Benares Benares Hindu University, 1966-1970

[»A comparative study of Hindu and Christian ethics in Manusmṛti, BhG and the New Testament«]. (vSt)

2417* [GARGASAṂHITĀ, 1908]: Śrīmad gargācārya saṃhitā: daśakhaṇḍātmika māhātmya [Skt.]. Bombay: VePr, [*śaka*?] 1830 [A.D. 1908?].

2418* [GARGASAṂHITĀ, 1910]: [Gargasaṃhitā with Hindi commentary by Vaṃśīdhara]. Vol. 1-2 [Skt., Hi.]. Vaṃśīdhara [comm.]. Bombay: VePr, *saṃvat* 1967 [A.D. 1910].

2419 [GARGASAṂHITĀ, 1947]: *A critically edited text of the Yuga-Purāṇa* [Skt., Engl.]. Mankad, D. R. [ed., comm., introd.]. In: JUPhS 20, 1947, pp. 32-64. - Reprint: Yugapurāṇam ... Mankad, D. R. [ed.]. ... 1951.

An edition based on four mss and Jayaswal's edition, to which 120 lines are added The introduction contains information on the mss and title - the Yugapurāṇa is the 113th chapter of the Gargasaṃhitā - and a historical interpretation which shows that a period of anarchy and foreign rule intervened between the Mauryas and the Śuṅgas, and again a Śaka rule between the Śuṅgas and the Kāṇvas. The Yugapurāṇa ends before the rise of the Kāṇvas Pages 49-64 contain the text with variant readings in Devanagari characters and notes on some of the readings. (vSt)

2420* [GARGASAṂHITĀ, 1951]: Yugapurāṇam: edited with the help of a new ms. [Skt., Engl.]. Mankad, D. R. [ed., comm.]. Vallabhvidyanagar: Charutar Prakashan, 1951. - Reprint of: A critically edited text of the Yuga-Purāṇa. Mankad, D. R. [ed.] In: JUPhS 20, 1947, pp. 32-64.

2421* [GARGASAṂHITĀ, 1956]: Śrīmad Garga saṃhita: with Hindi commentary. Vol. 1-2 [Skt., Hi.] Sharma, Devi Sahaya [comm.] Bombay: VePr, *saṃvat* 2013 [A.D. 1956].

2422 [GARGASAṂHITĀ, 1959]: Gargasaṃhitā - śrīvibhūṣaṇabhaṭṭācāryeṇa saṃśodhitā. Vol. 1 [Skt.] Bhaṭṭācārya, Vibhūṣaṇa [ed.]. Varanasi: Varanaseya Sanskrit Vishva Vidyalaya, 1959. - 146, 136, 89, 143, 107 pp. (Sarasvati Bhavana Granthamala 86).

Gives at the end of each *khaṇḍa* variant readings contained in the mss and editions on which this edition is based. Separate pagination for each *khanda*. (AM)

2423* [GARGASAṂHITĀ, 1976]: Yuga purāṇa [Skt.] Mitchiner, John E[dward] [ed.]. In: Mitchiner, M. B.: Indo-Greek and Indo Scythian coinage. Vol. 9. London 1976.

2424 [GARGASAṂHITĀ, 1986]: The Yuga Purāṇa [Skt., Engl.] Mitchiner, John E[dward] [ed., tr., introd.] Calcutta: The Asiatic Society, 1986. - 12, 148, 40 pp. (Bibliotheca Indica Series 312).

This critical edition of the YugaP contains an introduction of 83 pages discussing the author, authenticity, manuscripts, structure and language of the YugaP, its correspondences with other works, its information about religion and a detailed study about the historicity of its account; finally notes on the place and date of composition (possibly Ujjain, around 25 B C.) and on the value of the YugaP. Then follows the text in Devanagari with critical apparatus incorporating the variants of

14 *manuscripts (pagination in Roman numbers), thereafter the translation, three* appendices two bibliographies and four indices (vSt)

2425* [GARUDAPURĀNA, 1870] [Pretakalpa] [Skt, Guj] Surat [*samvat*] 1927 [A D 1870]

Text edition of the Pretakalpa (or Pretakhanda or Uttarakhanda) of the GaP with Gujarati translation [source] Rocher, p 177 (AK)

2426* [GARUDAPURĀNA, 1874] [Pretakalpa] [Skt, Hi] Agra Ijādakiśana Press, 1874

Text edition of the Pretakalpa (or Pretakhanda or Uttarakhanda) of the GaP with Hindi *tika* [source] Rocher, p 177 (AK)

2427* [GARUDAPURĀNA, 1878] [Pretakalpa] [Skt, Hi] Meerut Jvālāprakāsa Press, [*samvat*] 1935 [A D 1878] - 2nd ed [*samvat*] 1939 [A D 1882]

Text edition of the Pretakalpa (or Pretakhanda or Uttarakhanda) of the GaP with Hindi *tika* [source] Rocher p 177 (AK)

2428* [GARUDAPURĀNA, 1881-1882] [Pretakalpa] [Skt, Hi] Khairnagar Jvālāprakāsa Press, [*samvat*] 1938 [A D 1881/1882]

Text edition of the Pretakalpa (or Pretakhanda or Uttarakhanda) of the GaP with Hindi *tika* [source] Rocher p 177 (AK)

2429 [GARUDAPURANA, 1882] Garudapurānam, rasikamohana cattopādhyāya-kartrka samgrhīta [Skt, Beng] Cattopādhyāya, Rasikamohana [ed] Dhākā Cattopādhyāya, [ca 1882] - Separate pagings

Sanskrit text in Bengali script on the upper half of the page Bengali translation on the lower half (vSt)

2430* [GARUDAPURANA, 1884-1885] [Skt, Beng] Candrakumāra Tarkālankāra [ed, tr] Calcutta Jyotisaprakāsa Press B S 1292 [A D 1884/1885]

2431* [GARUDAPURANA, 1885] [Skt] Chattopadhyāya Rasika Mohana [ed] Calcutta 1885

2432* [GARUDAPURANA 1885] [Skt, Beng] Calcutta Nūtana samsāra Press, ca 1885

Sanskrit edition with Beng translation [source] Rocher p 175 (KPG)

2433* [GARUDAPURĀNA, 1886] [Pretakalpa] [Skt] Meerut Rahamāni Press, *samvat* 1943 [A D 1886]

2434 [GARUDAPURANA, 1890] Garuda Purana by Maharshi Vedavyasa / Garuda purānam maharsivedavyāsapranītam [Skt] Jīvānanda Vidyāsāgara Bhattācārya [ed] Calcutta Saraswati Press 1890 - 10 718 pp

Text in two parts comprising 229 and 35 chapters (Pretakalpa) (PS)

2435* [GARUDAPURANA, 1890] [Skt, Beng] Pañcānana Tarkaratna [ed, tr] Calcutta Bangabāsi Press, 1890 - 2nd ed 1930-1931

2436 [GARUḌAPURĀṆA, 1890]: Garuḍapurāṇam: kṛṣṇadvaipāyanamaharṣi-śrīvedavyāsa-praṇītam. Paṇḍitavaraśrīyuktapañcānanatarkaratnena sampāditam. Śrīyuktavīrasiṃhaśāstriṇā śrīyuktadhīrānandakāvyanidhinā ca pariśodhitam [Skt.]. Pañcānana Tarkaratna; Vīrasiṃha Śāstrī; Dhīrānanda Kāvyanidhi [ed.]. Kalikātā: Baṅgabāsī-Sṭīm-Mesina-yantre, *śakābde* 1812 [A.D. 1890]. - 6, 225 pp. - 2nd ed.: 1930-1931.

2437* [GARUḌAPURĀṆA, 1906]: [Skt.]. Kṣemarāja Śrīkṛṣṇadāsa [ed.]. Bombay: VePr, *saṃvat 1963* [A.D. *1906*].

2438* [GARUḌAPURĀṆA, 1906]: [Pretakalpa] [Skt., Nep.]. Benares: Harihar Sharma, 1906.

Text edition of the Pretakalpa (or Pretakhaṇḍa or Uttarakhaṇḍa) of the GaP with Nepali commentary. [source] Rocher, p. 177. (AK)

2439 [GARUḌAPURĀṆA, 1908]: The Garuda Puranam: edited and published [Engl.]. Dutt, Manmatha Natha [tr.]. Calcutta: Society for the Resuscitation of Indian Literature, 1908. - 10, 6, 784 pp. (Wealth of India). - Reprint: The Garuḍa-Purāṇam: a prose English translation ... 1968.

In fact an Engl. translation of the GaP. (JLB)

2440* [GARUḌAPURĀṆA, 1925]: [Pretakalpa] [Skt., Hi.] Benares: Satyanāma Press, ca. 1925.

Text edition of the Pretakalpa (or Pretakhaṇḍa or Uttarakhaṇḍa) of the GaP with Hindi commentary. [source] Rocher, p 177. (AK)

2441* [GARUḌAPURĀṆA, 1930-1931]: [Skt.] 2nd ed.: Calcutta: Vaṅgavāsī Press, 1930-1931.

2442* [GARUḌAPURĀṆA, 1934]: [Skt., Hi.] Mādhavaprasāda Upāsa [ed., tr.] Benares 1934.

2443* [GARUḌAPURĀṆA, 1940]: [Skt., Hi.] Śarmā, Khūbacanda [ed., tr.] Lucknow 1940.

2444 [GARUḌAPURĀṆA, 1963]: Śrīkṛṣṇadvaipāyanavyāsamaharṣipraṇītaṃ śrīgaruḍamahāpurāṇam rāmatejapāṇḍeyena sampāditam [Skt.]. Pāṇḍeya, Rāmateja [Śāstrī] [ed.]. Kāśī: Paṇḍita-Pustakālaya, 1963. - 5, 408 pp.

Text edition in 264 chs. (PS)

2445 [GARUḌAPURĀṆA, 1964]: Śrīmaharṣivedavyāsapraṇītam garuḍapurāṇam: hindī-bhūmikā-viṣayānukramaṇī-pāṭhasamīkṣādibhiḥ sampāditam / Garuḍapurāṇam of Maharṣi Vedavyāsa: edited with introduction, indexes and textual criticism (in Hindi) [Skt., Hi.]. Bhaṭṭācārya, Rāmaśaṅkara [ed., comm., introd.] Vārāṇasī: Caukhambā saṃskṛta Sīrīja Āphisa, 1964. - 37, 378 pp. (Kāśī saṃskṛta Granthamālā 165).

The introduction (written by the editor) consists chiefly of a detailed summary of the contents of GaP. The text comprises 221 *adhyāyas* plus 35 *adhyāyas* of »Garuḍapurāṇam, *uttara khaṇḍam*«. Each (four-*pāda*) *śloka* is printed in one

single line No variant readings are given The appendices contain 1 lists of parallel passages in GaP and *smrti* literature and of mentions of GaP in *smrti* literature 2 subject index («*visayanukramanī*«) 3 *śloka* index of the *nītisāra* section GaP 108-115 - Perhaps it is this appendix which is addressed to as »textual criticism« in the Engl title no other section could be found to which this designation could apply (F)

2446 [GARUDAPURANA, 1966] A new abridged version of the Brhaspati samhitā of the Garudapurāna [Skt, Engl] Sternbach, Ludwik [ed, comm, introd] Varanasi All India Kashiraj Trust, 1966 - 4, 117 pp - Reprinted from Purāna 8,2, July 1966, pp 315-431

Critically edited with introduction critical notes and appendix (F)

2447 [GARUDAPURĀNA, 1968] The Garuda Purānam a prose English translation [Engl] Dutt, Manmatha Nath [tr] Reprint Varanasi The Chowkhamba Sanskrit Series Office, 1968 - 4, 10, 6 784 pp (The Chowkhamba Sanskrit Studies, Vol 67) - 1st ed The Garuda Puranam edited and published [Engl] Calcutta 1908

Engl prose translation in 258 chapters The translator s preface includes »a few preliminary remarks on the history scope and contents of the GaP« but unfortunately no indication of the editions/manuscripts the translation is based upon (F)

2448* [GARUDAPURANA, 1968] Garudapurāna Sampādaka srirāma sarmā Vol 1-2 [Skt, Hi] Srirāma Śarmā [Ācārya] [ed tr] Bareli samskrti samsthāna 1968

Edition of Skt text with translation and introduction in Hindi [source] NUC 1968-1972 (AK)

2449 [GARUDAPURANA 1978-1980] Garuda Purāna translated and annotated by a board of scholars Vol 1-3 [Engl] Shastri, J[agdish] L[al] [ed] Delhi Motilal Banarsidass 1978-1980 - Vol 1 1978 - 35 423 pp - Vol 2 1979 - 12 pp, pp 425-828 - Vol 3 1980 - 11 pp pp 829-1163 - (Ancient Indian Tradition and Mythology Series 12-14)

Includes an introduction (mainly concerned with contents date location and religious implications of the GaP) a glossary and an index of names and subjects (KPG)

2450* [GARUDAPURANA 1980] Temple of all religions (Fifteenth chapter of Garuda Purana and Sai teachings) [Skt Engl] Sai Baba, Sathya [comm], Narasappa A P Narasappa Radha [ed tr] Talkad T A Appaji Gowda 1980 - 108 pp

2451 [GARUDAPURANA 1984] Śrigarudamahāpurānam / The Garuda Mahāpuranam, dillī visvavidyālayastha hindū mahāvidyālayasya dā rājendranātha-śarmanā bhūmikā pāthasodhanābhyām pariskrtam nāgasaranasimhasampāditaslokānukramanyā sahitam [Skt Engl] Rājendranātha Śarmā [ed, introd], Simha Nāgasarana [ed] Delhi Nāg Publishers 1984 - 15 pp, 4, 262 leaves 120 pp, oblong

Reprint of a Veṅkaṭeśvara edition (Ācārakāṇḍa 240 chs; Pretakhaṇḍa, Dharmakāṇḍa 41 chs; Brahmakāṇḍa 29 chs), with introduction and index of verses (listing the first *pāda* of each verse) (PS)

2452 [GARUḌAPURĀṆA, 1984]: The Pretakalpa of the Garuḍapurāṇa (adhyāya 5), critically edited [Skt.]. Bonazzoli, Giorgio [ed.]. Ramnagar: All-India Kashiraj Trust, 1984. - 50 pp.

2453 [GARUḌAPURĀṆA, 1985]: Śrīmanmaharṣikṛṣṇadvaipāyana-bedabyāsa praṇīta garuḍapurāṇam (mūla saṃskṛta, pāṭhāntara o baṅgānubāda sameta) [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.]; Śrījīva Nyāyatīrtha [ed., introd.] Kalikātā: Nababhārata Pābaliśārsa, B.S. 1392 [A.D. 1985]. - 16, 857, 204 pp.

Edition (partial) of the Sanskrit text in Bengali characters, with Bengali translation printed on the lower part of each page Reprint of the edition by Pañcānana Tarkaratna, revised by his son who has added a brief preface. The text comprises two *khandas* (1. 243 chs; 2. 45 chs). (PS)

2454* GAUCHHWAL, BALBIR SINGH: A comparative study of the ethical teachings of Kant and the Bhagavadgītā [Engl.] In: RBUPanjab 26,1, 1958. - Hosiarpur: Vishva Bandhu for the University of the Panjab, 1958. - 28 pp.

2455 GAUCHHWAL, BALBIR SINGH: The concept of perfection in the teachings of Kant and the Gītā [Engl.] In: PhEW 12,2, July 1962, pp. 99-124.

The BhG and Kant both search, acc. to G., for the »summum bonum« and show the »same view about the real aim of life«. The duality between the »rational self« (*ātman*) and »sensibility« (*kāma*), leads the BhG and Kant to search for the »good will« (*karmayoga*) in order to reach »autonomy of will« (*samatva*) Kant's concept of the capability of reason to give itself laws is identified by the author with *svadharma*. The BhG differs from Kant in its description of the relation between ethics and religion The moral perfection for which Kant aims is, however, the same as the ideal of »*naiskarmya-siddhi*« in the BhG. (AM)

2456* [GAUCHHWAL, BALBIR SINGH:] GOUCHHWAL, BALBIR SINGH: Moral religion of Kant and karmayoga of the Gita [Engl.]. In: IPhCult 9, March 1964, pp. 1-14.

2457* [GAURI SHANKAR:] GAURI-SHANKAR: A study of the sources of the Bhagavadgītā and Veda: Gita manuscripts in the Panjab University Library, Chandigarh [Engl.]. In: PIntCO 26, New Delhi 1964.

2458 GAWROŃSKI, ANDRZEJ: The digvijaya of Raghu and some connected problems [Engl.]. In: RO 1, 1914-1918, pp. 43-82.

Mainly concerned with the *digvijaya* in Raghuvaṃśa of Kālidāsa in comparison with other *kāvya* literature and Kathāsaritsāgara, Gawroński also deals with the *digvijaya* of Pāṇḍu described in MBh (p 55ff), concluding that Kālidāsa was not influenced by the MBh but by the description of Samudragupta's *digvijaya* on the Allahabad stone pillar inscription by Hariṣena He makes some remarks on the genealogy of Rāma in Raghuvaṃśa and Rm (p 65ff). (KPG)

[quoted passages.] MBh (K) 1,122.21ff.

2463 GEIB, RUPRECHT: Indradyumna-Legende: ein Beitrag zur Geschichte des Jagannātha Kultes [Ger.]. Wiesbaden: Harrassowitz, 1975. - 195 pp. (Freiburger Beiträge zur Indologie 7).

Analyses the sources of the Indradyumna-legend acc. to three text-groups: 1. Stories in which a tortoise participates in the foundation of a sanctuary: Viśvakarman-Kaśyapa legend (MBh 3,114); Indradyumna-Kaśyapa legends in MBh 3,191 and SkP; 2. Nīlamādhava-Jagannātha legend in BrP and SkP; 3. Popular Oriya-versions of the Indradyumna legend: i.e. the Nīlamādhava-Jagannātha legend in Sāraḷā *Dāsa's adaptation of the MBh (in Mūṣaḷi- and Vanaparvan) and in the Deuḷa Toḷa of* Nīlāmbara Dāsa. (AM)

2464 GEIB, RUPRECHT: Mythos und Gemeinschaft im alten Indien, dargestellt am Beispiel des Rauschdämon Mada [Ger.]. In: Saeculum 32,2, 1981, pp. 209-220.

»The reciprocity between a human society and its mythical figures is illustrated with the drugdemon Mada for example. The research-material is taken from three different classes in Hindu literature which at the same time represent three characteristic eras, viz. the periods of the Ṛgveda, the Brāhmaṇas and the MBh. The relation with these mythical figures shows three phases in its development. In the first phase, i e. the archaic period, society is dictated in its actions by self-created myths *In the second phase, an intermediate period in the crisis, a layer of* intellectuals finds its own will to contradict the norms of traditional myth. The intellectuals strip myth of its unbroken authority and reshape it for their own use In the third phase, which only a few can reach, some individuals free themselves from the social bonds of mythical origin and live only by the rules they find within themselves. In ancient India such an individual was called a *jīvan muktaḥ*, a liberated man, while alive«. [source] Science of Religion, abstract no. 3499. (SD).

2465 GELDNER, KARL F.: Zur Geschichte vom Lotusdiebstahl [Ger.]. In: ZDMG 65, 1911, pp. 306-307.

Geldner's remarks »on the story of the theft of the lotus« refers to Charpentier's contribution in ZDMG 64, 1910, pp 65-83, whose views he supports Contains some new evidence from Vedic literature (F)

2466 The geographical encyclopaedia of ancient and medieval India: based on Vedic, Puranic, Tantric, Jain, Buddhistic literature and historical records. Part 1: A - D [Engl.]. Bajpai, K. D.; Pandey, Satyanarain; Singh, Chhedi; Singh, Bhagwan [ed.]. Varanasi: Indic Academy, 1967. - 8, 120, 7 pp.

Attempt at a comprehensive compilation of known geographical materials about ancient India The geographical names are given in alphabetical order, with primary source (mostly from Epics, Purāṇas, inscriptions and classical literature) and identification The identifications are taken from various, often contradictory secondary sources without deciding which one is correct. Completeness is not achieved Part I (all published?) contains entries from Abhayā to Dvāravatī (vSt)

2467 GEORGE, DIETER: *Ṣaṇmukhakalpa: ein Lehrbuch der Zauberei und Diebes*kunst aus dem indischen Mittelalter. Teil 1-2 [Skt., Ger.]. Marburg: The author, 1966. - Teil 1: Einleitung und Textbearbeitung. - 131 pp. - Teil 2: Textwiedergabe und Anmerkungen. - 172 pp.

Marburg thesis - »Sanmukhakalpa a manual of sorcery and thievery, from the Indian Middle Ages« Critical edition of »the only ms found hitherto«, Ger translation and discussion as to contents age (7th-9th century) language (rather corrupt Skt) The second vol contains besides an exact transliteration of the ms, an evaluation of the contents as to mythological, iconographic and historical details gods, plants, animals, *mudras* - Detailed bibliography (F)

2468 GEORGE, K M Rāmacaritam and the study of early Malayalam [Engl] Kottayam, Kerala National Book Stall, 1956 - 15, 218 pp

2469* GEORGE, S K. Wanted a new Gita [Engl] In AP 13, 1942, pp 304-306

2470 German scholars on India contributions to Indian studies Vol 1-2 [Engl] Cultural Department of the Embassy of the Federal Republic of Germany, New Delhi [ed] Vol 1 Varanasi The Chowkhamba Sanskrit Series Office, 1973 - 424 pp, ill, tables - Vol 2 Bombay Nachiketa Publications, sole distributors Delhi Motilal Banarsidass, 1976 - 388 pp, numerous pl

Contains two contributions concerning Epic/Purānic material both in vol 2 Mitterwallner Gritli von The Kusāna type of the goddess Mahisāsuramardinī as compared to the Gupta and mediaeval types Stietencron Heinrich von Traditional patterns of social security in Hinduism For commentary see separate entries (F)

2471 GEROW, EDWIN Bhāsa s Ūrubhanga and Indian poetics [Engl] In JAOS 105,3, 1985, pp 405-412

Also deals with the Ūrubhaṅga in comparison with the »original« story of MBh Then analyses the structure of the play and discusses the *rasa* and the question of »tragedy« (AM)

[quoted passages] MBh (cr ed) 1 124-138 MBh 9 30-65 9 58 10 9

2472 GEROW, EDWIN A glossary of Indian figures of speech [Engl] The Hague, Paris Mouton, 1971 - 346 pp (Publications in Near and Middle East Studies, Columbia University, Series A 16)

Includes the data from the *alamkara*-section of AgP (342 18-33 343-345) Quotes passages from the AgP to gloss the *alamkaras* under discussion Gives a definition of the resp »figure of speech« Skt examples references to English literature and a discussion of the place of the *alamkara* in the various schemes of poetics (AM)

[quoted passages] AgP (ASS) 342 18-33 343-345

[reviews] Feistel Hartmut Ortwin In ZDMG 127 1977 pp 159-161

2473 GEROW, EDWIN Indian poetics [Engl] Wiesbaden Harrassowitz, 1977 - pp 217-301 (A History of Indian Literature, Gonda, Jan [ed], Vol 5, Fasc 3)

Refers incidentally to the *alamkara*-section of the AgP Acc to G this section predates Bhoja (AM)

2474 GEROW, EDWIN, AKLUJKAR, ASHOK On sānta rasa in Sanskrit poetics [Engl] In JAOS 92 1, [1972] pp 80-87

Also refers to Rm (AP)

[quoted passages] Rm (cr ed) 1,4 16cd

2475* GERSON DA CUNHA, J[OSÉ]: The origin of Bombay [Engl.]. In: JBombayBRAS extra number 1900. - pp. 162-168.

Deals inter alia with the Marathi Christian Purāṇa (or Kristapurāṇa) of Father Stephens SJ. [source:] Rocher, p. 75. (SD).

2476 GETTY, ALICE: Gaṇeśa: a monograph on the elephant-faced god [Engl.]. 2nd ed.: New Delhi: Munshiram Manoharlal, 1971. - 13, 103 pp., 40 pl. - Original ed.: Oxford: Clarendon Press, 1936.

Refers inter alia to Epics, Purāṇas, Tantras, all taken from secondary sources (AM)

2477 GHOSH, A[MALANANDA]: The city in early historical India [Engl.]. Simla: Indian Institute of Advanced Study, 1973. - 98 pp.

Differentiated discussion of literary and archaeological evidence. Incorporates also (few) Epic materials. (F)

2478 GHOSH, A[MALANANDA]: A note on Kapālamocana [Engl.]. In: Purāṇa 11,2, July 1969, p. 325.

Refers to the contribution by Devendra Handa in Purāṇa 10,2, July 1968, pp 148-153. States that a *tīrtha* named Kapālamocana also existed at Vārāṇasī. (F)

[quoted passages.] VmP (cr.ed.) 3.47-51.

2479 GHOSH, BATAKRISHNA: Review of Chintaharan Chakravarti's Jaina Padmapurāṇa (in Bengali) [Engl.] In: IHQ 5, 1929, pp. 157-161.

2480 GHOSH, D. P.: An illustrated Rāmāyaṇa manuscript of Tulsīdās and paṭs from Bengal [Engl.]. In: JISOA 13, 1945, pp. 130-138, 9 pl.

Reports on an illustrated Bengal ms of Rāmacaritamānasa of Tulasīdāsa in Hindi, dated *śaka* 1694-1697 (A.D 1772-1775), now to be found in the Asutosh Museum of the Calcutta University. Examines seven of the illustrations with regard to style, composition, use of colours, etc. (reproductions are given) Concludes that the paintings, being »the work of local Midnapur artists«, are »forerunners of the indigenous *pat* style of Bengal«. The author goes on to give a survey of the most important schools of Bengal *patuas*, and technique, style, and peculiar features of their *paṭs*, i e , scroll paintings used in story-telling. (AK)

2481 GHOSH, JOGENDRA CHANDRA: Aśvamedha by the feudatories [Engl.]. In: IC 2,1, Juli 1935, pp. 140-141.

Concludes from passages from HV that »Kṛṣṇa was never a great king or emperor and that his father was not even an independent ruler ... And if this Vasudeva could perform an *aśvamedha*, we do not quite understand why a feudatory prince could not do it«. (KPG)

[quoted passages] HV 3162-3163; 8571; 8574

2482* GHOSH, JOGENDRA CHANDRA: Ekānaṃśā and Subhadrā [Engl.]. In: JRAS-Bengal (3rd series) 2, 1936, p. 41ff.

2483 GHOSH, JOGENDRA CHANDRA: Gauḍeśvarācārya jñānottama [Engl.] In: IHQ 13, 1937, pp. 581-588.

Ghosh identifies Bhatta Simhagiri (who according to Ānandabhatta's Vallālacarita recited the VyāsaP to king Vallālasena) with Gaudesvara jñānottama (ca A D 1150) States that »ch 12 of the second half of the Vallālacarita is a verbatim copy of HV 31« (AM)

2484 GHOSH, J[OGENDRA] C[HANDRA] Miscellaneous notes [Engl] In ABORI 19,1, 1938, pp 81-87

Deals with (1) The classification of painting in the VDhottP it is suggested that instead of *vainika* one should read *vaiśika* An emendation in the definition of the *nāgara* type is proposed (2) The question of whether Bimbisāra belonged to the Śisunāga dynasty that ruled Magadha (Purānas) or to the Hiranyakula (Buddhacarita) (3) The identification of Śuśarman of the Bharadvāja *gotra* who is claimed as an ancestor of the Parivrājaka family whereas the Purānas mention a king Śuśarman as belonging to the Kānvāyana dynasty (4) Bhatryajña the commentator of the Pāraskaragrhyasūtras is identified with the Bhatryajña mentioned in the Nāgarakhanda of the SkP (5) The location of Rāvana's Lankā in Central India for which further evidence is adduced (SD)

[quoted passages] HV 32 49 VāP 94 105-107

2485 GHOSH JOGENDRA CHANDRA Rāvana's Lankā located in Central India [Engl] In IHQ 5, 1929 pp 355-356

On a Gond coin of samgrāma Sāhi Deva (1493-1543 A D) as support for Kibe's location of Lankā on Amarakantak since the ruler calls himself *paulastyavamśa* (JLB)

2486 GHOSH, JOGENDRA CHANDRA Simhala in Central India [Engl] In NIA 1 1938-1939 p 463

On the reference to Simhala in KalkiP [1] 2 6 also cites KalkiP [1],3 18 (and Dāmohadīpaka p 11) (JLB)

[quoted passages] KalkiP 1 2 6 1 3 18

2487* GHOSH JOGENDRA CHANDRA Sources of two Krsna legends [Engl] In IC 6 1939-1940 pp 466-467

»Suggests that the Kaliya Nāga legend which was probably an archaic legend originally independent of Krsna may have its source in ŚBr 11 5 5-8 which narrates the story of an enormous snake driven from its lake « [source] Solomon Ted J In HR 10 1970-1971 p 40 (PS)

2488 GHOSH JOGENDRA CHANDRA Visnupada giri [Engl] In IC 1,3 1935 pp 515-519

Visnupada-*giri* as a mountain and *tirtha* has been mentioned in MBh 3 130 8-10 and other Purānas The author considers previous identifications doubtful and suggests the Mandāra hill near Bhagalpur (ancient Champā) as a possible location (vSt)

[quoted passages] MBh 3 130 8-10

2489 GHOSH JUTHIKA Epic sources of Sanskrit literature [Engl] Calcutta Sanskrit College, 1963 - 38 223 pp (Calcutta Sanskrit College Research Series, No 23)

»*Mahākāvyas*, dramas, *citrakāvyas*, *campūkāvyas*, didactic tales have been composed with their subject-matter derived from the stories of the two Epics.« The book consists of short presentations of works of this kind (e g Kṣemendra's Bhāratamañjarī, Bhāravi's Kirātārjunīya, etc.), amounting to about 80 major texts and a great number of minor works; so the title should read more appropriately »Skt. works based on Epic sources«. The first part is dedicated to MBh: 1. works on the entire MBh story, 2. works on episodes of the MBh story, 3. works on legends of the MBh, 4. works on myths of the MBh, 5. legends of the MBh in other works. The second part presents Rm-based texts, in a different manner of classification: 1. *kāvya*, 2. drama, 3. *campū*, *śleṣakāvya*, *dūtakāvya* and some minor works. Each major text is dealt with in a separate paragraph, with short account of the story, relation to the resp Epic source, author, age, etc. (F)

2490 GHOSH, M[ANMOHAN]: Niskama karma and the bhakti-yoga [Engl.] In: The Bhagavad Gita and the Bible ... 1975. - pp. 97-105.

Deplores modern man and his social condition; pleads for devotion and the acquisition of god-consciousness. Quotations from BhG are used to make the points »It is in the above light of the Gita that the author has understood himself«. (PS)

2491 GHOSH, MANMOHAN: On the source of the Old Javanese Rāmāyaṇa Kakawin [Engl.]. In: JGrIndS 3, 1936, pp. 113-117.

»The Kākāwin Rm, whose source is considered to be the Bhaṭṭikāvya, a Skt. work on the Rāma story written in Kashmir in the fifth century A.D., does not contain the Uttarakāṇḍa, the last book of the Vālmīki Rm, nor does it give a detailed account of the Bālakāṇḍa (the first book of Vālmīki, also regarded as an interpolation). Since the Kākāwin closely follows the Vālmīki Rm, it must have been based on a version of the Rāma story which existed before the first and last books were added to the Vālmīki Rm.« [source:] Desai, Santosh N : In: JAsianS 30,1, November 1970, p. 9. (F)

2492* [GHOSH, MANMOHAN:] GHOSH, MANOMOHAN: Origin and antiquity of the Sanskrit word cīna as the name of China [Engl.]. In: ABORI 42, [1961], pp. 150-154.

2493* GHOSH, MANMOHAN: Rāmāyaṇa recensions in stone texts in Southeast Asia [Engl.]. Calcutta: Greater India Society, 1934.

Based on W. F. Stutterheim's »Rāma-legenden en Rāma-reliefs in Indonesien« and H. B Sarkar's »Indian influences on the literature of Java and Bali«. »An interesting element in Indonesia is that while the oldest written version is the Kākāwin, the oldest bas-reliefs at Prambanan do not agree with the Kākāwin story These reliefs are closer to the Serāt Kāṇḍa and the Rāma Kling, which came to be written much later, after the Kākāwin Rm Thus in the sculpture of the ninth century A.D. at Prambanan has been preserved an interpretation of the Rāma story which appears in writing much later than the Kākāwin It is also a cruder version of the story.« [source:] Desai, Santosh N : In. JAsianS 30,1, November 1970, p 10. (F)

2494 GHOSH, MANMOHAN: Varuṇa: his identification [Engl.] In: IHQ 35,4, December 1959, pp. 281-294

Mainly concerned with Vedic sources, the author also deals with a passage in NīlamataP referring to Varuṇa as an aquatic being (KPG)

2495 GHOSH, N N Do the references to the Yavana invasion of India found in the Yuga-Purāna, Patañjali's Mahābhāsya and the Mālavikāgnimitra form the evidence of one single event? [Engl] In JGJRI 4,1, November 1946, pp 45-60

Compares Indian and Greek sources including inscriptions and comes to the conclusion that the Yugapurāna of the Gargasamhitā and Patañjali s Mahābhāsya refer to a Yavana invasion of Pātaliputra through Madhyamikā Pañcāli and Ayodhyā during the lifetime of Demetrius in the beginning of Pusyamitra's reign, while Kālidāsa refers to a war on the banks of the Sindhu river under the leadership of Menander which took place considerably later during the second *aśvamedha* of Pusyamitra (vSt)

2496 GHOSH, NIRANJAN Śrī Sarasvatī in Indian art and literature [Engl] Delhi Sri Satguru Publications, 1984 - 8, 126 pp , 35 pl [following p 126] (Sri Garib Das Oriental Series, No 11)

The book aims to describe the history and development of Sarasvatī from the Vedic period into Hinduism, Buddhism and Jainism using evidence both from literature (Purānas Āgamas, iconographic texts etc) and from art Ch 2 deals with Sarasvatī as a river and with the transformation of the river into a female deity Ch 3 lists the relations of the goddess with various deities (Indra Brahman Sūrya Visnu Śiva et al) Different aspects of the goddess are systematically presented in ch 4 (wisdom and learning art and music healing prosperity) Ch 5 on the goddess in Hindu art discusses her *vahanas* (peacock swan ram) attributes, attendants and colour, and analyses the iconographic features of different types of representations of Sarasvatī (esp two- and four armed but also six- eight- and ten armed forms) The results are summarized in a table showing the attributes of these types Ch 6 deals with the worship of Sarasvatī in Hinduism while ch 7 and 8 deal with the concept and iconographic representation of Sarasvatī in Buddhist and Jain art and literature (SD)

[quoted passages not included]

2497* GHOSH OROON The dance of Shiva [Engl] New York 1965

2498 GHOSH, RAJESHWARI Bhima in Indonesia [Engl] In JASCalcutta (4th series) 10,1-4, 1968, pp 49-55

Discusses the birth stories of Bhima in Javanese literature and the worship of Bhīma who played an important role in the cults of deliverance of Indonesia and showed Buddhist and Śaiva characteristics (AM)

2499* GHOSHA, PRATAPACHANDRA Durga Puja [Engl] Calcutta 1871

2500* GHOSHA, PRATAPACHANDRA Origin of the Durga puja [Engl] Calcutta The »Hindoo Patriot« Press, 1874

Also deals with »the role played by the KāP in the yearly Durgā-*puja*« [source] Rocher p 113 (AK)

2501* GHOSHA, RAMACHANDRA The Indo-Aryans their history, creed and practice [Engl] Calcutta 1881

2502 GHOSHAL, U[PENDRA] N[ATH]: The agrarian system in ancient India [Engl.]. 2nd ed.: Calcutta: Saraswat Library, 1973. - 143 pp. - 1st published: Calcutta: Calcutta University, 1929.

2503* GHOSHAL, U[PENDRA] N[ATH]: The beginnings of Indian historiography and other essays [Engl.]. Calcutta: Ramesh Gopal, 1944. - Revised and enlarged ed.: Ghoshal, U. N.: Studies in Indian history and culture ... 1957.

2504 GHOSHAL, U[PENDRA] N[ATH]: Contributions to the history of the Hindu revenue system [Engl.]. 2nd ed.: Calcutta: Saraswat Library, 1972. - p. a-k, 448 pp. - First published: Calcutta: Calcutta University, 1929.

2505 GHOSHAL, U[PENDRA] N[ATH]: The gāthās and nārāśaṃsīs, the itihāsas and Purāṇas of the Vedic literature [Engl.]. In: IHQ 18,2, 1942, pp. 93-100.

2506 GHOSHAL, U[PENDRA] N[ATH]: A history of Indian political ideas: the ancient period and the period of transition to the middle ages [Engl.]. 2nd ed.: London: Oxford University Press, 1959. - Reprint of 2nd ed. (with corrections): ibid., 1966. - 22, 589 pp. - 1st ed.: Ghoshal, U.: A history of Hindu political theories ... 1923.

[reviews:] Karunaratne, W. S : In: UCeylonR 17, 1959, pp 189-191.

2507 GHOSHAL, U[PENDRA] N[ATH]: The oldest representation of the Śākta cult in Bengal art [Engl]. In: IHQ 16, 1940, pp. 489-496.

Deals with the familiar motif of head-offering to the goddess, representations of which are found not only in South Indian art, but also, as the author tries to show, in the art of Bengal and the region of the upper Ganges valley as far back as the Gupta period. In literature the »ritual-offering of his own blood by the devotee in honour of the goddess« mainly appears in Tāntric texts of the Śāktas Purāṇic sanctions of ritual self-sacrifice can be found in the Devīmāhātmya section of MkP and in the KāP; in the Epics the author finds an isolated early instance in the Rm (Rāvaṇa propitiates Brahman) (AK)

[quoted passages.] KāP 67.5; 67.12, 67.50; 67.52; 67.172; 67.184-185; MkP 93.7-11; Rm 7,10 10-12

2508 GHOSHAL, U[PENDRA] N[ATH]: On some recent interpretations of the Mahābhārata theories of kingship [Engl.]. In: IHQ 31,4, 1955, pp. 323-329.

Discusses K. P. Jayaswal's »Hindu polity« (3rd ed , pp 82-85) and D. R Bhandarkar's »Some aspects of ancient Indian polity« (p. 127-168) Both refer mainly to the origin of kingship in MBh 12,59 and 12,67. Other references (from Rm, Manu, Raghuvaṃśa, Dīghanikāya) are also adduced (vSt)

[quoted passages.] MBh 12,59; 12,67.

2509 GHOSHAL, U[PENDRA] N[ATH]: The Purāṇa stories of Veṇa and Pṛthu and their philosophical significance [Engl.] In: IHQ 32, 1956, pp 406-411.

Discusses passages on the divine origin of kingship in MBh 12,59 and several Purāṇas (vSt)

[quoted passages] MBh 12,59; HV 5.3-30; 5 44-56; 6 1-55; VāP 62.104-193; BdP 1/2,68[i e.36] 104-193; ViP 1,13.11-87; BhāgP 4,13.16-4,23.39.

2510 GHOSHAL, U[PENDRA] N[ATH] Studies in Indian history and culture [Engl] Bombay Calcutta Madras Orient Longmans 1957 - 24 538 pp - Reprint Bombay Orient Longmans 1965 - Revised and enlarged ed of Ghoshal, U N The beginnings of Indian historiography and other essays 1944

New and greatly enlarged edition of the author's »The beginnings of Indian historiography and other essays« (1944) Deals in ch 3 with »The historical traditions in the Purāṇas« and gives a survey and critical estimation of previous research The other chapters discuss beginnings of historiography in the Vedas early Buddhist historiography the chronicle of king Harṣa by Bāṇa, royal and dynastic chronicles of Kashmir periods and dynamics of Indian history the genius of ancient Indian polity consecration of the king Vedic political institutions republican and mixed constitutions from 6th cent B C to 3rd cent A D administration slavery rite of head-offering to the deity in ancient Indian literature and art (referring to Rm MkP KāP) two historical characters of ancient Bengal - Divya and Bhīma and the factors of downfall of ancient Indian political civilisation (AM)

2511* GHURYE G S Some problems of Indian ethnic history [Engl] In PTAIOC 9 1937, pp 911-954

Suggests to harmonize the data from the Vedas and Purāṇas (p 954) [source] Rocher p 127 (AP)

2512 GILDEMEISTER J[OHANNES] Zur Theorie des Śloka [Ger] In ZKM 5 1844 pp 260-280

2513* GIRI GAGANA DEVA Śrīmadbhagavadgītā ke śaṅkarabhāṣya kā samālocanātmaka adhyayana [Hi] Patanā Jyoti 1978 - 16 307 pp

[A critical study of Śaṅkara's commentary on the BhG] (vSt)

2514* GIRI GAGANA DEVA Śrīmadbhagavadgītā meṃ jñāna bhakti evaṃ karma kā samanvaya śaṅkara bhāṣya kā samālocanātmaka adhyayana [Hi] Patanā Jyoti distributors New Delhi Classical Publishers and Distributors 1979

[The connection of *jñāna bhakti* and *karman* in the BhG a critical study of Śaṅkara's commentary] (vSt)

2515 GIRI RAGHUNATH Śakti (the power) in the philosophy of the Purāṇas [Engl] In Purāṇa 12 2 July 1970 pp 231-251

Contribution from an Advaita point of view Starts from the question »How does the impure and transitory world come into existence from the reality which is pure and eternal?« Deals with Śakti as supreme reality as inseparable power of Śiva relation of Śiva and Śakti Śakti as *māyā* as *prakṛti* nature of the attributes Numerous quotations Refers to Śaṅkara on Brahmasūtra, BrP DBhāgP BhG KaṭhU KenaU ŚiP MkP Pañcadaśī Śataratnasaṃgraha, BhāgP Sāṃkhyakārikā, ViP (F)

[quoted passages] BhG 7 4 5 14 6-18 BhāgP 2 3 3-16 2 9 33 3 5 25 3 7 2-6 3 7 9 11 BdP (VePr) 1 4 6 18 DBhāgP 3 6 2 3 6 7 3 6 11 3 6 19-20 3 8 6-11 3 8 13 15 3 9 29 30 7,32 2-3 7,32 9-11 9 1 6 8 MkP 46 20 21 81 59 ŚiP (b) 1 16 101 102 1 16 95 6 1 17 69-70 1 18 2/2,6 19 21 2/2 11 3-5 2/2 14 29-33

2/2,24.5; 2/3,2.15-16; 2/3,3.27-38; 2/3,4.2-5; 2/3,5.24; 2/3,13.11-14; 2/3,29.24; 2/5,26.21; 5,4.15; 5,45.47-49; 5,49.27-32; 5,49.34-35; 5,49 38; 6,16.35-36; 6,16.54-61; 7/1,5.20; 7/1,5.33-36; 7/1,539-40; 7/1,5.189; 7/1,16.7-9; 7/1,16.13-14; 7/1,23.12; 7/1,23 28-35; 7/1,28.1; 7/1,28.9-11; 7/2,4 9-16; 7/2,4.23-25; 7/2,4.31-34; 7/2,4.136-138; 7/2,7.3-9; 7/2,7.21; ViP 1,2.33; 5,1.70; 6,4.6; 6,7.10-11; [selective].

2516* Gītāgranthāvalī [Skt.]. Dacca: Vāṅgālā Press, 1906.

Collection of *gītās*, one of which being the BhGU, which forms chapters fifteen to nineteen of the MBhāgP. [source.] Rocher, p. 189. (KPG)

2517* Gītāgranthāvalī [Skt.]. Calcutta: Vasumatī Press, 1911.

Collection of *gītās*, one being the BhGU, which forms chapters fifteen to nineteen of the MBhāgP. [source.] Rocher, p. 189. (KPG)

2518 GITANAND, BRAHMACHARI: The Gita idea of god or the religion of life, beauty, love, truth and righteousness, being India's greatest contribution to the permanent and progressive thought of all mankind [Engl.]. Madras: B. G. Paul & Co., 1930. - 66, 462 pp.

2519* GITANAND, SWAMI: Gita inspirations [Engl.]. Thattanchavady-Pondicherry: Ananda Ashram, 1972.

2520* GITA-PREMI: The soul, god and brahma in the Gita [Engl.]. In: KK 2, 1935, pp. 177-181.

2521* Gītāsamīkshā [Engl.]. Śarmā, Śrikrishna [ed.]. Tirupati: Śri Venkateśvara University, 1971.

Contains the following contributions: Krishna Warrier, A. G : Śrī Śaṃkara on the Bhagavadgītā; Raghavachar, S S.: The Gītā according to Rāmānuja; Pandurangi, K T.: Central teaching of the Bhagavadgītā according to Śrī Madhvācārya; Gopalaswami Aiyengar, T. K.: Bhāskara on the Gītā; Varadachari, V.: Gītā according to Abhinavagupta; Murthy, K. D.: Nimbarka and the Bhagavadgītā; Śarmā, Anjaneya: Vallabha on the Gītā; Siddaiah, M.: The Bhagavadgītā and Vīraśaivism; Murthy, P. S : The Bhagavadgītā according to the Radhasvamis; Appasamy, A. J.: The Bhagavadgītā; Shah, Syed Mohideen: The Gita and the Quran; Varadachari, K. C.: Aurobindo on Bhagavadgītā; Chandrasekharan, K.: The Gita as interpreted by M Gandhi; Kunjunni Raja, K.: The Bhagavadgītā: the problems of the text; Sreekrishna Śarmā, E. R.: The essence of the Gītā according to Vinoba. [source:] Callewaert/Hemraj. (AK)

2522* Gītā-sūcī: a list of printed and manuscript books of Gita-literature, (collected) from the universal Gitaic-literature [Hi.]. [Poddāra, Hanumāna Prasāda:] Poddar, H. P. [ed.] Calcutta: Gita Library, Gorakhpur: Gita-Press, 1930.

2523* Gītātattvāṅka [Hi., Engl.]. Poddāra, Hanumāna Prasāda; [Goswami, Chimmanlal:] Gosvāmi, C. L. [ed.]. Gorakhpur: Gita Press, 1939.

Contains the following contributions: Mahārāja, Śankarācārya B T. Svāmī: Śrīmadbhagavadgītā kathita mānavajīvana kā lakṣya; Śāstrī, Rāmānujācārya: Śrīmadbhagavadgītā aura śrīvaiṣṇava sampradāya; Mandaleśvara, Svāmi Bhāgavatānanda: Gītā meṃ vedoṃ aura darśanādi ke siddhānta; Vandyopādhyāya, Akṣayakumāra:

Kuruksetra mem arjuna kā mohabhanga Kavirāja Gopīnātha Mrtyuvijñāna aura paramapada Cattopādhyāya Vasantakumāra Gītā aura śāstra Rāya, Anilavarana Gītā mem divya jñāna Vināyaka Bālakarāma Śrīgītā tattva Yogānanda Swami Rahasyamaya gītā Bhide Sadāsiva Śāstri Bhagavadgītā mem vijñāna Poddāra Hanumāna Prasāda Bhagavāna srikrsna aura bhakta arjuna and Śrīmadbhagavadgītā kī anusthānavidhi and Śrīmadbhagavadgītā kī pāthavidhi Massey Arthur E. The Bhagavadgītā a Westerner s approach Ramaswami Sastri K S The ancient doctrine in the Gita [source] Callewaert/Hemraj (AK)

2524 GITEAU MADELEINE Note on two tenth century bas reliefs depicting the rāvanānugrahamūrti [Engl] In ALB 31-32 1967-1968 Dr V Raghavan felicitation volume 1967-1968 - pp 593-599

2525* GLASENAPP HELMUTH VON The Bhagavadgītā and the Indian mind [Engl] In KK 2 1935 pp 116-117

2526 GLASENAPP H[ELMUTH] VON Heilige Statten Indiens die Wallfahrtsorte der Hindus Jainas und Buddhisten ihre Legenden und ihr Kultus [Ger] Munchen Georg Muller 1928 - 15 183 pp 258 pl index

A description of ›sacred places of India *tirthas* of the Hindus Buddhists and Jainas‹ arranged according to states with illustrations and index (vSt)

2527 GLASENAPP HELMUTH VON Der Hinduismus Religion und Gesellschaft im heutigen Indien [Ger] Munchen Kurt Wolff 1922 - 16 504 pp index

Ch 3 on religious literature contains a summary of the main plot of the MBh and some remarks on the Rm and the Purānas (AM)

2528 GLASENAPP HELMUTH VON Die Lehre Vallabhācāryas [Ger] In ZII 9 1933-1934 pp 268 330

Concise presentation of the doctrine of Vallabhācārya Refers frequently to Vallabha s treatment of the teachings of BhG Epics BhāgP ViP and AdhyātmaRm and so on especially concerning the theology of Krsna (F)

[quoted passages not included]

2529 GLASENAPP HELMUTH VON Die Literaturen Indiens von ihren Anfangen bis zur Gegenwart mit Beitragen von Heinz Bechert und Hilko Wiardo Schomerus [Ger] Stuttgart Alfred Kroner Verlag 1961 - 10 484 pp (Kroners Taschenausgabe 318)

History of Indian literature On pp 94-121 on the Epics G discusses the relationship of the two Epics outlines the main events of the narratives and describes literary characteristics (folk tale and popular saga transformed into the *adikavya* the first epos heroic epos transformed into a textbook on religion ethics and politics) On pp 129 135 on Purānas Gl discusses their age gives a list of the 18 *mahapuranas* and 18 *upapuranas* special attention is given only to the BhāgP due to its popularity The bibliography (p 452 468) concentrates on translations (PS)

2530 GLASENAPP HELMUTH VON Das Trisastilaksanamahāpurāna der Digambaras [Ger] In Beitrage zur Literaturwissenschaft und Geistesgeschichte Indiens Festgabe Hermann Jacobi 1926 - pp 331-345

Gives a survey of the contents of the Jaina Triṣaṣṭilakṣaṇamahāpurāṇa, »the main work of the Digambaras on their mythic universal history«. The work, which comprises the Ādipurāṇa and the Uttarapurāṇa, was composed by Jinasena and his pupil Guṇabhadra. The author also deals with its relations to other Digambara works and to the canon of the Śvetāmbaras, and discusses its »tendency«. Jinasena and his pupil, he concludes, »wanted to create a Purāṇa which could enter into competition with the Purāṇas of the Hindus«. (AK)

2531 GLASENAPP, HELMUTH VON: Über vier purāṇische Nachbildungen der Bhagavadgītā [Ger.]. In: Von Buddha zu Gandhi: Aufsätze zur Geschichte der Religionen Indiens. Moeller, V.; Nölle, W.; Sprockhoff, J.-F. [ed.]. Wiesbaden: Harrassowitz, 1962. - 289 pp. - pp. 177-186. - Reprinted from: Aus Indiens Kultur: Festgabe Richard von Garbe ... 1927. - p. 139-147.

Deals with four imitations of the BhG: 1. Gaṇeśagītā (= Gaṇeśapurāṇa, Uttarakhaṇḍa, chapters 138-148); 2. Īśvaragītā (= Kūrmapurāṇa 2,1-11); 3. Śivagītā (claims to belong to Padmapurāṇa, Uparibhāga 1-16; not to be found printed editions of PdP); 4 Devīgītā (= DBhāgP 7,3-40), giving a short survey of their contents and discussing their relationship to or dependence on the BhG as well as the particular sectarian tendency according to which the original was altered. Considering the development of philosophical ideas (Vedāntic philosophy of illusionistic character, traces of Śāktism), he concludes that at least No. 1, 3 and 4 are probably later than the middle of the second millenium A.D (RS)

[quoted passages:] BhG 5.1-5; GaṇeśaP Gaṇeśagītā 4.1-5; KūP 2,11.131; PdP Śivagītā 2.30.

2532 GLASENAPP, HELMUTH VON: Zwei philosophische Râmâyaṇas [Ger.]. In: Ak. Wiss. Lit. (Mainz), Abh. d. geistes- u. sozialwiss. Kl., Jahrgang 1951, Nr. 6. - Wiesbaden: Franz Steiner Verlag, 1951. - 105 pp.

Deals with the textual history, the date and the philosophical content of the Yogavāsiṣṭha and of the AdhyātmaRm (one part for each text) The last chapter compares the two texts (KPG)

2533 GLYNN, CATHERINE: Early painting in Mandi [Engl.]. In: AA 44,1, 1983, pp. 21-64, 34 fig. [p. 25-50]

This stylistic analysis of Punjab hill paintings from the first half of the 17th cent. presents inter alia six scenes from the BhāgP (centring around Kṛṣṇa's life in Gokula) and five scenes from the Rm, both fragments of dispersed sets of illustrations (SD)

2534 GLYNN, CATHERINE: Some reflections on the origin of the type of Gaṅgā image [Engl.] In: JISOA (N.S.) 5, 1972-1973: Dr. Vasudev Saran Agrawala commemoration volume. Part 2. [1973] - pp. 16-27.

Although a »conceptual iconography« of Gaṅgā had been developed by the time of the final redaction of the Epics (about 400 A D), there exist no sculptural representations that relate to the Epic stories. The depiction of Gaṅgā riding the *makara*, which is established by the Gupta period, is without a textual basis in the Epic tradition. This representation of Gaṅgā seems to combine the prototypes of the »universal river goddess« and the »*makara*-riding *yakṣī*« The earliest text describing this image is VDhottP (3,52). *The description is based on the sculptural*

representation available » it is very likely that the authors unified what they saw in the sculptural description and the image gave birth to the iconographic idea » (AM)

2535 GODAKUMBURA C E The cult of Kohömbā or the three sons of Sita [Engl] In JRAS 1946 pp 185-191

2536 GODAKUMBURA C E The Rāmāyana a version of Rāma s story from Ceylon [Engl] In JRAS 1946 pp 14-22

2537 GODAKUMBURA C E Rāmāyana in Śrīlankā and Lankā of the Rāmāyana [Engl] In The Ramayana tradition in Asia 1980 - pp 430-454

After a summary of the folk versions of the Kohömbā Kankāriya and a survey of allusions to the Rāma story in Sinhalese literature Godakumbura examines the evidence for Rm place names in Śrī Lankā and finds it insufficient to support the identification of Lankā of the Rm with Śrī Lankā presenting also some contrary evidence (JLB)

2538• GODBOLE G H Brahmadeva in Matsya Purāna [Engl]. In PTAIOC 18 Annamalainagar December 1955 summaries p 33

2539 GODE P[ARASHURAM] K[RISHNA] The Bhagavadgītā in the pre Śamkarācārya Jain sources [Engl] In ABORI 20 2 January 1939 pp 188-194 - Reprint in Gode P K Studies in Indian literary history I Bombay Singhi Jain Shastra Sikshapith Bharatiya Vidya Bhavan 1953 - (Singhi Jain Series Number 37 Shri Bahadur Singh Singhi Memoirs Vol 4)

[reviews] Alsdorf Ludwig In ZDMG 107 1957 pp 214 215

2540 GODE P[ARASHURAM] K[RISHNA] The Bhakti sūtras of Nārada and the Bhagavadgītā [Engl] In ABORI 4 1922-1923 pp 63-95

2541 GODE, P[ARASHURAM] K[RISHNA] Comparisons in the Bhagavadgītā [Engl]. In ABORI 2 1920-1921 pp 135-142

2542 GODE P[ARASHURAM] K[RISHNA] The date of Kālikāpurāna - before 1000 A D [Engl] In JOR 10 1936 pp 289-294

After noting references to the KāP in Hemādri Śrīdatta and other writers on *dharmaśāstra* adduces a reference in the Bharatabhāsya of Nanyadeva (king of Mithilā 1097-1133 A D) to fix 1000 A D as the lower limit for its composition (JLB)

2543 GODE, P[ARASHURAM] K[RISHNA] Date of Śrīdharasvāmin author of the commentaries on the Bhāgavata Purāna and other works between A D 1350 and 1450 [Engl] In ABORI 30 3-4 July October 1949 pp 277-283

2544 GODE P[ARASHURAM] K[RISHNA] The gandhayukti section of the Visnu dharmottara and its relation to other texts on the gandhasāstra [Engl]. In Gode P K Studies in Indian cultural history Vol 1 1961 - pp 74-87

2545 GODE, P[ARASHURAM] K[RISHNA] The history of the aksayavata (undecaying banyan tree) at Prayāga and Gayā as revealed by some Sanskrit texts

between the first century A.D. and 1900 [Engl.]. In: ABORI 38, 1957, pp. 82–92.

Contains a list of textual references. (SD)

[quoted passages:] AgP 111.13; 115.70; BrP 161.66–67; BVP 3,33.32–33; KūP 1,37.8–9; MBh (CiPr) 13,88.14; MBh (cr.ed.) 3,95.13–15; 3,186 81–83; 3,186.92–93; 3,186.114; MtP 104.10; 106 11; NāP 2,63.141; PdP 1,38 2–3; Rm 2,55.6–7; 2,55.23–24; VāP 105.45.

2546 GODE, P[ARASHURAM] K[RISHNA]: History of the practice of massage in ancient and medieval India, between c. B.C. 1000 and A.D. 1900 [Engl.]. In: ABORI 36, 1955, pp. 85–113.

Includes references to massage and shampooing in the MBh, Rm, BVP and AgP. (SD)

[quoted passages:] AgP (ASS) 281.26–33; MBh 7,82.10; Rm 2,83.23–24; 2,91.52–53.

2547 GODE, P[ARASHURAM] K[RISHNA]: Identification of the Siddharāja-saras [Engl.]. In: IHQ 14, 1938, pp. 452–458.

Quotes several passages from a manuscript of the Sarasvatīpurāṇa, a text devoted mainly to the description of *tīrthas* associated with the river Sarasvatī in Gujarat The *saras* is a tank built by Siddharāja and had, according to Hemacandra, 1008 *lingas* enshrined on its bank. (vSt)

[quoted passages:] SarasvatīP 14.23–26; 14 31–32; 14 38; 14 40; 14 46, 14 48–50; 14 58; 14 79–80; 14 83–84; 14 89; 14 92; 14.120–124; 14.168–169

2548* GODE, P[ARASHURAM] K[RISHNA]: An illustrated manuscript of the Bhāgavata-Purāṇa copied in A.D. 1648 [Engl.]. In: NIA 1, 1938–1939, pp. 249–253.

2549 GODE, P[ARASHURAM] K[RISHNA]: The mounted bowman on Indian battlefields: from the invasion of Alexander (B.C. 326) to the battle of Panipat (A.D. 1761) [Engl.] In: BDeccanCRI 8, 1947: Rao Bahadur K. N. Dikshit memorial volume ... 1947. – pp. 34–46.

»... I propose in this paper to record some references to the mounted bowman or the use of the bow and arrow made by foreign cavalry in ancient and mediaeval periods of Indian history.« Refers occasionally then to MBh. (F)

[quoted passages:] MBh (cr.ed.) 1,124 24; 1,124 27.

2550 GODE, P[ARASHURAM] K[RISHNA]: New light on the chronology of the commentators of the Mahābhārata [Engl.]. In: ABORI 25, 1944, pp. 103–108.

Referring to Dinesh Chandra Bhattacharya's article »Vidyāsāgara's commentary on the MBh«, the author notes that the date of Vidyāsāgara is 1350 instead of 1700 A.D. This leads to a discussion of chronological questions with regard to the MBh commentaries mentioned by Vidyāsāgara in his Jayakaumudī. (SD)

2551 GODE, P[ARASHURAM] K[RISHNA]: Nīlakaṇṭha Caturdhara, the commentator of the Mahābhārata: his genealogy and descendants [Engl] In: ABORI 23,1–4, 1942: Annals of the Bhandarkar Oriental Research Institute: silver jubilee volume ... [1943] – pp. 146–161.

The author reconstructs a genealogy starting with Nilakantha's parents and uncle (ca 1625) and ending with living descendants in the year 1942 Two appendices reproduce official documents (1746, 1854) containing relevant genealogical information (SD)

2552 GODE, P[ARASHURAM] K[RISHNA] Notes on Indian chronology [Engl] In ABORI 17,4, 1936, pp 395-399

Subsequent to V S Sukthankar s article on MBh commentators (»Epic studies V «) the author proposes 1150 A D as a rough date for Vimalabodha's commentary called Visamasloki (SD)

2553 GODE, P[ARASHURAM] K[RISHNA] Notes on Indian chronology [Engl] In ABORI 19,2, 1938, pp 184-192

Deals with a ms of the ŚamkaraSa of the SkP, the copy of which was finished on 3 July 1726 and which belonged to Kanhoji Angria Sarkhel (SD)

2554 GODE, P[ARASHURAM] K[RISHNA] Prof P P S Sastri and the date of Vādirajatirtha [Engl] In ABORI 17,2, 1936, pp 203-210

In the introduction to the edition of the Southern recension of the Sabhāparvan of the MBh P P S Sastri gave 1339 A D as the year of Vādirāja's death The author adduces historical and epigraphic evidence showing that Vādirāja lived in the 2nd half of the 16th century (SD)

2555 GODE, P[ARASHURAM] K[RISHNA] Psychology of emotions as represented in the Bhagavadgita a comparative study [Engl] In QJMS (N S) 14, 1923-1924, pp 89-105 and 217-232

2556* GODE, P[ARASHURAM] K[RISHNA] The snake charmer the simile of gārudika as applied to the yogi by Rāmakantha in his commentary on the Bhagavadgītā [Engl] In YogaM 3, 1935, pp 3-5

2557 GODE, P[ARASHURAM] K[RISHNA] Some Purānic extracts quoted by Aparārka (c A D 1125) and their bearing on the history of Indian paleography and education [Engl] In PoonaO 13,3-4, July October 1948, pp 10-14

A brief analysis of extracts from the BhottP MtP and NandiP quoted by Aparārka in his commentary on the Yājñavalkyasmrti The quoted passages pertaining to *vidyadāna* or imparting of knowledge contain literary and palaeographical information about worship of manuscripts formulas for preparing ink writing outfit, etc and also give an idea of »the educational activities of ancient times prior to A D 1100« (AK)

2558 GODE, P[ARASHURAM] K[RISHNA] Studies in Indian cultural history Vol 1-2 [Engl] Vol 1 Hoshiarpur 1961 - 10 495 pp (Vishveshvaranand Indological Series 9, Vishveshvaranand Institute Publication 189) - Vol 2 Poona Prof P K Gode Collected Works Publication Committee, 1960 - 2, 3, 293 pp

[reviews] Sternbach Ludwik In JAOS 82 1962 pp 222-229 (vol 1) - Sternbach Ludwik In JAOS 81, 1961, p 319 (vol 2) - Birwé Robert In ZDMG 114 1964 pp 458-459

2559 GODE, P[ARASHURAM] K[RISHNA]: Studies in the history of Indian cosmetics and perfumery: the Gandhayukti section of the Viṣṇudharmottara and its relation to other texts on the gandhaśāstra [Engl.]. In: JGJRI 3,3-4, May-August 1946, pp. 279-294.

Compares the section of VDhottP (2,64) with AgP 224. The latter used the VDhottP for its section on perfumes. Both texts describe the manufacture of perfumery and cosmetics. Refers then to KāP 73 which describes the use of perfumes in ritual context. (AM)

[quoted passages] VDhottP (VePr) 2,64; AgP 224; KāP (VePr) 73

2560 GODE, P[ARASHURAM] K[RISHNA]: Studies in the history of Indian festivals: the sukhasuptikā of the Ādityapurāṇa and the Nīlamatapurāṇa (A.D. 500-800) and its relation to the modern divālī festival [Engl.]. In: JGJRI 3,2, February 1946, pp. 205-216. - Reprint in: Gode, P. K.: Studies in Indian cultural history. Vol. 2. ... 1960. - (P. K. Gode Studies, Vol. 5). - pp. 228-238.

On the *sukhasuptikā vrata*, identified with the *sukharātrī*, the *yakṣarātrī*, and the *lakṣmīpūjā* day of modern *dīvālī*, thus tracing its history back to the time of the Kāmasūtra. Descriptions are quoted from the Nīlamatapurāṇa (Lahore 1924), p 42, verses 505-515 and the Ādityapurāṇa as quoted by Hemādri. (vSt)

2561* GODE, P[ARASHURAM] K[RISHNA]: Studies in the history of Indian festivals: the divali festival [Engl.]. In: BhV 8, 1947, pp. 53-73.

2562 GODE, P[ARASHURAM] K[RISHNA]: Textual criticism in the thirteenth century [Engl.]. In: Woolner commemoration volume ... 1940. - pp. 106-108.

On Mādhava's attitude to the text of the MBh as revealed in his Mahābhāratatātparyanirṇaya and Vādirāja's commentary thereon, and also on Hemādri's discussion of variant readings in the Aṣṭāṅgahṛdaya. (JLB)

2563* GODE, P[ARASHURAM] K[RISHNA]: Thirty years of historical research, or bibliography of the published writings of P. K. Gode, curator Bhandarkar Oriental Research Institute (from 1916 to 1946) [Engl.]. Rangaswami Aiyangar, K. V.; Gharpure, J. R. [introd.]. Poona: BORI, 1947. - 14, 76 pp.

Part 1 of the bibliography gives a list of 336 papers published by G. and of 17 publications on indology which he edited and compiled. Pt 2 contains an index of the items dealt with in the publications and a general subject-index. Pt. 3 is devoted to select opinions by scholars on G's historical research [source.] Sternbach, Ludwik: [Review] (AP)

[reviews] Sternbach, Ludwik: In: JAOS 68, 1948, p 126.

2564 GODE, P[ARASHURAM] K[RISHNA]: Use of caṇaka at an aśvamedha in the Rāmāyaṇa, of caṇakāmla in rasavidyā [Engl.] In: ALB 12, 1948, pp. 14-23.

Caṇaka (gram) from South Europe, introduced to India during Greek occupation of Panjab. (JLB)

[quoted passages] Rm (K 1911) 7,91.20.

2565 GODE, P[ARASHURAM] K[RISHNA]: Verses pertaining to gandhayukti in the Agnipurāṇa (9th century A.D.) and their relation to the topics dealt with in

Gaṅgādhara's Gandhasāra (between A D 1300 and 1600) [Engl]. In Gode P K Studies in Indian cultural history Vol 1 1961 - pp 68-73 - Reprinted from ALB 9,4 [1945] p 143-151

Cites the passage AgP 224 19-42 on the manufacture of cosmetics and perfumery (possibly 9th cent according to Hazra) which stands midway between the *gandhayukti* chapter (on perfumes) of Varāhamihira s Bṛhatsamhitā (A D 500) and the Gandhasāra of Gaṅgādhara (between 1300 and 1600) Parallel passages of the Gandhasāra are given (vSt)

[quoted passages] AgP (VePr) 224 19-42

2566 Gods demons and others [Engl] Narayan R K [adapt] New York The Viking Press 1964 - 241 pp, drawings glossary

»R K Narayan brings together in this book a selection of enchanting Indian tales derived from several classic sources In assembling these myths and legends Narayan listened to Indian story tellers narrate the feats and tribulations of divinities and men as they unfold in the Ramayana the Mahabharata the Yoga Vasishta the Devi Bhagavatam and the Tamil epic Silapadikharam Then he had a Sanskrit scholar read to him from the originals Finally Narayan created in his own words what he had heard Although he departs from the themes and contexts of his novels those poignant studies of character and village and city his felicity with words and humor and narrative technique is well imprinted on this collection « [source] Fellman Gordon A [Review] (PS)

[reviews] Fellman Gordon A In JAsianS 24 3 May 1965 pp 546-547

2567 GOETZ, H[ERMANN] An illustrated early Rājput manuscript [Engl] In Mahāmahōpādhyāya Prof D V Potdar sixty first birthday commemoration volume 1950 - p 82-87 [Engl section]

On a manuscript in the Śrī Anūp Singjhī Sanskrit Library at Bikaner (no 81 15) containing Kālidāsa s Meghadūta with commentary and some additional verses The article is mainly concerned with the style and the dating of the illustrations showing scenes from the Kṛsna story Concludes that these illustrations influenced by many styles belong to an early primitive stage of Rājput painting and represent an old tradition which cannot be traced back to Jain origin (AK)

2568* GOETZ HERMANN Die Stellung der indischen Chroniken im Rahmen der indischen Geschichte [Ger] In ZBuddh (Neue Folge) 6 1924-1925, pp 139-159

› On the position of Indian chronicles in the scope of Indian history « [source] Rocher p 123 (AP)

2569 GOKHALE, B G Indian thought through the ages a study of some dominant concepts [Engl] London Asia Publishing House 1961 - 9 236 pp

› The concepts chosen for discussion are nine in number In the first chapter is attempted a survey of Indian ideas on the concept of history and its interpretation The next three chapters deal with three of the four ideals of life - *puruṣārthas* - which are rightly regarded as the basis of the Indian philosophy of life *Dharma artha* and *kāma* are treated in separate chapters with a view to examine their

changing contents and the possible correlation of events and ideas as revealed by a history of these concepts. The next two chapters have for their subject the three concepts which together make the Indian world-view. These are *karman* and *punarjanma*, and *saṃsāra*. Chapters seven and eight discuss ideas on political organization, ideas like those of authority and freedom, war and non-violence. The last chapter is a brief essay on the idea of the Man Perfected as it appears in the literature of ancient India and in some aspects of the thought of modern India.« Despite of title, the author's primary aim was obviously to discuss the role of these concepts within the modern world. – Contains frequent allusions to Epic/Purāṇic ideas, especially as borrowed from MBh. (F)

[quoted passages not included]

2570 GOKHALE, V. D.: Unpāṇinian forms and usages in the critical edition of the Mahābhārata 6: Compounds [Engl.]. In: ILing 17, 1957, pp. 121–128.

A listing, with preliminary remarks, of un-Pāṇinian compounds from the MBh (cr ed.) 1–4, classified into: compounds with *ahan*, compounds with *rājan*, compounds with *sakhin*, with *pathin*, with *dhanus*, with *gandha*, with *dharma*, with adverb as first member but used adjectivally, compounds with changed order of component members, compounds showing hiatus, anomalous compounds, and compounds with loose construction. Previous articles under this general title are by E. D. Kulkarni. (JLB)

2571 GOLDMAN, ROBERT P[HILIP]: Akṛtavraṇa vs. Śrīkṛṣṇa as narrators of the legend of the Bhārgava Rāma: à propos some observations of Dr. V. S. Sukthankar [Engl.]. In: ABORI 53, 1972, pp. 161–173.

Refers to V. S. Sukthankar's hypothesis of a thoroughgoing Bhṛgu redaction of the MBh, and in this context to the story of Rāma Jāmadagnya and his slaughter of the *kṣatriyas*. In comparing two versions of this story (MBh 3,115–117; 12,49) the author examines the differences with regard to Rāma Jāmadagnya's career and the portrayal of Arjuna Kārtavīrya. It is found that the Āraṇyakaparvan version, told by Rāma's disciple, the brahmin Akṛtavraṇa, is – from a Bhārgava standpoint – the most complete and consistent version of the story. In contrast to its strict anti-*kṣatriya* bias the version of the Śāntiparvan, told by Kṛṣṇa, »that redoubtable custodian of *kṣatriya* interests in the MBh«, shows a clear pro-*kṣatriya* bias. This latter version seems to be a secondary retelling of the original legend; it indicates that other interests than that of the Bhṛgu redactors may have been involved in the genesis of the Śāntiparvan version. (SD)

[quoted passages:] MBh 3,115–117; 12,49.

2572 GOLDMAN, ROBERT P[HILIP]: Fathers, sons and gurus: oedipal conflict in the Sanskrit Epics [Engl.] In: JIPh 6, 1978, pp. 325–392.

Counters the usual view that positive oedipal material is lacking in the Epics by suggesting the extensive displacement of the actual, genetic relationships through substitution (e.g. of *guru*, other brahmin or elder brother for father). Examines Arjuna's conflict with Babhruvāhana and Bhīṣma's with Rāma Jāmadagnya, characterises Rāma's relationship to Daśaratha as »the most elaborate and influential example of the negative oedipal myth in India«, and also gives an oedipal interpretation to the legends of the sons of Yayāti and Viśvāmitra, or Bṛhaspati and Mamatā, and of Indra and Ahalyā. »The Indian epic literature is to a great, even an

unusually great extent concerned with the oedipal conflict in its familial and social context « (JLB)

[quoted passages not included]

2573 GOLDMAN, ROBERT P[HILIP] Gods, priests and warriors the Bhrgus of the Mahābhārata [Engl] New York Columbia University Press, 1977 - 12, 195 pp (Studies in Oriental Culture 12)

Translates the undernoted passages from MBh and MtP Examines the Bhārgava myths in these passages and emphasises that while elements are occasionally borrowed *from other myths* they *form* basically a closed cycle centred *on* certain recurrent themes especially the relations of the Bhrgus to the *kṣatriyas* and their relations to the gods and other supernatural beings Goldman notes the characteristic ambivalence of Bhārgava myth and suggests that the authors are purposefully manipulating mythic elements to create »metamyth« (JLB)

[quoted passages] MBh (cr ed) 1 71 1-58 1 169 11-1 171 23 3 115 7-3 117 15 3 121 22-3 125 10 12 278 1-38 13 52 1-9 13 55 9-12 13 55 27-35 13 56 1-20 MtP (ASS) 47 61-126

[reviews] Brockington J[ohn] L[eonard] In JRAS 1979 pp 67-68 - Hiltebeitel Alf In JAAR 46 1978 pp 76-78 - Biardeau Madeleine In JAsianS 37 2 February 1978 pp 386-387 - Maurer Walter H[arding] In JAOS 99 2 1979 pp 341-343

2574 GOLDMAN ROBERT [PHILIP] India s great war [Engl] In JAsianS 35 3 May 1976 pp 463-470

A rather critical appraisal of van Buitenen s MBh translation (vol 1) Goldman among other things pleads for team work finds introduction and annotations hasty and insufficient takes exception to the translation of *dharma* (»law«) and *kṣatriya* (»baron«), gives examples of inconsistency undertranslation overtranslation and mistranslation For a rejoinder by van Buitenen q v (PS)

2575 GOLDMAN ROBERT P[HILIP] Karma guilt and buried memories public fantasy and private reality in traditional India [Engl] In JAOS 105 3 1985 pp 413-425

Deals with the fundamental significance of the concept of *karman* Examines the belief in *karman* from the point of view of its psychological function Suggests that the *karman* question is intimately connected with the notion of the curse (AP)

[quoted passages] MBh (cr ed) 1 101 23-26 1 113 3-20 MBh 1 109 1 1 116 1-15 Rm (cr ed) 1 19 2 2 58

2576 GOLDMAN R[OBERT] P[HILIP] Matricide renunciation and compensation in the legend of two warrior heroes of the Sanskrit Epics [Engl] In IT 10 1982 pp 117-131

An analysis along psychological lines of the characters of Rāma Dāsarathi and Rāma Jāmadagnya (JLB)

2577* GOLDMAN, ROBERT PHILIP Myth and meta myth a critical study of the evolution and manipulation of the Bhargava corpus in the Mahabharata [Engl] Philadelphia University of Pennsylvania, 1971 [thesis]

2578* GOLDMAN, ROBERT P[HILIP]: Myth and metamyth: the Bhārgava cycle of the Mahābhārata [Engl.]. New York 1976.

2579 GOLDMAN, ROBERT P[HILIP]: Rāmaḥ sahalakṣmaṇaḥ: psychological and literary aspects of the composite hero of Vālmīki's Rāmāyaṇa [Engl.]. In: JIPh 8, 1980, pp. 149–189.

Compares the complementarity of Rāma and Lakṣmaṇa with the grouping of the Pāṇḍavas in the MBh, seeks to find oedipal implications in the plot and stresses the ambivalence of Rāma's attitude towards Sītā. Lakṣmaṇa is differentiated from Rāma in the areas of aggression and sexuality, reacting angrily to any threat to Rāma in contrast to Rāma's acquiescence and being seen as celibate, even anti-sexual, in most of the Epic; a parallel distinction is traced in the characters of Bharata and Śatrughna. »... We see that the hero of the Rm is in a very real sense a composite figure consisting of the two pairs of Daśaratha's sons « »The purpose of this division ... is ... the portrayal of all the powerful emotion drives, erotic as well as aggressive, that underlie much of human behavior.« (JLB)

[quoted passages:] BhāgP (Mathura 1940) 4,46–5,25; 8,13; 10,2.4–5; 10,18.17ff; 10,65.22ff; HV (cr.ed.) 48.11–12; 52.18; 70.17–18; MBh (cr.ed.) 1,45–49; 1,61.84–98; 1,109.27–28; 1,113.33–38; 1,114–115; 1,164.5; 1,169.11–1,171.23; 1,172; 1,212.20; 1,8–12; 3,15–17; 3,116.17–18; 16,5.12–20; 17,2.7–24; Rm (cr.ed) 1,1.8; 1,1.11–12; 1,1.14; 1,2; 1,15–17; 1,21.6ff; 1,25.1–4; 1,25.11–12; 1,26 4–21; 1,66.14–17; 1,72.18; 1,73–75; 2,4 43–44; 2,16.18; 2,16 27–30; 2,16 33–34; 2,18.2–3; 2,18.6–29; 2,28 1–14; 2,31.23; 2,35.8; 2,47.8–10; 2,57–58; 2,64 26; 2,66 22; 2,66 26–27; 2,68; 2,70 6–9; 2,72.7–16; 2,72.20–22; 2,90 1–8; 2,90.13; 2,90.18–25; 2,91.9; 2.91.14; 2,93.35; 2,99.6–8; 2,104.15; 2.458*; 2.1968*; 3,2.10–12; 3,2.15–19; 3,17.2–5; 3,41.44–49; 3,42.18; 3,43.1–6; 3,43.21–22; 3,60; 3,61.3–4; 3,64.25; 4.147*; 6,39.5–6; 6,103.12–25; 6,106.11–12; 6,113.12–16; 7,42.16–20; 7,44.9; 7,44.13; 7,44 15–16; 7,44.18; 7,44 22; 7,54 15–21; 7,58.1; 7,63.12; 7,63.15; 7,63.107; 7,87.14–20; 7,88.3–4; 7,88.10–20; 7,92.2; 7,93 1ff; 7,93.12–14; 7,95.1–7; 7,95.18–7,96.13; 7,96–100.

2580 GOLDMAN, ROBERT [PHILIP]: Some observations on the paraśu of Paraśurāma [Engl.] In: JOI 21,3, March 1972, pp. 153–165.

Concludes: »It is clear ... that the MBh in its earliest accessible *form* knows nothing of Rāma's use of an axe as weapon of war ... On the other hand interpolated portions of several mss show clearly that such an association came to be made not long after the establishment of the ›Ur-text‹«. The name Paraśurāma was given to the Bhārgava Rāma »largely to avoid ... confusion between the two Rāmas«. (KPG)

2581 GOLDMAN, ROBERT P[HILIP]: Vālmīki and the Bhṛgu connection [Engl.] In: JAOS 96,1, 1976, pp. 97–101.

»The completion of the critical edition of the Vālmīki Rm by the Oriental Institute, Baroda, has made possible a return afresh to the problem of the exact relationship between MBh and Rm Both epics furnish scanty and muddled evidence about Vālmīki, the author of the Rm In the highly Bhṛguised [Sukthankar] MBh it appears impossible to prove that Vālmīki is known as Bhārgava The Rm makes this identification twice, both times in the last *kāṇḍa* Among several conclusions, the author suggests that ... the Uttarakāṇḍa is, at least in part, later than the Bālakāṇḍa but, unless we can find another source for Aśvaghoṣa's line, earlier than the Buddhacarita « Furthermore, G asserts »that if at all, Bhṛguisation affected only the last two *kāṇḍas* of the Rm « (AP)

[quoted passages] AdhyātmaRm 2,16 84ff, BdP 2,32 104-106, BhāgP (V 1966) 6 18 4-5, MBh 1,5 216, 1 60, 3 122 3-4, 7 118 48, 12 57 40 13 31, 13,50 9-19, MtP (ASS) 145 98-100, Rm 2 67 11, 6 4 42cd 6 68 27ab, 7 84 16 7 87 17, Rm (NSPr) 1,1, 7,94 26, VāP 59 95-98, ViP 3 3 18

2582 GOLDMAN, R[OBERT PHILIP], MASSON, J[EFFREY MOUSSAIEFF] Who knows Rāvana? A narrative difficulty in the Vālmīki Rāmāyana [Engl] In ABORI 50, 1969, pp 95-100

An examination, within the narrative structure of the Rm as a whole of Rāma s encounter with Śūrpanakhā and of the question why everyone in the Epic is ignorant of Rāvana s place of dwelling It appears that just as Rāma was transposed in the Visnuite Uttarakānda from a warrior prince into an *avatara* of Visnu Rāvana was transposed from a rather insignificant chief of *rākṣasas* into one of the great *asuras* It is concluded that originally the Epic was »not a reflection of ›high‹ mythology« or a »representation of a primal conflict between the gods (and men) and the demons« but »a product (doubtless much altered with time) of relatively simple bardic or even folkloric story telling« (SD)

[quoted passages] Rm 3 17 20-22 3 68 5 3 68 7 3 71 22-23 3 71 32 3,71 34

2583 GOLDSTUCKER THEODORE Inspired writings of Hinduism [Engl] Calcutta Susil Gupta, 1952 - 2, 128 pp

Contains parts of a series of articles of the same title first published in 1859-1863 Deals also with the difference between the Vedic works and later »inspired writings« (i e they are anonymous) like the Purānas The Purānas are a mere »caricature« of Vedic text and occupy therefore only a low position in »the household of Sanskrit literature « Sees in the Purānas one reason for the degeneration of Hindu religion (p 105-109) (AM)

2584 GOLDSTUCKER THEODORE Literary remains Vol 1-2 [Engl] London Allen 1879 - Vol 1 16 330 pp - Vol 2 244 8 pp index

Vol 1 contains reprints of G s contributions to Chamber s Encyclopaedia (1862) which partly refer to Epic/Purānic material The Gaṅges India *om* Parāsara *patala pitrs* Prthu Purāna (deals with their age and repeats his judgement that the Purānas were composed »by priestcraft interested in submitting to its sway the popular mind« - p 145) Rm (as »poetical composition« superior to MBh which is ›encyclopaedic«) Śakuntalā Śiva *sati trimurti* Umā Visnu Visvāmitra Vyāsa Vol 2 contains reprints of »The inspired writings of the Hindus« and »Hindu Epic poetry The Mahābhārata « (AM)

2585 GOLDSTUCKER THEODORE Sanskrit and culture [Engl] Varanasi, Delhi Indological Book House 1971 - 12 160 pp - 1st ed 1955

Reprint of a part of G s contributions to Chamber s Encyclopaedia (1862) For commentary see Goldstucker Th Literary remains (AM)

2586* GOLOUBEW, V La descente de la Ganga sur la terre [Fr] In Ars Asiatica 3, 1921 pp 23-25

2587 GOMBRICH RICHARD F Ancient Indian cosmology [Engl]. In Ancient cosmologies Blacker, Carmen, Loewe Michael [ed] London Allen and Unwin 1975 - 270 pp - pp 110-142

2588 GOMBRICH, RICHARD [F.]: The Vessantara Jātaka, the Rāmāyaṇa and the Dasaratha Jātaka [Engl.]. In: JAOS 105,3, 1985, pp. 427–437.

»The paper first shows that certain episodes in Rm Ayodhyā Kāṇḍa and in the Pali Vessantara Jātaka (where they are old, because they occur in the verses) are strikingly similar, though not in a way which proves that one has borrowed directly from the other. It then shows that, by contrast, the Dasaratha J[ātaka], which contains a version of the story of Rāma's exile, has clumsily incorporated motifs from the Vess[antara] J[ātaka], and is a (perhaps intentionally) garbled story which cannot be taken seriously as an early version of the Rāma legend, let alone as proving that early Buddhists let brothers marry sisters Finally, the values of the Vess[antara] J[ātaka] are contrasted with those of the Rm; the contrast between Buddhist and Hindu ethics which the two texts represent may help to account for their complementary distribution in South and Southeast Asia « (AP)

[quoted passages] Rm (Poona) 2,23–30; 2,85; 2,95.8ff.

2589 GONDA, J[AN]: Aanteekeningen bij het Agastyaparwa [Dt.]. In: BKI 92, 1935, pp. 389–458.

Philological annotations to the text edition and a discussion of a number of special issues relating to content and the terminology of the Old Javanese Agastyaparwa, including many parallels and contrasts with Indian texts (SD)

2590 GONDA, J[AN]: Aanteekeningen bij het Oud-Javaansche Bhīṣmaparwa [Dt.] Bandoeng: A. C. Nix & Co., 1937. – 60 pp. (Bibliotheca Javanica 7a).

A supplement to the text edition of the Old Javanese Bhīṣmaparwa (see »Het Oudjavaansche Bhīṣmaparwa . «, 1936) In part 1, the author presents a detailed collation of the Old Javanese and various Skt. texts of the Bhīṣmaparvan Part 2 deals with the cosmographic episode (MBh 6 1–13), comparing the Old Javanese texts with the Skt. MBh and various Purāṇas (PdP, BVP, MtP, VarP, VāP, BḍP) It includes a synoptic table of the passage in question indicating parallels between the Calcutta ed., the Southern recension and the Old Javanese text. (SD)

[quoted passages not included]

2591 GONDA, J[AN]: Amṛtasañjīvanī [Dt.]. In: BKI 89, 1932, pp. 291–296.

Discusses the meaning of this term. Quotes various Purāṇas. (vSt)

2592 GONDA, J[AN]: Ancient Indian kingship from the religious point of view [Engl.]. In: Numen 3, 1956, pp. 36–71 and 122–155; and 4, 1957, pp. 24–58 and 127–164. – Reprint: Leiden: E. J. Brill, 1966. – 4, 147 pp.

Among the subjects dealt with in this study are the relationship of the king to the divine (king as god, or representative of god, or embodiment of divine powers; as upholder of cosmic order and *dharma*), universal rule (*cakravartin*; the relation of king and earth; conquest), king, priest, and rituals (royal taboos; the *purohita*; *aśvamedha, abhiṣeka, rājasūya* (royal consecration) and other rituals), the paraphernalia of kingship, and king, ministers, and kingdom. (vSt)

2593 GONDA, JAN: Ancient-Indian ojas, Latin augos and the Indo-European nouns in -es/-os [Engl.] Utrecht: N. V. A. Oosthoek's Uitgevers, 1952. – 83 pp.

Includes a chapter on the meaning of *ojas* in MBh in which numerous passages are discussed and also the connection between *ojas* *ugra* and *tapas* Quotes passages from the HV and some Purāṇas (AM)

[reviews] Gaeffke Peter In ZDMG 102 1952 pp 394-396

2594 GONDA J[AN] Ascetics and courtesans [Engl] In ALB 25 1961 pp 78-102

2595 GONDA J[AN] Aspects of early Visnuism [Engl] Utrecht N V A Oosthoek's Uitgevers Mij 1954 - 9 270 pp - 2nd ed Delhi Motilal Banarsidass 1969

Gonda first traces those early traits of Visnu which made it possible for this god to rise to an eminent position in Hinduism and to integrate aspects of other gods (Visnu's relation to fertility prosperity the sun Indra the sacrifice the creative centre or navel and space and light including the three worlds the three strides and the all pervading capacity) Then he deals with some other beliefs with the god's names his *avataras* emblems and attributes animals and his relation to other gods Separate chapters are devoted to Śrī (50 pp) and to the cult of Visnu according to Vaikhānasa ritual An index is added (vSt)

[reviews] Gurner Walter In JRAS 1955 pp 185-186 - Bender Ernest In JAOS 75 1955 p 137 - Frauwallner Erich In OLZ 51 1956 p 258 - Glasenapp H[elmuth] v[on] In ZDMG 105 1955 pp 378 379

2596 GONDA J[AN] The association of divinities in pairs [Engl] In Rtam 2-6 1970-1975 Prof K A S Iyer felicitation volume [1976] - pp 29-31

Searches for the relics of the Vedic concept of dual deities in later Hinduism »The fused or composite gods of the Hindu period [e g Harihara Pradyumna Isvara Mihireśvara Mārtānda Bhairava] differ from the Vedic double divinities in that they express identity or constitute combinations into one single manifestation of the Divine Being rather than co-operative duality« (KPG)

[quoted passages] HV 181 10660 10661

2597 GONDA J[AN] Het begrip bhakti [Dt] In TPh 10 1948 pp 607-660

Historical study in the semantic development of the term *bhakti* from its earliest occurrences to the 17th century A D (vSt)

2598 GONDA J[AN] Change and continuity in Indian religion [Engl] London The Hague Paris Mouton & Co 1965 - 484 pp indices bibliography (Disputationes Rheno-Trajectinae 9)

[reviews] Rocher Ludo In JAOS 90 2 1970 pp 343-344

2599 GONDA J[AN] The concept of a personal god in ancient Indian religious thought [Engl] In StMiss 17 1968 pp 111-136

2600 GONDA J[AN] Dumezil's tripartite ideology some critical observations [Engl] Richards J F [ed] In JAsianS 34 1 November 1974 Symposium The achievement of Georges Dumezil 1974 - pp 139-149

In criticizing Dumézil Gonda points out the importance of triads in Indian literature which do not refer to the three social groups (of priests warriors, producers) he disagrees with Dumezil's characterization of Varuna and Mitra he

questions whether the MBh »could have as its main theme nothing more than the transposition of an almost forgotten and no longer actual mythologeme that could hardly serve to explain the socio-religious situation known to the post-Vedic generations« (p. 143); rather one should suppose that »the Vedic complex of ideas and divine personalities ... had, in the Epic view of the world, disintegrated and been replaced by another ›theory‹« (p. 144). Gonda maintains that some of the solutions which Dumézil arrives at by his comparative method cannot be proved; that the »fluidity of many details of the functional tripartition« (p. 145) presents difficulties; that Dumézil could have used secondary literature more judiciously; that he was not always successful in meeting the objections of his opponents. Cf. also J. F. Richards: Introduction ... (PS)

[quoted passages:] MBh 1,1.66

2601 GONDA, J[AN]: Eenige beschouwingen over inhoud, compositie, aard en herkomst van het Agastyaparwa [Dt.]. In: BKI 92, 1935, pp. 337–388.

On content, composition, and origin of the Agastyaparwa. This text is composed as a dialogue: Agastya replies to questions from his son Dṛḍhasyu. This allows for a division of the text into 22 »paragraphs«. For the largest part of the text, the framework is provided by the history of the *brahmarṣis*, especially of Dakṣa and his descendants. Numerous passages of mainly theological and philosophical nature are inserted into this framework. Like other Old Javanese adaptations of Skt. works (Rm, BdP), the Agastyaparwa contains numerous Skt. quotations. This raises the question of whether it should also be regarded as an adaptation of a Skt. original. In order to throw some light on the position of the Agastyaparwa in relation both to Skt. texts and to other Old Javanese prose works, the author discusses the following topics: (1) Skt. texts (or passages of texts) which are named after Agastya or in which Agastya plays a prominent role (inter alia Rm, BrP, VāP, SauP, PdP, VarP, BdP); (2) the genealogy of Dakṣa; (3) the *nakṣatras*; (4) the contents of several Agastyaparwa »paragraphs« in comparison with Skt. works (inter alia relating to cosmology, heaven and hell, descendants of Kaśyapa and Tāmrā, the position of the *guru*, *dīkṣā*, *varṇas*, and the four *āśramas*); (5) the Śivaite affiliation of, and especially the problem of Tantrism in, the Agastyaparwa; (6) the Skt. quotations; (7) the relation of the Agastyaparwa to the BdP (both Indian and Old Javanese) and the VāP; (8) possible time and place of composition of the text In conclusion it can be suggested that the Agastyaparwa was written at a time close to the Old Javanese adaptation of the MBh, and that it is probably also an adapation of a (lost but not yet found) Skt. text. (SD)

[quoted passages:] AgP 18.38; 20.15; 150.1; BdP 1,11.27; 1,11.38; 2,2.30; 2,3.21-22; 2,3.30, 2,3.34ff; 2,3 55; 2,5.39; BrP 3.93; 217.31ff; GaP 1,5.16; MBh 1.2577; 12 6136; 13,47.17; MkP 14 91ff; 15 39–42, 52.26; Rm 3,11-13; 7,1-36; 7,77-82; VāP (BibInd) 2,5.21; VāP 28 13; 28 22; 28 33; 65.157; 66 20-21; 66.31; 66 35ff; 66 54; 67.80; VarP (BibInd) 51 6; 51.9; 52; 53.1; 54 1; 55.31; 68 2; 68.7.

2602 GONDA, J[AN]: Einige Mitteilungen über das altjavanische Brahmāṇḍa Purāṇa [Ger.]. In: AO 11, 1933, pp. 218–259. – Translation: The Old-Javanese Brahmāṇḍa Purāṇa [Engl.] In: Purāṇa 2,1–2, July 1960, pp. 252–267.

An analysis of the Old Javanese BdP and comparison with the Indian BdP and its correspondences in VāP. (SSt)

2603 GONDA, J[AN] Eye and gaze in the Veda [Engl] Amsterdam, London North-Holland Publishing Company, 1969 - 88 pp (Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd Letterkunde, Nieuwe Reeks, Deel 75, No 1)

Also quotes Epic and Purānic material (KPG)

2604 GONDA, JAN General president's address [to the 29th session of the All-India Oriental Conference, Poona 1978] [Engl] In PTAIOC 29, 1978, pp 1-16

In this address of mainly methodological concern Gonda first surveys different methodological approaches in indology and notes their insufficiencies Gonda favours consideration of the »new insights into the structure and function of myths in archaic societies« He sees a necessity »to ascertain the structure of the stories, to analyse these into their component elements to discover their place and function in the whole myth and to ask how a people has used the myth« To illustrate his argument in a second part Gonda treats the flood legend as found in ŚBr, MBh, MtP and BhāgP, and the way it is connected with extra Indian versions Because of its structural completeness the ŚBr version is found to be the most original (KPG)

2605 GONDA, J[AN] The Hindu trinity [Engl] In Anthropos 63, 1968, pp 212-226

Discusses the tendency in the Veda to distinguish several triads of divine powers and then rejects the opinion that the *trimurti* concept was a part of the religious system recognized by the authors of MBh Takes VāP 5 17 as an authoritative statement on this concept which seems to be characteristic of Purānic Hinduism Points to the connection of the doctrine with Sāmkhya philosophy (viz the *guna*-theory) Sees the *trimurti* conception as an example of inclusivism i e Hacker's term for the »Indian tendency to adopt into one s own religion the doctrines of a rival system« (AM)

2606* GONDA, J[AN] Iets over het Oud-Javaansche Bhismaparwa [Dt] In Oostersch Genootschap in Nederland Verslag van het zevende congres te Leiden 13-15 September 1933 Leiden 1933 - pp 29-30

2607 GONDA, J[AN] The Indian mantra [Engl] In Oriens 16 1963, pp 244-297 - Reprint in Gonda, J[an] Selected studies Vol 4 1975 - pp 248-301

A thorough semantic study of the word »*mantra*« in order to elucidate the Indian religious conception of »the holy or sacred word« Discusses most of the relevant passages in Vedic and post Vedic literature as, e g *smrtis* Epics Purānas Tantras and Buddhist literature and also gives copious references to studies on the topic (AK)

[quoted passages not included]

2608 GONDA, J[AN] De Indische godsdiensten de Vedische godsdienst, het Hindoeisme, het Boeddhisme [Dt] Den Haag Servire, n d [1955] - 147 pp - Revised reprint of 3 parts of Servire's encyclopaedie in monographieen, Afdeling godsdienstgeschiedenes, Nos 14 De vedische godsdienst, 27 Het Hindoeisme, 30 Het Boeddhisme All Den Haag 1943

This work on Indian religion (Vedic religion, Hinduism, Buddhism), apparently for non-scholarly use, deals in its part on Hinduism with gods and cults; Śiva and Viṣṇu; asceticism, Yoga, Tantrism and Śāktism; philosophical systems of later Viṣṇuism and Hinduism and non-Indian religions. (KPG)

2609 GONDA, J[AN]: Indology in the Netherlands [Engl.]. Leiden: E. J. Brill, 1964. - 10 pp., 8 pl. - Reprinted from: Books on the Orient: a catalogue presented to the members of the XXVIth International Congress of Orientalists to be held at New Delhi from 4th to 10th January 1964.

Brief portraits of 19 Dutch indologists and their work. (KPG)

2610 *GONDA, J[AN]: Inleiding tot het Indische denken [Dt.]. Antwerpen:* Uitgeversmij N. V. Standaard-Boekhandel, Nijmegen: N. V. Dekker en Van De Vegt, 1948. - 319 pp.

Comprehensive survey of the history of »Indian« thinking, that is to say of the theological/philosophical Skt. and Pali literature from Veda up to the scholastic Vedāntists. Chapters 9 and 10 discuss the late Upaniṣads and MBh, and BhG. (F)

2611 GONDA, J[AN]: Kurze Elementar-Grammatik der Sanskrit-Sprache: mit Übungsbeispielen, Lesestücken und einem Glossar [Ger.]. 4th revised ed.: Leiden: E. J. Brill, 1963. - 152 pp. - 1st ed.: 1941. - 2nd revised ed.: 1943. - 3rd revised ed.: 1948. - Translation: Gonda, Jan: A concise elementary grammar of the Sanskrit language: with exercises, reading selections, and a glossary [Engl.] Ford, Gordon B. [tr.] Leiden: E. J. Brill, 1966. - 152 pp. - Translation: Gonda, Jan: Manuel de grammaire élémentaire de la langue sanskrite [Fr.]. Rocher, R. [tr.]. Leiden: E. J. Brill, 1966.

The Engl translation is made according to the fourth Ger. ed - The reading selections contain inter alia passages from MBh (1,3 beginning, 3,167.9ff, 12,9 4ff) and Rm (3,11.55ff, 1,45 15ff, 2,27), with grammatical annotations and complete glossary. (F)

2612 GONDA, J[AN]: Loka: world and heaven in the Veda [Engl.]. Amsterdam 1966. - 172 pp (Verhandelingen der koninglijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe Reeks - Deel LXXII, No. 1)

A detailed study of the concepts of *loka* and *svarg* in Vedic literature. Although largely based on late Vedic texts, the author occasionally includes references to Epics and Purāṇas (vSt)

2613 GONDA, J[AN]: Maya [Dt.]. In: TPh 14, 1952, pp. 3-62.

Historical survey of the meanings attributed to the term *māyā* (pre-Vedānta and Vedānta usages) from the Vedic period to the period of Śākta and Viśiṣṭādvaita theism Includes such meanings as power, wisdom, subtle device, incomprehensible power to create, magic, fraud, deception, *prakṛti*, potentiality, illusion, dream, pseudo-existence, lack of understanding, the power of the divine of self-concealment and the miraculous in god's creative power. (vSt)

2614 GONDA, J[AN]: The meaning of the Sanskrit term dhāman- [Engl.]. Amsterdam: N. V. Noord-Hollandsche Uitgevers Maatschappij, 1967. - 100 pp.

(Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd Letterkunde, Nieuwe Reeks, Deel 73, No 2)

The fifth part deals with occurrences of the word *dhāman* in post Vedic literature and is mainly concerned with Epic and Purāṇic material (KPG)

2615* GONDA J[AN] The meaning of the term āyatana [Engl] In ALB 33, 1969, pp 1–79

2616 GONDA JAN Medieval religious literature in Sanskrit [Engl] Wiesbaden Harrassowitz, 1977 – 316 pp (A History of Indian Literature, Vol 2, Fasc 1)

Ch 1 offers a general introduction to Āgama literature Ch 2 (Viṣṇuism) and 3 (*bhakti*) discuss inter alia the Nārāyaṇīya section of the MBh and its relation to later developments of *bhakti*-literature (as in BhāgP) Ch 4-8 give a survey of the Pañcarātrasaṃhitās their contents chronology themes etc. Ch 9 Vaikhānasa literature Ch 10-12 deal with Śivaism and Śaiva Āgama literature – Ch 13 Pāśupatas Nātha Yogins worshippers of Dattātreya Vīra-Śaivas Ch 14 *stotra*-literature Ch 15 discusses the *gītā*-literature and the *māhātmyas* Includes glossary and index (AM)

[reviews] Rocher Ludo In JAOS 102 2 1982 pp 416–417

2617 GONDA J[AN] Nimitta [Engl] In Charudeva Shastri felicitation volume 1974 – pp 233–240

Lexicographical analysis of the term *nimitta* opposing the traditional translation »sign token« Unfortunately Gonda does not furnish his own new definition with an exact wording In the present reviewer s interpretation he arrives at the base meaning *»conditio sine qua non« in some cases even »causa«* References also to Buddhist literature Pāṇini Upaniṣads (F)

[quoted passages] BhG 1 31 11 33 BhāgP 3 7 32 MBh 2.27 1 3 63 18 3 136 5 5 175 17 7 52 22 12 61 6 13 98 4

2618 GONDA J[AN] A note on Indra in Purāṇic literature [Engl] In Purāṇa 9 2 July 1967, pp 222–261 – Reprint in Gonda J[an] Selected studies Vol 4 1975 – pp 51–90

Deals with the relation between Hinduism and Vedism as revealed by the treatment of Indra Demands a more precise discrimination between the different stages of what is called Hinduism Seeks to show »first the simplification implied in undifferentiated assertions regarding a clear-cut opposition between a mighty Vedic Indra and an insignificant Indra of Purāṇic Hinduism in the second place the untenability of the opinion that in these matters the Purāṇas can be regarded as a unity or that there is one single Purāṇic Indra, and lastly to give an idea of the structure of some Purāṇic representations of that deity that is to say of the elements which have entered into the composition of the mythical tales and legends in which this god plays a part « Refers to RV ChāU Rm MBh Kālidāsa s Raghuvaṃsa AitBr BĀU KaṭhU Sakkapanha Sutta ŚBr KausU TāBr AV (F)

[quoted passages] BdP 2 3 118 2 13 79 2 66 33 2 67 83 2 72.79 2 73 81 4 29 76 BhāgP 9 2 25 BrP 3 110 10 25 11 6 BVP 4 47 50 DBhāgP 4 10 34 4 15 1 HV 1 3 23 1 9 21 1 27 13 1 28 8 2 19 47 2 58 70 KūP 1 16 84ff MBh (C) 7.2147

13.3768; 13.4865; MBh 1,58 51; 1,61.84; 1,73.4; 1,75.25; 1,90.69; 1,114 52; 1,121.2; 1,189 27; 1,197.5; 1,214.18; 2,7.10; 2,13.6; 2,15.19; 2,35; 2,38.9; 2,61.58; 3,11.44; 3,13.18; 3,38.36; 3,42.22; 3,42.38; 3,44.14; 3,51.12; 3,98.5; 3,100.22; 3,131.28; 3,164 12; 3,165.18; 3,218.9; 3,218.14; 3,270.12; 3,273.18; 4,26.2; 5,10 6; 5,12 6; 5,16 14; 5,48.4; 5,102.9; 5,108.8; 5,128 45; 5,128 48; 6,79.55; 6,91.17; 7,10 5; 7,10.22; 7,50.43; 7,57.81; 7,67.16; 7,71.20; 7,77.17; 7,130.30; 7,148.56; 8,30.76; 8,37.23; 8,55.3; 9,32.23; 9,33.14; 9,37.31; 9,45 64; 12,11.2; 12,11.4; 12,29.116; 12,49.6; 12,99 48-49; 12,124 19; 12,207.23; 12,326.74; 12,329.14; 13,84.79; 13,85.1; 13,85.163; 13,86.16; 13,86 25; 13,86 30; 13,150.18; 13,159.17; 14,4.7; 14,5.7; 14,9.30; MkP 1.27; 2.23; 2.36; 2.53-54; 2 65; 3.19; 8.32; 8.167; 8 237; 10.90; 13.19; 15.66; 16.70; 16.134-135; 18.1; 18.17; 21.42; 25.23; 26.18; 43.33; 51.18; 67.3; 69.7; 70 1; 70.7; 71.58; 73.53; 75.33; 76 4; 79.1; 79.13; 79.21; 82.76; 85.1; 85.12; 85.21; 91.7; 93.30; 94 4; 96.67; 97.30; 97.42; 101.37; 102.22; 102.24; 103.50; 113.8; 114.7 116.19; 117.1; 118.1; 118 3; 123.7; 124 32; 130 47; 132.13; 134 36; MkP DevīMā 88.1; MtP 24.37; 150; 219; PdP 1,12.79; Rm 1,33.1; 1,41.10; 1,47.15; 2,25.9; 2,50.20; 2,109.12; 6,114.18; 7,106.17; SauP 2.7; 29 34; 32.10; 38.51; 40.5; 49.8; 50.1; 53; VāP 54 66; 66.136; 68.22; 69.122; 86.7; 89.37; 92.78; 92.94; 98.81; ViP 1,3.16; 1,6 34; 1,9.7; 1,9.17; 1,9.33; 1,9.67; 1,12.80; 1,21.35; 1,22 6; 2,2.30; 2,8 8; 3,1 4; 3,2; 3,3.13; 3,11.67; 3,17.17; 4,1.16; 4,1.30; 4,6.10; 4,7.4; 4,8.5; 4,20.11; 5,1.57; 5,1.79; 5,4.1; 5,6.37; 5,7.60; 5,10-12; 5,12; 5,14.13; 5,16 22; 5,17.9; 5,18 56; 5,20 91; 5,21.14; 5,30 28; 5,30 44; 5,30.64.

2619 GONDA, J[AN]: Notes on names and the name of god in ancient India [Engl.]. Amsterdam, London 1970. - 113 pp., indices (Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe Reeks, Deel 75, No. 4).

Refers mainly to Vedic literature Discusses in ch. 14 *nāmastotra* passages from MBh, VmP, VāP, BrP, GaP, BhāgP and SauP. (AM)

[reviews.] Schlerath, Bernfried: In: ZDMG 130, 1980, pp. 144-146.

2620 GONDA, J[AN]: Notes on Prajāpati [Engl.]. In: Purāṇa 23,2, July 1981, pp. 149-160.

Deals with »Prajāpati's creative activities« comparing Purāṇic passages with the relevant Vedic ones, to provide an example of the »survival, assimilation, and transformation of Vedic belief and doctrine . « Refers to AV, ṚV, AitBr, KaṭhU, Kauśikasūtra, KauṣBr, GopBr, JaiBr, TaiBr, TaiSa, PāraskaraGS, PVBr, BĀU, BauŚS, MuU, MaiU, MānŚS, MaiSa, VājSa, Viṣṇusmṛti, ŚBr. (F)

[quoted passages:] BdP 1,4 17; 2,3 63; 2,3 91; BrP 1.39ff; 1 43-44; 2 48; 32.4; HV 1,1.29ff; 1,1.39ff; 1,1.41; KūP 58,72; 59,52; KūP 1,4 59; 2,6 40; LiP 1,70 90-91; 1,70 101, MBh (C) 3.15824; MBh (cr ed) 5,9.3; 5,9.40; 12,270 28; 1,27.16; 1,59.10, 1,60 33; 3,200.35ff; 3,200 68; 12,59.97; 12,217.52; 14,50 14; MkP 5.3; 17.12; 29.15; 44 95-96; 48 5ff; 49 3; 50 12; 52.23-24; 53.13-14; 53.33; 67.1; 73.1; 80 9; 81.51; 82 3; 97 8; 106 1; 106 4, 107.1; ŚiP 5,11 41; SauP 15 38; 28.1-2; 59.55; VāP 5.17; 5.28ff; 66 62-83; 66 86; 66.112

2621 GONDA, JAN: The Old-Javanese Agastyaparvan [Engl.] In: Purāṇa 4,1, January 1962, pp. 158-175. - Reprint in: Gonda, J[an]: Selected studies ... Vol. 4. ... 1975. - p. 523-540.

Gives a table of contents, discusses the figure of the narrator Agastya who plays a role of considerable importance in the Hinduization of Southern India and Java;

searches for Indian sources and calls special attention to original Javanese passages discusses differences and agreements on religious ideas in Indian and Javanese sources gives some remarks on the date of the Agastyaparvan Refers to RV MBh Rm VarP BdP VāP Manusmṛti Yājñavalkyasmṛti (F)

2622 GONDA J[AN] The Old Javanese Brahmānda Purāna [Engl] In Purāna 2 1-2 July 1960 pp 252-267 - Translation of Gonda J Einige Mitteilungen uber das altjavanische Brahmānda Purāna [Ger] In AO 11, 1933 pp 218-259

Abridged adaptation of the original publication Gives an abstract of the BdP and compares it to the Skt version (F)

2623 GONDA J[AN] On the use of the absolutive in Sanskrit [Engl] In Kavirāja abhinandana grantha 1967 - pp 262-265 - Reprinted in Gonda J[an] Selected studies Vol 3 1975 - pp 91-94

Includes Epic and Purānic material (F)

[quoted passages] BhāgP 6 2 31 KāP 6 28 45 102 46 16 46 34-35 64 36 85 56 93 32 MBh (C) 1 8374 MBh (cr ed) 1 11 10 1 39 23 1 41 9 1 182 12 1 221 10 3 59 10 12 144 7 Rm (cr ed) 2 58 13 Rm 2 64 14

2624 GONDA JAN La place de la particule négative na dans la phrase en vieil indien [Fr] Leiden E J Brill 1951 - 71 pp (Orientalia Rheno-Traiectina 6)

After an introduction Gonda lists the occurrences of the particle *na* in different texts He includes chapters on MBh 1 3 Pausyākhyāna MBh 3 293-299 Sāvitrī story MBh 3 52-79 Nalākhyāna BhG MBh (*Gonda J A Sanskrit reader*) KūP Īśvaragītā Rm 2 1-20 In the last chapter he compares his Indian findings with Old Iranian use of the negation *naiy* (KPG)

[quoted passages] MBh (B) 1 3 3 293-299 3 52 79 Rm 2 1 20

[reviews] Mayrhofer Manfred In ZDMG 102 1952 pp 396 398

2625 GONDA J[AN] Pratisthā [Engl] In Gonda J[an] Selected studies Vol 2 1975 - pp 338-374 - Reprinted from samjnānavyākaranam Poona Paris Centre for International Indological Research 1954 - (Studia Indologica Internationalia I) - pp 1-37

2626 GONDA J[AN] Prayata [Engl] In BhV 20 21 1960-1961 Munshi indological felicitation volume 1963 - pp 45-51

Semantic study »studying the meanings and establishing the complete range of connotations« By and large Gonda seems to accept the definition furnished by the Petersburg dictionary exhibiting a state of mind disposition and attitude which are in harmony with the solemnity or importance of the occasion internally and externally well prepared for a serious or solemn act (in Gonda s translation) Includes some Epic/Purānic material (F)

[quoted passages] BhāgP 1 3 29 2 2 14 4 7 25 4 8 71 4 12 47 5 23 8 6 15 27 8 4 24 8 16 62 MBh 2 11 9 3 77 2 3 173 41 12 250 20 13,51 2 13 150 22 MkP 48 52 51 51 93 12 96 12 Rm 1 2 24 1 50 17 2,31 19 2 104 30 6,96 7

2627 GONDA, J[AN]: The presence of Hinduism in Indonesia: aspects and problems [Engl.]. In: India's contribution to world thought and culture ... 1970.

Includes a short survey of the problems of »the cult of Agastya« and the current state of research; a major paragraph is dedicated to the »Javanese MBh and the BdP«. The remaining paragraphs deal with: earliest contacts, traditional accounts, legend of *mahāmeru*, early historical accounts and the time of consolidation of Hinduism, Śaiva cults in Indonesia, Vaiṣṇava cults in Indonesia, the worship of Gaṇeśa, the worship of goddess Śrī. The author's conclusion runs: »In reading the above survey it must be borne in mind that every new archaeological find, every new text-edition, every still unknown inscription or interpretation of already known data can radically change the picture of a given period. Much work remains to be done which will be of extreme interest with regard to the ancient Indo-Indonesian relations Is it, to mention only this, not disappointing that as yet no one has felt himself attracted to the idea of making a thorough study of the relation of ancient Javanese architecture to the mother art in India on the one hand and the sister arts in Further India on the other? It is an urgent necessity that the nowadays extremely limited circle of scholars who apply themselves to the various aspects of Indo-Indonesian culture will soon be considerably widened.« (F)

2628 GONDA, J[AN]: Het probleem der continuïteit in de oudere Indische geschiedenis [Dt.]. In: Mededeelingen der Koninklijke Nederlandse Akademie van Wetenschappen (Nieuwe Reeks) 26,6, 1963, pp. 199–228.

This article has been translated into Engl. and enlarged as the introductory chapter of: Gonda, J.: Change and continuity in Indian religion ... 1965. For commentary see separate entry. (KPG)

2629 GONDA, J[AN]: A propos d'un sens magico-religieux de Skt. guru [Fr.]. In: BSOAS 12, 1947, pp. 124–131.

2630 GONDA, J[AN]: Pūṣan and Sarasvatī [Engl.] Amsterdam, Oxford, New York: North-Holland Publishing Company, 1985. – 175 pp. (Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe Reeks, Deel 127).

Mainly concerned with the Vedic material, Gonda also makes some remarks on post-Vedic Sarasvatī, quoting from MBh and MkP and notices »that there is no relevant break in her career, no disturbance of continuity.« On Pūṣan he states, that »he is not very much honoured in the Epics«. Gonda concludes on the two gods, both recognized as of tribal origin: »In post-Vedic times Sarasvatī is mainly known as goddess of speech, eloquence, wisdom, Pūṣan as one of the aspects of the sun«. (KPG)

[quoted passages] MBh 3,184; 6,61.42; 12,306 6ff; 12,322; 14,21.9ff; 14,21 29ff; 14,21.49.

2631 GONDA, JAN: Die Religionen Indiens I: Veda und älterer Hinduismus [Ger.] Revised and enlarged ed.: Stuttgart: W. Kohlhammer, 1978. – 16, 409 pp. (Die Religionen der Menschheit 11). – 1st ed.: ibid., 1960.

Forms, together with vol II, a standard work on Vedic and Hindu religion, with valuable bibliographical references throughout Chapters 5 and 6 of this volume deal with the older Hinduism Chapter 5 on »god and the gods« first surveys the sources and the historical development Stressing the continuity of Indian culture, Gonda regards the later Vedic literature as a witness to emergent Hinduism He groups this literature together with *dharmaśāstra* literature and Epics and Purānas They »continue the *smrti* and have, where in concordance with it, the same authority« He regards the MBh as »a corpus of different strata of Old Indian religious development«, which »typically represents a period of change« The Rm, regarded as far more homogeneous, is dated to the period from the 4th century B C to the 2nd A D The younger parts have had »a great influence on the development of Hindu religiosity« The HV, regarded as a handbook of the Bhāgavata Vaisnavas is dated »not earlier than the 4th cent A D, i e contemporary with the oldest Purānas (e g ViP)« Gonda deals with the functions of the Vedic gods in Hinduism, mainly referring to the Epics The next sections deal with »Visnu and his *avatāras*«, with »Śiva and his family« (Pārvatī, Ganesa and Skanda), and with Brahman A section on the conception of god, where concepts like *isvara*, *prakrti* and *śakti* are discussed, conclude the chapter Chapter 6 is named »the striving after welfare and salvation« After discussing the concepts *karman* and *samsara*, *pravrtti* and *nivrtti*, Gonda refers to asceticism and its integration into the *āśrama* system This is followed by a section on *dharma* and one on social order In the section on »worldview theories conducive to the strive for salvation« Gonda deals with the different philosophical systems and includes remarks on Sāmkhya and more detailed on Yoga in the MBh A section on the worship of animals, trees and semidivine beings and one on religious festivals are added In the conclusion of this volume Gonda includes remarks on tolerance in Hinduism and on its unity, »which is no uniformity, but a synthesis« After 37 pages, containing valuable additions to the first edition, a general index and a selective index of quoted passages are given (KPG)

2632 GONDA, JAN Die Religionen Indiens II Der jungere Hinduismus [Ger] Stuttgart W Kohlhammer, 1963 - 13, 366 pp, 1 map (Die Religionen der Menschheit 12)

Chapter 1 of this second volume (see also vol I) surveys the »main phases of the historical development of the post Epic Hinduism« In its first section a discussion of »Sanskritization« is included which is illustrated with myths of the goddess and of Skanda found in Epics and Purānas Section 2 on Tantrism and Śāktism includes Epic and Purānic references In the next section first different Purānas, namely ViP, PdP, MkP, MtP and KūP are described Then Gonda surveys their contents »reflecting a modification of religious ideas and an estrangement from Vedic ideals« He refers to ritual, *bhakti* the worship of Ganesa, of the sun and of Brahman, the conception of *trimurti* and on sectarianism Chapter 2 deals with Visnuism It starts with remarks on the earliest accounts of *avataras* in iconographical and epigraphical sources, and on the Pañcarātra system After sections on different later Vaisnava sects section 6 deals with Krsna and Rādhā quoting from BhāgP and from later literature influenced by it The next section deals with Rāmāyana literature including Vālmīki Rm and AdhyātmaRm Chapter 3 on Śaivism first gives a historical survey and then treats »the common or Purānic Śaivism« In this section philosophical and Brahmanical influences are traced as well as the »primitive features« Gonda draws attention to the fact that Śaivite Purānas advise the

following of Vedic injunctions. He also remarks on *yoga*, cosmogony, *liṅga* worship, cult of Śiva, his myths, his connection with the goddess, and on the philosophy expounded in these Purāṇas. Section 3 on »the Pāśupatas and related movements« includes remarks on the account of Pāśupatayoga in VāP. The following sections deal with later Śaivite sects, chapter 4 with modern Hinduism. The volume includes a chronological table and a general index. (KPG)

2633 GONDA, J[AN]: Remarks on similes in Sanskrit literature [Engl]. Wageningen: H. Veenman & Zonen, 1939. - 125 pp.

Linguistic study on similes of all kinds, also dealing with Epic and Purāṇic material. (KPG)

2634 GONDA, J[AN]: Remarks on the Sanskrit passive [Engl.]. Leiden: E. J. Brill, 1951. - 108 pp. (Orientalia Rheno-Traiectina 4).

After an introduction, Gonda lists all passive forms in different texts, including: the story of Pauṣya (MBh (Böhtlingk's Chrestomathie) 1,3); MBh (BhG and MBh 5,186-192); the story of Nala 1-19 (MBh 3,52-70); Rm: the text in Böhtlingk's Chrestomathie and Rm (Panśīkar, Bombay 1930) 3,11-15. Gonda concludes that the »complete passive« (with an agent) only very rarely occurred in post-Vedic literature. (KPG)

[quoted passages:] MBh (B) 1,3; 3,52-70; 5,186-192; Rm (B 1930) 3,11-15;.

[reviews] Mayrhofer, Manfred: In: ZDMG 102, 1952, pp. 396-398.

2635 GONDA, J[AN]: Remarques sur la place du verbe dans la phrase active et moyenne en langue sanscrite [Fr.]. Utrecht: N. V. Oosthoek's Uitgevers-Mij, 1952. - 86 pp.

In the main part of this syntactic study, different texts of Indian literature are treated, including also chapters on the Pauṣyākhyāna of MBh, the Nalākhyāna of MBh and on the Īśvaragītā of KūP. (KPG)

[quoted passages] MBh (B) 1,3; 3,52-79, KūP 2,1-11.

2636 GONDA, J[AN]: Selected studies, presented to the author by the staff of the Oriental Institute, Utrecht University, on the occasion of his 70th birthday. Vol. 1-5 [Engl., Ger., Fr., Dt.]. Leiden: E. J. Brill, 1975. - Vol. 1: Indo-European linguistics. - 10, 545 pp., 1 portrait. - Vol. 2: Sanskrit word studies. - 10, 522 pp. - Vol. 3: Sanskrit: grammatical and philological studies. - 10, 511 pp. - Vol. 4: History of ancient Indian religion. - 10, 540 pp. - Vol. 5: Indonesian linguistics. - 10, 532 pp.

2637 GONDA, JAN: Śiva in Indonesien [Ger.]. In: WZKS 14, 1970, pp. 1-31.

Makes incidental allusions to parallels concerning religious elements of the Śiva worship in Indonesia, in Epics and Purāṇas. (F)

[quoted passages] AgP 3 18; BhG 2 72; 6 15; HV 10662; LiP 1,20 73; 2,19.31; MBh 1,16.39; 3,187.10; SauP 22 8; VāP 1.204; 30 33; 32.11; ViP 1,9.108; 2,2.26; 5,38 55ff

2638 GONDA, J[AN]: Tumura's en Çavara's [Dt.]. In: BKI 90, 1933, pp. 167-171.

In Purāṇic texts the Tumura (Tumbura, Tumbara, Tumbula, Tambura) are described as a tribe belonging to the Niṣāda people of the Vindhya mountains, whose

legendary origin is traced back to King Vena Old Javanese versions of this legend (BdP), in combination with the modern ethnographic and linguistic situation, lead to the conclusion that the Tumura belonged to the Munda speaking tribal conglomerate of the Sabar (modern term, Śavara in ancient texts, mentioned, e g , as one of several *dasyu* people in the AitBr, 7,18 2) which is spread over Orissa, Chota Nagpur, West Bengal, Madras and the Central Indian provinces, but which is still today represented in the north-eastern Vindhya mountains (SD)

[quoted passages] BdP 1,16 65, 1,36 145, BhāgP 4,14 46, BrP 27 61, HV (C) 311, MkP 57 54, MtP 113 53, PdP 2,27 42-43, VāP 45 131-133, 62 119-123, ViP 1,13 36, VmP 13 55

2639 GONDA, J[AN] Varia [Dt] In BKI 88, 1931, pp 461-507

A series of philological annotations to Juynboll s edition and Wulff's study on the Old Javanese Wirātaparwa (SD)

[quoted passages] MBh (C) 4 260-261, 4 1448b, 4 1823, 4 1901-1902, 4 2115, 4 2184, *4 2320, MBh (cr ed) 4,60 4*

2640 GONDA, JAN Vedic cosmogony and Visnuite bhakti [Engl] In IT 5, 1977, pp 85-111

Deals with the attempts to seek after one ultimate principle in the cosmogonic hymns of the RV, tracing the concept of the golden germ and its development in the Brāhmanas and their identifications, as well as the concept of the *purusa* that is studied, in the rest of the article, in its contexts in the Brāhmanas (where the *purusa* is identified with Prajāpati) in the Upanisads (where it seems to be connected with the concepts of the self and the *brahman*) up to Visnuite texts such as the MudgalaU and the BhG where different meanings of the word *purusa* are to be discerned, one of them being the supreme *purusa* (i e Visnu) and closely combined with the concept of *bhakti* Quotes also Vaikhānasa smārtasūtra (RS)

[quoted passages] BhG 2 17, 6 31 8 2 8 10 8 22 10 12, 10 12-13, 11 18, 11 20 11 38, 12 8 15 4, 15 16, 15 16-17 15 17, 15 18-19, BhāgP 2,9 32-35, 10,3 13-22, 10,29 20ff, HV 7355, MBh 12,329 MkP 26 21

2641 GONDA, J[AN] The Vedic god Mitra [Engl] Leiden E J Brill, 1972 - 8, 147 pp (Orientalia Rheno-Traiectina 30)

Chapter 12 deals with the post-Vedic Mitra quoting from Epic and Purānic material (KPG)

2642 GONDA, JAN The Vedic Mitra and the Epic Dharma [Engl] In JRAS 1971, pp 120-133

Prompted by Dumezil s view (Mythe et epopee, I, Paris 1968) that the god Dharma as he appears in the MBh is a continuation of the Vedic Mitra Gonda re-examines the MBh passage alluding to a personified Dharma and finds no substantial evidence to support Dumezil s view, but a considerable amount of contrary evidence, he also notes the readiness of Dharma to disguise himself (JLB)

2643* GONDA, J[AN] Het verraad van Śalya in het Bhārata-Yuddha [Dt] In TITLV 72, 1932, pp 1-22

2644 GONDA, JAN Visnuism and Śivaism a comparison [Engl] London The Athlone Press, 1970 - 228 pp (Jordan Lectures in Comparative Religion 9) - Reprint New Delhi Munshiram Manoharlal, 1976 - 228 pp

Revision and enlargement of lectures delivered in 1969. Includes 75 pages of bibliographical notes in small characters and a general index. The names of the chapters are: the character of Viṣṇu and Rudra-Śiva in the Veda and the Mahābhārata; the gods' rise to superiority; theology; ritual; the mutual relations of the two religions; Śiva and Viṣṇu in folklore, myth and literature. The author often quotes from Epics and Purāṇas. (KPG)

2645* GONDA, J[AN]: Viṣṇu's name Aniruddha [Engl.]. In: Ṛtam 1, 1969, pp. 63-71.

2646 GOPAL, KRISHNA KANTI: Bauddhālayaviṣayakaṃ nāradapurāṇavacanam [Skt.]. In: Purāṇa 26,1, January 1984, *saṃskṛta-khaṇḍaḥ*, p. 17-19.

Sanskrit summary of the authoress' study »The Nārada-Purāṇa on bauddhālaya« (same volume, pp. 21-32). For commentary see separate entry. (F)

2647 GOPAL, KRISHNA KANTI: The Nārada-Purāṇa on bauddhālaya [Engl.]. In: Purāṇa 26,1, January 1984, pp. 21-32.

»The NāP has three very interesting verses about the abode of the Buddhists (*bauddhālaya*). It says that for a *dvija*, who enters an abode of the Buddhists even in great distress, no absolution is envisaged even by performing hundreds of expiations. The Buddhists are pronounced to be heretics (*pāsaṇḍins*), because they are revilers of the Vedas « Studies especially the semantic change of the term *pāṣaṇḍa*: » ... we can suggest that the present provision was formulated parallel to the injunction against entering a Jain temple and belongs to a period when resentment against the anti-Vedic stance of Buddhism had gathered momentum and when the earlier association of the term *pāsaṇḍa* with the corporate activities of the Buddhist *saṅgha* had been forgotten; but it was before the Buddhist monasteries had become disreputed for their immoral activities. A date between A.D. 700 and 850 will serve the requirements of the case.« (F)

[quoted passages.] AgP 115.37; BhvP 3/3,28 53-54; NāP 1,15.51-53; PdP UttaraKh 117.30; 263.70; VāP 111.27.

2648 GOPAL, LALLANJI: Bhaviṣya-Purāṇa, Brāhma Parvan chapters 40-44 [Engl.] In: Purāṇa 28,2, July 1986, pp. 174-196.

»Chapters 40 to 44 in the Brāhma Parvan do not have many parallels in texts of a similar nature. They challenge the claims of superiority for the *brāhmanas*. Brāhmanahood is not based on birth. It is not permanent and cannot be identified with soul (*jīva*), body (*deha*), knowledge of Veda or sacraments (*samskāra*) There is no difference between a *brāhmana* and a *śūdra*. Brāhmanahood depends on *vṛtta* or *ācāra*. The tone and contents of these chapters are noteworthy. They are in contrast with the general approach of the Purāṇas eulogising *brāhmanas*. In other portions of its text this Purāṇa also does not differ from other Purāṇas.« A careful critical discussion of the text leads to the conclusion that »the views expressed in these chapters are not in strict conformity with the line of thinking noticed in other parts of the BhvP and its avowed approach enunciated in its introductory part This creates a case for the chapters being added at a later date under some other influence.« It seems »that the author of the five chapters in the BhvP was fully familiar with the text of the Vajrasūcī The influence is perceptible in the arguments and terms and expressions used in the BhvP. The verses from the Manusmṛti and MBh, bearing on the present subject, do not seem to have been directly borrowed from these texts. In these chapters the BhvP reproduce[s] only those verses from

these earlier texts which occur in the Vajrasūcī as quotations from them This is a clear indication of the borrowing being through the Vajrasūcī« - As an alternative, the author leaves open to question that chapters 40-44 »could have formed a part of the text from the very beginning when the structure of the available text was planned The difficulty will be that quotations from these chapters are absent in the medieval *nibandhas* and *bhasyas* We can explain it on the assumption that even after the attempt on the part of the author of the BhvP chapters the *dharmaśāstra* tradition found the arguments too radical Moreover, the traditional *varnāśrama* system, as developed in the *dharmaśastra* texts and which the *nibandhas* and *bhasyas* tried to support and strengthen, would collapse completely, if the new views were recognised« - Ascribes the Vajrasūci to Aśvaghosa and places it in the first century A D (with reservations) Agrees with Hazra in placing the BhvP between A D 500 and A D 900 (F)

[quoted passages] BhvP 1,40-44

2649 GOPAL, LALLANJI Bhavisyapurānīya-brāhmaparvanah 40-44 tamā adhyāyah [Skt] In Purāna 28,2, July 1986, *samskrta khandah*, pp 9-11

Detailed Sanskrit summary of the author's study of »Bhavisya Purāna, Brāhma Parvan chapters 40-44« (same volume, pp 174-196) For commentary see separate entry (F)

2650 GOPAL, LALLANJI Economic pursuits in ancient Indian life [Engl] In Kavirāja abhinandana grantha 1967 - pp 405-417

»In this study of the influence of general philosophical and moral ideas over economic life, our primary and basic task is to evaluate the place of economic pursuits in the total scheme of values In general the different views on the subject may be classed into three In the first to be termed a balanced view, economic considerations are allotted to their proper importance A second attitude exaggerates the value of economic pursuits and postulates a materialistic outlook Just opposed to this is the third ideal of asceticism It discards economic pursuits as futile and advocates a life negating and other-worldly outlook « Follows this theme up to the advent of Advaita philosophy »The popularity of the absolutistic Vedānta which had its best exponent in Śankara gave an impetus to the fashion for asceticism Even though the modern exponents of Vedānta try to maintain that this philosophy is not detrimental to practical life, it is to be admitted that the theory of the unreality of the world had not a happy stabilizing influence over society Life, if known to have an illusory character loses much of its zest, and, as of logic economic activity or worldly life as such comes to be taken at a discount « (F)

[quoted passages] BhG 7 11, BhāgP 7,12 1-31, 7 13 1-10, 7,14, 7 14 10, 8 16 11, MBh (cr ed) 2,5 6 3 33 37-38, 5 124 34-38, 7,151 37, 9,60 22, 12,8 6-33, 12,15 47, 12,59 29-31, 12,59 72, 12,59 76 12 59 80-85, 12,165 8 12,167 8-9, 12,167 12-14, 12,276 12-13, 12,336 38-46 13,46 15, 13,111 18-19, 18 5 50, MBh 1,113 36-37, 12,18 32, 12,63 11-14, MtP 241 4 PdP SrstiKh 12 318-340, PdP 6 248 12, Rm 2,1 22, 2 21 57-58, 2,100 64, 2,106 22, 2,108 3-17, 3,18 5-32, ViP 1 6 29-31, 1,18 21, 3 11 6-7, VmP 14 117-118

2651 GOPAL, LALLANJI Organisation of industries in ancient India [Engl] In JIH 42,3, 1964, pp 887-914

On the balute system for village artisans, the payment of craftsmen in cities, the organisation of guilds, their relation to the state, and the state as producer and protector. Refers inter alia to MBh, Rm, MkP, ViP, VāP. (vSt)

2652 Gopal, Lallanji: The Vāyupurāṇa and the Mārkaṇḍeyapurāṇa: a comparative study [Engl.]. In: Purāṇa 24,2, July 1982, pp. 338–352.

Examines the passages on *ariṣṭas* (premonitory signs foreboding death) as to information on the textual history of VāP and MkP. Concludes that »the extant VāP ... seems to have preserved some material which originally belonged to the VāP known to the MBh ... Possibly [the *arista* chapters in VāP and MkP] both drew on an earlier common source. ... We may best summarize the position by saying that the chapters on *ariṣṭas* in the two Purāṇas roughly belong to the same period and the difference in their dates is not a wide one.« (F)

[quoted passages:] MBh 3,189.14; MkP 43; VāP 19.

2653 Gopal, Lallanji: Viṣṇudharmottara Purāṇa on ariṣṭas [Engl.]. In: Purāṇa 24,1, January 1982, pp. 63–78.

»The account of the *ariṣṭas* [i e. signs of approaching death] in the VDhottP *khaṇḍa* 3 chapter 238 has its own unique nature. It has certain features which bring it closer to the passages on *ariṣtas* described in the context of Yoga in the DevalaDhS, MBh, VāP, MkP, and LiP ... [, but when we] compare the relevant passages in these texts, we find that no single verse in the VDhottP was borrowed in full from any of these texts.« Gives a verse-for-verse analysis and comparison. As to the date he concludes that »we need not push the date of the chapter of *ariṣta* in VDhottP to the 6th/7th centuries A date between A.D 450 and 500 will meet the requirements of the case«. (F)

[quoted passages.] LiP 1,91; MBh (cr.ed.) 12,305; MkP 43; VāP 19.

2654* Gopala Aiyer, Velanda: The chronology of ancient India [Engl.]. Madras: G. A. Natesan, 1901.

Gives pp. 107–116 a summary of the *yuga*-theory. [source:] Church, Cornelia Dimmitt: In: Purāṇa 16,1, January 1974, p 6. (F)

2655* Gopalachariar, A. V.: Vālmīki Rāmāyaṇa – Āraṇyakāṇḍa rasas [Engl.] In: JTanjoreMSSML 10,2, 1955, pp. 1–16; and 10,3, 1956, pp. 17–32; and 11,1, 1956, p. 33–48 [separate pagination].

2656 Gopalakrishna Murthy, P.: Some idioms and proverbs based on Rāmāyaṇa in the Telugu language [Engl.]. In: PTAIOC 20, 1959, pp. 289–295.

2657 Gopalaswami Aiyangar, T. K.: Bhagavadgītā and its interpretation [Engl.] In: SVenkatUOJ 3,1–2, 1960, pp. 35–43.

Briefly compares main points in the BhG-commentaries of Śaṅkara, Rāmānuja and Ānandatīrtha (i e. from the Advaita-, Viśiṣṭādvaita- and Dvaita points of view. (vSt)

2658* Gopalaswami Aiyangar, T. K.: Bhāskara on the Gītā [Engl.] In: Gītāsamīkshā ... 1971. – pp. 51–64.

2659 Gopināth Rao, T. A.: Elements of Hindu iconography. 2 volumes in 4 parts [Engl., Skt.]. Delhi: Motilal Banarsidass, 1968. – Vol. I,1: 33, 296 pp. – Vol.

I,2 pp 299-400, 45, 71, 160, 29 pp - Vol II,1· 35, 358 pp - Vol II,2 pp 361-578, 279, 37 pp - Also New York 1968 - Previous ed Madras 1914-1916

Important study of iconography, based on Purānas, Āgamas and *śilpaśāstras* Vol I (in two parts) deals with Ganapati, Visnu, Garuda and *āyudhapurusas, adityas* and *navagrahas*, and Devī, vol II (in two parts) deals with all forms of Śiva, Subrahmanya, Nandikesvara, Candesvara, *bhaktas, ksetrapala*, Brahman, *dikpālas*, Aśvinī and demigods (*vasus, nagas, sādhyas, asuras, apsarases*, etc) Each volume contains voluminous appendices with the Sanskrit texts collected from Purānas, Āgamas and *silpasastras* on which the description is based (vSt)

2660 GORE, NARAYAN ANANT A bibliography of the Rāmāyana [Engl] Poona The author, 1943

The bibliography consists of 366 items, arranged under the headings of text editions (1-53), translations (54-84), abridgements and epitomes etc (85-98) and general criticism (books, 85-190 and papers, 191-335), plus an appendix (336-366), some entries have brief annotations but others lack important details The last third of the book contains a second appendix of brief extracts on various topics from some of the works cited (JLB)

2661* GOREKAR, N S Persian language and Sanskrit lore [Engl] In Indica 2, 1965, pp 107-119

Deals (p 115-116) with Persian translations of Purānas [source] Rocher, p 77 (SD)

2662* GORRESIO GASPARE Dei manoscritti che si trovano nelle publiche e private biblioteche dell'India [It] Torino 1874

Bibliographical notes on Indian manuscripts Gives also »a brief disquisition about what Purānas are« [source] Piano/Spera In Purāna 22,2 July 1980, pp 126-127 (F)

2663 GOSWAMI, ASHA The historicity of the MBh [Engl] In VishvIJ 18,1-2, 1980 Prof K V Sarma felicitation volume 1980 - pp 148-151

First quotes scholars who deny the historicity of the MBh and Krsna and then briefly lists »un challengeable literary epigraphic and archaeological evidence which proves beyond doubt not only the historicity of the Mahābhārata but of Lord Krsna also« (KPG)

2664 GOSWAMI, ASHA The monogamist Krsna [Engl] In Charudeva Shastri felicitation volume 1974 - pp 443-450

Starts from the declaration that »polygamy is a moral weakness in a man« On the other hand »the epical and Purānic accounts credit Krsna with having married 16108 wives« Therefore »there is something wrong in the recorded history or in its interpretation« Based on this sound conclusion, the authoress proceeds to a satisfactory solution first she shows in a »tabular statement« the »names of the wives of Krsna« as found in the various sources (Purānic and otherwise), then all names are eliminated »which look quite unrealistic« In this way, the first 16100 wives become subject to annihilation because of the »glaring discrepancy« that »one source book says that they were the daughters of Narakāsura while the other says

that they were the daughters of *devas* and kings captured by him«; nor do the »remaining eight wives« form a serious problem, because »most of the names appear only as qualitative epithets«, and besides, some relevant passages »are thought to be interpolations«. »This leaves only Rukmiṇī in the field who was duly married by Kṛṣṇa and from whom he got children who played an active part in the history of that age.« The remaining part (p. 447-450) of the article is occupied by »some additional arguments«. (F)

[quoted passages not included]

2665* GOSWAMI, ASHA: Rādhā [Engl.]. In: IndS (Delhi) 1,2, 1972, pp. 34-44.

Also deals with the date of the adoption of Rādhā in Vaiṣṇava circles. [source] Rocher, p. 110. (AP)

2666* GOSWAMI, ASHA: When will Lord Kṛṣṇa reincarnate again? [Engl.]. In: Proceedings of the Fifth World Sanskrit Conference ... 1985. - pp. 499-506.

2667 GOSWAMI, BHAGABAT KUMAR: The bhakti cult in ancient India [Engl.]. Calcutta 1922. - 39, 411 pp.

2668 GOSWAMI, INDIRA: Kandali's Assamese Rāmāyaṇa and Tulsī's Rāmcharitmānas [Engl.]. In: JAssamRS 23, 1977-1978, pp. 16-25.

2669 GOSWAMI, KUNJA GOBINDA: Cult of yakṣa [Engl.]. In: Our Heritage 25,2, July-December 1977, pp. 35-44.

In documenting the popularity of the cult of *yakṣas* and *yakṣīs* on the basis of archaeological evidence, passing reference is made to the mention of *yakṣas* (especially Maṇibhadra) in the MBh (PS)

[quoted passages] MBh (VaVā) 2,10; 3,64; 3,65.

2670* GOSWAMI, K[UNJA] G[OBINDA]: A study of Vaiṣṇavism [Engl.]. Calcutta 1956.

2671 GOSWAMI, NIRANJAN: A folk painted manuscript of the Rāmacaritamānasa [Engl.]. In: Asian variations in Ramayana ... 1983. - pp. 108-123.

On a Rāmacaritamānasa ms, dated to 1773-1775 A.D. and written on European paper, from Mahisadal in Midnapore district, W. Bengal, which is profusely illustrated in a folk style; Goswami attempts to rebut D. P. Ghosh's suggestion of affinities with Orissan painting, preferring instead derivation from the style of a 15th-century Laur-Chanda ms from Jaunpur. (JLB)

2672 GOSWAMI, SHRIVATSA: Rādhā: the play and perfection of rasa [Engl.] In: The divine consort ... 1982. - pp. 72-88.

2673 GOSWAMI, SITANATH: Two paths and the triad in the Mahābhārata [Engl.]. In: jñānāmṛtam ... 1985. - pp. 107-111.

Some brief remarks on passages from MBh 12 pertaining to *pravṛtti* and *nivṛtti* (the »two paths«) and to *dharma*, *artha* and *kāma* (the »triad«). (JLB)

2674 GOSWAMY, B. N.: The artist Rāñjhā and a dated set of Rāmāyaṇa drawings [Engl.] In: Chhavi golden jubilee volume ... 1971. - pp. 224-231.

Discussion of a set of Rm drawings from 1816 by Rāñjhā, the problems of whose biography are dealt with in detail in the first half of the contribution. The second half is devoted to a close description of the drawings themselves (F)

2675 GOSWAMY, B N Leaves from an early Pahari Ramayana series: notes on a group of nine paintings in the Rietberg Museum, Zurich [Engl] In: AA 43,1-2, 1981-1982, pp 153-164, 10 fig

Nine paintings of Rm scenes (Sundarakānda, ca 1720), acquired by the Rietberg Museum from a private source, are described and analysed On the reverse side of the paintings the corresponding verses are inscribed in Skt (SD)

2676 GOSWAMY, B N Pahari paintings of the Nala-Damayanti theme in the collection of Dr Karan Singh [Engl] New Delhi National Museum, 1975 - 11, 158 pp, ill, pl

A collection of paintings of unknown Pahari artists of the second half of the 18th century A D, illustrating the Naisadhīya of Śrīharsa (JLB)

[reviews] Chandra, Pramod In JAsianS 37,2, February 1978, pp 391-393

2677 GOSWAMY, B N, JHAMB, H An unusual series of illustrations to the Bhagavadgītā [Engl] In AA 38,2-3, 1976, pp 158-166, 12 fig

Four double sided leaves from the Chandigarh Museum may be the remains of a once complete BhG ms The texts, written in Takri script, consist of a *śloka* in Skt and a commentary in a Pahari dialect The illustrations seem to bear little or no relationship to the text Three examples are discussed in detail (BhG 9 32, 3 3, 2 68), the other pages are reproduced (BhG 3 2, 2 67, 2 69, 2 70 9 33) The authors suggest that the leaves may have been produced in the Nurpur region during the 18th cent, the style of the illustrations seems to be dominantly Pahari, incorporating other influences too (SD)

[quoted passages] BhG 2 67-70 3 2-3 9 32-33

2678 GOUDRIAAN, T[EUN] Manifestations of Śiva in the Balinese hymn collection [Engl] In StIndAsAC 2, 1973 Commemoration volume on the 70th birthday of Acharya Raghu Vira Ratnam, Perala [ed] Delhi International Academy of Indian Culture, 1973 - 253 pp, pl, frontispiece (Śata-Pitaka Series, Indo Asian Literatures, vol 96) - pp 61-69

Also compares Balinese hymns to Śiva to Śiva mythology as found in Indian texts (e g Purānas) (AK)

2679 GOUDRIAAN, T[EUN] Sanskrit texts and Indian religion in Bali [Engl] In *India's contribution to world thought and culture* 1970 - pp 555-564

Contains some allusions to the influence of Purānic literature on ritualistic Skt texts in Java (especially so called *stutis* and *stavas* written in an obviously very individual Skt style) of special interest is (p 562) the discussion of a Rāma-*kavaca* (»*kavaca*« being a kind of »protective *stuti*«) found in Bali which consists of 22 stanzas »in fairly good Sanskrit« »The *kavaca* proper covers only the verses 1-8 the rest of the poem praises Rāma and Laksmana and recommends their worship Vss 15c-17d are nearly completely identical with two *slokas* from Vālmīki's Rm (3,18 11 cr ed and a variant) « (F)

[quoted passages] Rm (cr ed) 3 18 11

2680 GOUDRIAAN, T[EUN], HOOYKAAS, C Stuti and stava (Bauddha, Śaiva and Vaisnava) of Balinese brahman priests [Skt, Engl] Amsterdam, London

North-Holland Publications, 1971. - 609 pp. (Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe Reeks, Deel 76).

Edition of Balinese ritual texts, composed partly in Skt., partly in a »Javano-Balinese« Skt. The editors add translations, remarks concerning the metres used and, above all, research material on Indian Skt. sources of the text at issue in order to distinguish local traditions and Indian influence. [source:] Bechert, Heinz: [Review]. (F)

[reviews:] Bechert, Heinz: In: ZDMG 130, 1980, pp. 160-161.

2681 GOVER, CHARLES E.: The pongol festival in Southern India [Engl.]. In: JRAS (N.S.) 5, 1871, pp. 91-118.

2682 GOVINDA PAI, M.: A date-passage in Jaina Hari-vamsha Purana [Engl.]. In: Karnataka darshana ... 1955. - pp. 65-67.

Investigation of a passage from »the Skt. poem Harivaṃśa of the Jaina ascetic-poet Jinasena« which in this author's opinion has been misunderstood in literature. Concludes: »... the king Śrīvallabha mentioned in the above passage of the Jaina Harivaṃśa as having been reigning over the south in the year 783-784 A.C. is unquestionably Govinda III's father and predecessor Nirupama Dhruva alias Dhora, and never his son and successor Govinda III, who, as has been expressly stated in his own aforesaid Manne plates, came to the throne only in 791 A.C.« (F)

2683* GOVINDA RAO, M. V.: Gita in the aspect of Srī Madhva's Dvaita philosophy [Engl.]. Madras 1931.

2684 [GOVINDĀCĀRYA SVĀMIN, A.:] GOVINDACĀRYA SVĀMIN, A.: Another note on the word bhagavan [Engl.]. In: JRAS 1912, pp. 483-486.

On the meaning of the term *bhagavat*. Proposes the translation »Blessed«. (F)

[quoted passages:] BhāgP 6,5.71-77; 6,5.79.

2685 GOVINDĀCĀRYA SVĀMIN, A.: The birthplace of Bhakti [Engl.]. In: JRAS 1912, pp. 481-483.

Rapid analysis of Bhakti's statement in the Bhāgavatamāhātmya that she was born in the Draviḍa country and grew up in Karṇāṭaka. (F)

[quoted passages:] HV 1,54 61; ViP 6,1.50.

2686 [GOVINDĀCĀRYA SVĀMIN, A.:] GOVINDACARYA SVAMIN, A.: The Pancaratras or Bhagavat-Sastra [Engl.]. In: JRAS 1911, pp. 935-961.

Sketch of the teachings of the Pāñcarātra school in the manner of a *sūtra* text (in Engl.) Mainly based on a text named Pādmatantra; Epic and Purāṇic quotations are also included. (F)

[quoted passages:] BhG 4.1-3; 7.19; 9.2; BhāgP 5,38-40; MBh 12,340 111; Rm 6,131.121.

2687* [GOVINDĀCĀRYA SVĀMIN, A.:] GOVINDĀCHARYA SVĀMIN, ALKONḌAVILLI: Ramayana and temples [Engl.] In: JBombayBRAS 23, 1909-1914, pp. 242-274.

2688 [GOVINDĀCARYA SVĀMIN, A] GOVINDACHARYA SVĀMIN [A] Tengalai and Vadagalai [Engl] In JRAS 1912,2, pp 714-717

A note on differences between these two Śrīvaisnava schools referring to the geographic division and to concepts like *sahetuka krpā* versus *nirhetuka krpā* (grace sought and grace unsought), doctrinal differences regarding Śrī, the teachers Lokānanda and Rāmānanda, and *prapatti* (vSt)

2689 [GOVINDACARYA SVAMIN, A] GOVINDACĀRYA SVĀMI, A The translation of the term »bhagavan« [Engl] In JRAS 1910, pp 861-863

Doubts the validity of Grierson s translation (given in JRAS 1910 pp 159-162) and suggests in his turn »›Blessed‹ ›Excellent‹, ›Best‹, ›Perfect‹, ›Glorious‹, and perhaps ›Lord‹ « (F)

[quoted passages] ViP 6 5 69ff, 6 5 79

2690 GOVINDAN NAIR, E An approach to the study of »Essays on the Gita« [Engl] In Advent 5, 1948, pp 54-56

On the »Essays on the Gita« by Aurobindo (vSt)

2691 GOWEN, HERBERT H A history of Indian literature from Vedic times to the present day [Engl] Reprint New York Greenwood Press, 1968 - 16, 593 pp - 1st ed New York, London Appleton, 1931 - 16, 531 pp

» intended less for the expert than for the student and the general reader « Chapters 14-17 give a passably well detailed account of the Epics (p 195-253) chapter 32 a rather cursory one of »the Purānas and Tantras« (p 449-462) (F)

2692 GOYAL, S R Legitimacy of Rama's succession in the Vālmīkiya Rāmāyana [Engl] In *JGJKSV 32, 1976, pp 323-342*

There is no text of an early period which discusses systematically the law of royal succession The author therefore analyses Epic passages (mainly Rm) to show that the elder son did not possess a binding right of succession Adduces many instances from literature and history where the king could appoint another son as heir to the throne (or divide his kingdom as in the case of Rāma) (vSt)

2693* GOYANDAKA, JAYADAYĀLA An appeal for Gita parayana [Engl] In KK 13, 1947, pp 311-314

2694* GOYANDAKĀ, JAYADAYALA Bhakti in the Gita [Engl] In KK 19, 1954, pp 416-423

2695* GOYANDAKĀ, JAYADAYALA Devotion to god, good morals and the glory of the Gita [Engl] In KK 17 1951, pp 302-310

2696* GOYANDAKA, JAYADAYALA Forms of worship in the Gita [Engl] In KK 18, 1952, pp 565-572 and 598-605

2697* GOYANDAKĀ, JAYADAYALA The gospel of the Gita [Engl] In KK 11, 1945, pp 194-197

2698* GOYANDAKA, JAYADAYĀLA Karmayoga in the Bhagavadgītā [Engl] In KK 2 1935, pp 146-152

2699• GOYANDAKĀ, JAYADAYĀLA: saṃkhyayoga in the Gita [Engl.]. In: KK 2, 1935, pp. 56-61.

2700• GOYANDAKĀ, JAYADAYĀLA: Universal appeal of the Gita [Engl.]. In: KK 13, 1947, pp. 347-352.

2701• GRAEFE, J. E.: The significance of the Bhagavadgītā [Engl.]. In: NChrCR (N.S.) 15, 1937, pp. 250-264 and 301-306.

2702 GRALAPP, LELAND W.: Balinese painting and the wayang tradition [Engl.] In: AA 29,2-3, 1967, pp. 239-266, 14 fig.

The iconographic and stylistic features that relate Balinese painting to dance and *wayang* (shadow plays) are examined. The themes of the paintings are derived from the Indian Epics (MBh: Kṛṣṇa's mission to Hastināpura; the churning of the ocean; Garuḍa and the *amṛta*; the combat between Arjuna and Śiva; Arjuna's visit to *indraloka* and his reunion with the Pāṇḍavas; Bhīma in the underworld; Rm: Sītā's fire ordeal), frequently through Old Javanese literature. Adaptations of these themes to the Balinese context, as they appear in the paintings, are briefly discussed (SD).

2703 GRANOFF, PHYLLIS: Mahiṣāsuramardinī: an analysis of the myths [Engl.]. In: EW (N.S.) 29,1-4, December 1979, pp. 139-151, 8 fig. [betw. p. 144 and 145]

An investigation into the mythology of the two goddesses Mahiṣāsuramardinī and Niśumbhaśumbhahananī, based on an analysis of Gupta representations at Udayagiri which, as the author tries to show, combine features of both myths and describe »a goddess as the slayer of various demons. ... This article will discuss in detail the iconography of the Udayagiri Mahiṣāsuramardinī and the various accounts of the slayings of Mahiṣa and Śumbha and Niśumbha in the different Purāṇas [VmP, DBhāgP, ŚiP, SkP, VarP, Devīmāhātmya of MkP] It will analyse and compare the two myths in an attempt to document the theory ... that the two myths were at one time combined, and to trace the process by which they might have become two distinct tales, with .. Mahiṣāsuramardinī [assuming] the prominent place she holds even today. In doing so it will point out a new potential area for research: the use of images and iconography to throw light on some of the complex problems of Purāṇic mythology« (AK)

[quoted passages] DBhāgP 5,2 3-19 44; 5,2.3-49; 5,6.23; 5,9.14; 5,10 2; 5,23.11-30; 5,26.39; MkP DevīMā 2-4; 2 21; 2.37; 3.39; 5 42; 7.5; 7.13-14; 9 33; 81-93; ŚiP 5,46 1-63; 5,47 41; 5,47; SkP 1/3,10 105; 1/3,11.25-26; 3/1,6 1-3; 3/1,6 1-3/1,7.44; 3/1,6 68; 6,119.1-6,121.86; 7/1,83.1-60; 7/3,24 1-22; 7/3,36.3-163; VmP 18.41-72; 19 9; 19.14; 19 21; 20 19; 20 21; 20 31-34; 21.48-49; 29.1-18; 29 20-23; 29 26-27; 29.30; 29 35-39, 29 54; 29 56-57; 29 63-66; VarP 92.1-95.65

2704 GRANOFF, PHYLLIS: Scholars and wonder-workers: some remarks on the role of the supernatural in philosophical contests in Vedānta hagiographies [Engl.]. In: JAOS 105,3, 1985, pp. 459-467.

Contains a reference (p. 466) to BVP concerning the function of Sarasvatī bestowing upon mortals the ability to solve philosophical problems (AP)

[quoted passages] BVP 2,5 21-27.

2705 GRAY, LOUIS H The Indian god Dhanvantari [Engl] In JAOS 42 1922 pp 323-337

Traces the development of the concept of Dhanvantari invoked as god of healing in the *grhyasutras* through Epics Purānas and medical traditions up to Northern Indian folk traditions Concludes from Dhanvantari s birth from the churning of the cosmic ocean of milk and from his association with other gods that he might originally have been a cloud god who by giving water › healed the distress of man and beast« In Epic and Purānic tradition he is thought to have »seen« the Āyurveda and to have been born as Divodāsa son of Dirghatapas king of Kāśī who transmitted and divided the Āyurveda he had learnt from Bharadvāja whereas in modern folk tradition he is connected with healing snake bites Excursus I (Divodāsa) deals with Divodāsa s association with the Āngirasa Bhāradvāja Excursus II (Aṅgiras and Aggaros) provides an etymological study of the name Aṅgiras (RS)

[quoted passages] BhāgP 1 13 17 2 7 21 8 8 34 9 17 4-5 HV 29 9-28 32 21-22 MBh 1 18 38, 13 30 10-57 Rm 1 45 31-32

2706 The Great Epics of India [Engl] Dutt R[omesh] C[hunder] [tr adapt comm] New Delhi Ess Ess Publications 1976 - 16 384 pp ill - 1st ed Müller [F] Max [introd] 1900

Metrical translation of condensed version of Rm and MBh In the epilogue to the Rm translation Dutt remarks »I have selected those sections or cantos which tell the leading incidents of the Epic and have translated the whole or main portions of them and these selected passages are linked together by short notes « (AM)

2707 The Great Indian Epics the stories of the Ramayana and Mahabharata [Engl] Oman John Campbell [adapt] London G Bell 1894 - Reprint Delhi Indian Reprint Pub 1975

Separate summaries of the basic plot of Rm and MBh accompanied by introductory remarks and fuller translations of particular episodes the descent of Gaṅgā from Rm and BhG the churning of the ocean and Nala and Damayantī from MBh The Rm section also includes a chapter on the *ramalīlā* (drawing on performances at Lahore in 1884 and at Mian Mir) and the MBh section one on the topography of *kurukṣetra* (JLB)

2708 Great women of India [Engl] Madhavananda Swami Majumdar Ramesh Chandra [ed] 2nd ed Mayavati Almora Advaita Ashrama 1982 - 19 551 pp ill (The Holy Mother Birth Centenary Memorial) - 1st ed ca 1953

»It was intended that this book would ›deal with the ideals of Indian womanhood its position in Indian life and society through the ages as well as the biographical sketches and contributions of great Indian women who made their marks in different spheres of activities and different periods of Indian history‹« (Preface p ix) Contains the following contributions referring to Epics and Purānas Altekar Anant Sadashiv Ideal and position of Indian women in social life - Das Gupta Shashi Bhusan Evolution of mother worship in India - Chaudhuri Roma Women s education in ancient India - Nihshreyasananda, Swami Great women in the Rāmāyana - Chakravarti Tripurari Main women characters in the Mahābhārata - Gupta Suniti Bala Women characters in the stories of the Mahābhārata -

Hazra, Rajendra Chandra: Great women in the Purāṇas. - The book concludes with an index of names and topics. (PS)

2709 GREIMAS, A[LGIRDAS] J[ULIEN]: »Comparative mythology« [Engl.]. In: Mythology: selected readings. Maranda, Pierre E. [ed.]. Harmondsworth 1972. - pp. 162-170. - Abridged and translated from: Greimas, Algirdas Julien: Du sens: essais sémiotiques. [Tome 1]. Paris: Ed. du Seuil, 1970. - pp. 117-134.

A structural comparison between myth-patterns of India and Scandinavia, dealing with the oppositions king - people (social contract), good - evil, and right measure - excess with their variants. The MBh myths referred to are about Pṛthu/Vena and Mada, taken from Dumézil without giving any details or references. (vSt)

2710 G[RIERSON], G[EORGE] A.: Duryodhana and the Queen of Sheba [Engl.]. In: JRAS 1913, pp. 684-685; and 1914, pp. 451-452.

Compares a passage from the Sabhāparvan (Duryodhana mistaking a crystal surface for a piece of water) and Qur'ān 27,38ff and states that they probably had a common origin. *In the second article the author points out that this comparison has been* anticipated by an article by Wilhelm Hertz, entitled »Das Rätsel der Königin von Saba« (Zeitschrift für deutsches Altertum, vol. 27, pp. 1-33) (F)

[quoted passages:] MBh 2,47.

2711 G[RIERSON], G[EORGE] A.: Is the Ramayana of Tulasi Dasa a translation? [Engl.]. In: JRAS 1913, pp. 133-141.

»A committee of six *paṇḍits* has issued a curious edition of the Āraṇya and Sundara Kāṇḍas of the Rāma-carita-mānas of Tulasī Dāsa. The interesting point about it lies *in the fact that, facing each page of the text, is the text of a Sanskrit poem, agreeing* line for line with that of Tulasī Dāsa It is quite plain that one of these is a literal translation of the other. Either Tulasī Dāsa translated his poem from this Sanskrit original, or else the Sanskrit poem is the work of some *paṇḍit* who has translated Tulasī Dāsa's Rāma-carita-mānasa into the classical language of ancient India.« The Skt. version, called Śambhu Rm, is claimed to be the original by the editing *paṇḍits*. The reviewer (undoubtedly George A. Grierson) counters this view: »I do not think that, so far as present materials are available, there is any proof that Tulasī Dāsa translated his Rāma-carita-mānasa from this so-called Śambhu Rāmāyaṇa«. - »A half-*caupāī* contains at most only sixteen *mātrās*, or instants, while a half-*śloka* contains sixteen *akṣaras*, possibly equivalent, in counting, to thirty instants. The *caupāī* is therefore much shorter than a *śloka*, and to make them agree line for line it is necessary that the latter should contain more words than the former. If Tulasī Dāsa translated from the Sanskrit he would have every now and then to leave out some important word I can find no trace of this. If, on the other hand, Śambhu translated from Tulasī Dāsa he would have to eke out his metre by the insertion of otiose epithets, just as we used to do with the help of a gradus when writing Latin verses at school There are numerous traces of this in the Sanskrit version« - Gives »an extract from the Sundara Kāṇḍa«. first the Tulasīdāsa text, »as printed by the editors, with an English translation«, then the corresponding Sanskrit version (F)

2712 GRIERSON, G[EORGE] A[BRAHAM]: The birthplace of bhakti [Engl.] In: JRAS 1911, pp. 800-801.

Cites the now well-known passage from the Bhāgavatamāhātmya and comments »It is clear from [this] passage that the Bhāgavatamāhātmya considered that *bhakti* was first taught in the south, and that its teaching in the north, centring in Vṛndāvana, was a later development and a revival « (F)

2713 GRIERSON, GEORGE A[BRAHAM]· The Bṛhaddēvatā and the Sanskrit Epic [Engl] In: JRAS 1906, pp 441-442

Denies that the occurrence of *akhyāna* texts in the Bṛhaddevatā (»written B C 400, or perhaps earlier«) was decisive for the early date of the Sanskrit Epic poetry, and argues against the theory of translation from Pāli or Prākrit The »Bṛhaddēvatā was a Sanskrit work composed for the use of school Brāhmans who were Vedic students. It was therefore naturally written in Sanskrit That in no way proves that what was in those days intended for the edification of people who were not school-Brāhmans, and who were not Vedic students, was also composed in Sanskrit « (F)

2714 GRIERSON, GEORGE A[BRAHAM] Gānapatyas [Engl] In ERE Vol 6 1914 - pp 175-176

Refers to the six sects of the worshippers of Ganesa (according to Śankaravijaya of Ānandatīrtha) and particularly to the Ucchista-Gānapatya sect, i e a *vāmacāri* sect following left-handed esoteric practices including promiscuity, during which the male adept was identified with Heramba (i e Ganesa) and the female with his *sakti* Mentions the Ganesa-*khanda* of the BVP, the Ganesapurāna and the Ganesagītā as sacred scriptures of the Gānapatyas, in which G is extolled as highest deity (vSt)

2715 GRIERSON, GEORGE A[BRAHAM] Gleanings from the Bhakta-mala [Engl] In JRAS 1909, pp 607-644, and 1910, pp 87-109 and 269-306

In this series of articles, Grierson gives a translation of Nābhādāsa's Bhaktamālā (Old Western Hindi, A D 1639) and of its commentary of Priyādāsa In the exhaustive notes he takes into account several subcommentaries and quotes parallel passages from BhG, BhāgP, MBh and ViP Grierson divides the work into following chapters I Priyā Dāsa's preface, and the first four verses II The avatara system of the Bhāgavatas (here Grierson compares in his notes the list of 24 *avataras* in the Bhaktamālā with the list of 22 in BhāgP, gathers information about the more unknown *avataras* 11-24, and makes remarks on the *vyuha* doctrine) III The auspicious marks on the feet of the incarnate deity IV The Bhāgavata nisthas (a Bhāgavata technical term which »implies the special characteristic of a particular saint, as it strikes the observer from the point of view of a devotee«) V The twelve mighty in the faith (the *mahabhaktas*, who are considered to be the founders of the Bhāgavata religion) VI The sixteen archangels (*parsadas*) VII The fourtytwo beloved of the lord (*harivallabhas*) (KPG)

[quoted passages] BhG 4 1ff, 10 19ff, BhāgP 1,2 17, 1,3 6, 1,3 8-14, 1,3 21, 1,3 27, 1,3 28, 2,7, 2,7 2-11, 2,7 15-16, 2,7 19-21, 2,7 36, 3,8 7, 3,12 4, 3,24ff, 4,8ff, 7,2-3, 7,4ff, 8,13, 9,15 17, 10,2.8, 11,13 19ff, MBh (C) 3 115, 12 49, 12 346ff, 12 1046ff, 12 12971, 12 12984, 12 13293ff, 12 13602, 13 153, 14 840ff, ViP 1,13, BhG 3 20, BhāgP 1,2 2, 1,2 8, 1,14 32, 2,9 14, 3,8-12, 3,13 3, 3,14-19, 3,15ff, 3,21 26, 3,25ff, 4,12 24, 5,20 40, 6,1-2, 7,8 39, 8,15ff, 8,21 16, 10,6 35, 10,7 15, 10,61 14, 10,61 17, MBh (C) 1 75, 6 2944, 12 324-334, 12 326-327, 12 336-353, 13 703, BhāgP 1,13, 3,4 9, 3,5, 6,14ff, 8,2-4, 9,4ff, 10,17-18, 10,36-41, 10,57, 10,61 11-12, 10,66ff, 10,83, 11,29, MBh 3 262, 5 90ff, Rm 3,50, 3,51, 3,58, 3,59, 3,75, 6,1, 6,9-14, ViP 4,13

2716 GRIERSON, GEORGE A[BRAHAM]: Guessing the number of vibhītaka seeds [Engl.] In: JRAS 1904, pp. 355-357.

Pleads for a literal interpretation of Nala 20 (»... Nala drove King Ṛtuparṇa. They come across a *vibhītaka* or *bahēṛā* tree. The king shows his skill in *saṅkhyāna* by at once stating the number of the leaves and of the fruits that had fallen from it, and of the numbers of leaves and of the fruits that were on two of the branches.«): »In Northern India crops of all kinds, including fruit, are often estimated. ... A body of men known as *kaniyā*, or appraisers, has been called into existence. The skill of these men is something wonderful ... King Ṛtuparṇa was simply an extraordinarily good *kaniyā*, and seized the opportunity of displaying his skill to the astonished Nala.« (F)

2717 GRIERSON, GEORGE A[BRAHAM]: The home of Ramananda [Engl.]. In: JRAS 1920, pp. 591-596.

Discussion of the paper by J N. Farquhar, »The historical position of Ramananda« (same volume, pp 185-192). *»I am unable to accept his theory that Rāmânanda came from the South, or the arguments founded on it - That the AdhyātmaRm [and* the Agastyasaṃhitā] exercised great influence on Rāmânanda's successors, such as Tulasī-dāsa, may be admitted. But that they adopted its peculiar points of dogma, such as the Śākta element, or the rape of an illusory Sītā, is to my mind very doubtful « (F)

2718* GRIERSON, G[EORGE] A[BRAHAM]: Indian Epic poetry [Engl.]. In: IA 23, 1894, pp. 52-56.

A review article on H. Jacobi, Das Râmâyaṇa .. 1893, especially on the chapter on the Epic language (»Die epische Sprache«, pp. 112-119) The author is »favorably inclined toward a Prakrit original« of the Epics, a thesis rejected by Jacobi (cf. his rejoinder »War das Epos und die profane Literatur Indiens ursprunglich in Prâkṛt abgefaßt?«. In ZDMG 48, 1894, p 407-417) [source] Rocher, p. 128. (AK)

2719 GRIERSON, GEORGE A[BRAHAM]: Indra and Durgā in modern Hindostan [Engl.]. In: ZII 2, 1923, pp. 133-139.

Field work. Does not refer to Purāṇic matters, but some of the related stories or customs could probably be traced back to Purāṇic sources. (F)

2720 GRIERSON, G[EORGE] A[BRAHAM]: Kanamoksa: a query [Engl.] In: JRAS 1913, pp. 144-145.

In search of the rare Skt. word *kanamoksa* which occurs in some commentaries (two examples are given) and, allegedly, in the MkP, but· »I have not come across the word in that Purāṇa .. Nor does the word occur in *any* dictionary or *kosa* on which I can lay my hand « (F)

2721 GRIERSON, GEORGE A[BRAHAM]: The lay of Brahma's marriage: an episode of the Alh-Khand [Engl.]. In: BSOS 2, 1921-1923, pp. 573-608.

»Over Northern India from Delhi to Patna, there is no more popular story than that contained in the cycle of ballads called the Ālh-Khand This is a long Epic poem in twenty-three cantos, composed in the Bundēlī dialect of Western Hindī, telling in rude ballad metre of the exploits of the famous Ālhā and Ūdan, and sung by wandering minstrels known as Ālhā-*gānēwālās*, or ›Singers of Ālhā‹. Up to the

middle of the last century the cycle does not appear to have ever been reduced to writing as was the lot of the more elaborate productions of the Rājpūt bards and few if any of its reciters are masters of the whole but in the eighteen sixties Mr C A Elliott (afterwards Sir Charles Elliott) when stationed at Farrukhābād near the ancient city of Kanauj found three or four of these minstrels and employed one of them to compile a complete set of the twenty three ballads from their joint memories The poem thus rescued was printed and its great popularity is shown by the fact that it has passed through many editions and can be purchased in the bazaars written either in the Nāgarī or in the Persian character - Portions of this were translated into English ballad metre by the late Mr W Waterfield of the Indian Civil Service and appeared in the Calcutta Review in the years 1875-1876 under the title of ›The Nine Lakh Chain or the Mārō Feud‹ but the greater part is still a sealed book to English readers I therefore in the following pages attempt to give a fairly literal translation of one of the cantos not touched by him as a specimen of the ballad poetry of Northern India « The piece seems remarkable as a token of the presence of the MBh story and the MBh characters in vernacular oral epic poetry even in recent times (F)

2722 GRIERSON G[EORGE] A[BRAHAM] The modern Hindu doctrine of works [Engl] In JRAS 1908 pp 337-362

Translation of two sections from the Bhakta kalpadruma of Pratāpa Simha (written in 1866) ‹ The text itself and the translator s introduction and footnotes refer frequently to the *bhakti* concept of the BhG and to MBh The term work of the title refers to the question how far works are involved in man s unconditional devotion to god *bhakti* which the Northern Indian Bhākta schools believe to be necessary to salvation in opposition to the doctrine of the › irresistible grace of the lord who › saves the soul without free will on the part of the latter ‹ (F)

[quoted passages] BhG 3 4 3 19 3 20 3 22 24 4 7 8 4 15

2723 GRIERSON GEORGE A[BRAHAM] Modern Hinduism and its debt to the Nestorians [Engl] In JRAS 1907 pp 311-335

G sees a Christian influence in the *bhakti* movement particularly in Vaisnava *bhakti* He points out direct correspondences between Śāndilya s Bhaktisūtras and the N T refers to BhvP and BhvottP for a festival of Krsna s birth (Krsna = *krsta* = *īśa*) and to the birth story with adoring herdsmen to the concept of trinity to the *mahāprasāda* and to many similarities with N T passages in the Bhaktanāmamālā of Nārāyana Dāsa and in the work of Tulasīdāsa (vSi)

2724 GRIERSON GEORGE A[BRAHAM] The Narayaniya and the Bhagavatas [Engl] In IA 37 September and December 1908 pp 251-262 and 373-386 - Reprint Bombay British India Press Byculla 1909 26 pp

A study in the history of the Bhāgavata religion which arose among the unorthodox Yādava tribe To this religion the author attributes the belief in the immortality and transmigration of the soul the monotheistic conception of an eternal god full of grace and the emphasis on faith The brahmanization of the Bhāgavata religion began in the later parts of the BhG (ca 0-200 A D) and in the Nārāyanīya (ca 200-400 A D) The Pāncarātras formed one sect of the Bhāgavatas The article contains a chapterwise survey of contents of the Nārāyanīya chapters 336-353 in the Śāntiparvan of MBh partly with literal translations (vSi)

[quoted passages] MBh 12 321-339

2725 GRIERSON, GEORGE A[BRAHAM]: Note on Mr. Keith's note on the battle between the Pāṇḍavas and the Kauravas [Engl.]. In: JRAS 1908, pp. 837-844.

A reaffirmation, in rebuttal of Keith's immediately preceding note, of his views (JRAS 1908, pp. 602-607) on Pargiter's paper (JRAS 1908, pp. 309-336) Grierson stresses that the views put forward had been propounded by previous scholars in answer to Keith's description of them as »revolutionary« and asserts »that there is nothing new in any of the following statements« which include »that there was in India a long struggle for supremacy between the *brāhmaṇas* and the *kṣatriyas*« and »that the war of Mahābhārata was in its essence a Kuru-Pañcāla war.« (JLB)

2726 GRIERSON, GEORGE A[BRAHAM]: Note on the above [Engl.]. In: JRAS 1908, p. 1143.

Refers to Arthur Berriedale Keith: The Pāṇḍavas and the Kauravas Ends the contest. (JLB)

2727 GRIERSON, G[EORGE] A[BRAHAM]: Notes on Tul'sî Dâs [Engl.]. In: IA 22, April, May, August, September, October 1893, pp. 89-98, 122-129, 197-206, 225-236, and 253-274.

2728 GRIERSON, GEORGE A[BRAHAM]: On the Adbhuta-Ramayana [Engl.]. In: BSOS 4, 1926-1928, pp. 11-27.

Offers a summary of the contents of all 27 *sargas* of the AdbhutaRm. Gives, in addition, a survey of the characteristic features of the work which the author characterizes as a »storehouse of folk-legends« In the introductory paragraphs the differences between the VālmīkiRm, YogavāsiṣṭhaRm, AdhyātmaRm, and AdbhutaRm are dealt with. (AK)

2729 GRIERSON, GEORGE A[BRAHAM]: P. C. Ray's English translation of the Mahābhārata [Engl.]. In: JRAS 1908, pp. 549-550.

Gives an instance (MBh 12.13144) where Roy's translation follows the Bengali translation by the Raja of Burdwan rather than the Sanskrit. (JLB)

[quoted passages] MBh (C) 12 13144.

2730 GRIERSON, G[EORGE] A[BRAHAM]: Paiśācī, Piśācas, and »modern Piśāca« [Engl]. In: ZDMG 66, 1912, pp 49-86.

Contains pp. 68-69 a short survey of the MBh accounts of the Piśāca tribe Concludes that »the context of the passages in which they occur ... invariably indicates that these Piśācas inhabited North-Western India or the Himalayan mountains immediately adjoining « (F)

[quoted passages] MBh 1.2965; 1.8293, 3 10520; 3.14530; 6 2083; 6.5009; 7 398; 7.4819; 8.2064; 8.2104; 9.2140; 9.2849, 12 655; 12.9960, 13.1397ff; 13.2412; 15.904.

2731 GRIERSON, GEORGE ABRAHAM: Piśācas in the Mahābhārata [Engl.]. In: Festschrift für Vilhelm Thomsen zur Vollendung des siebzigsten Lebensjahres am 25. Januar 1912 dargebracht von Freunden und Schülern. Leipzig: Harrassowitz, 1912. - 8, 236 pp., 4 pl. - pp. 138-141.

2732 Grierson, George A[braham]. [Report of his comments on the presentation of F E Pargiter's paper »The nations of India at the battle between the Pāṇḍavas and Kauravas« to the RAS] [Engl] In: JRAS 1908, notes of the quarter, pp 602-607

Pargiter had given an account of all peoples that took part in the Bhārata war. Grierson's contribution tries to link the two fighting parties with ideological differences in the early layers of the MBh ca 400 B C Brahmanical versus non-*Brahmanical religions, brahmin-dominated versus kṣatriya-dominated philosophy* The side of the *kṣatriyas*, i e the Pañcālas and their allies, prevailed over the side of Brahmanism (the Kauravas and their allies) Later, of course, the brahmins drew their former opponents, the Bhāgavatas and the followers of Sāmkhya and Yoga, into their fold and enlisted their aid in the struggle against Buddhism the result is the MBh as we know it with Kṛṣṇa extolled and with the teaching of the Gītā (vSt)

2733 Grierson, George A[braham] Sita's parentage [Engl] In. JRAS 1921, pp 422-424

Summary of contents of passages from AdbhutaRm presenting Sītā as daughter of Mandodarī, wife of Rāvaṇa (F)

[quoted passages] AdbhutaRm 6,1, 6,22, 8,2, 8,14, 8,19, 8,25, 8,36

2734 Grierson, George A[braham] The translation of the term »bhagavat« [Engl] In JRAS 1910, pp 159-162

Centres around the question whether *bhagavat* »should be treated as a proper name, and not translated, or whether it should be treated as an adjective, and translated All native writers use the word with an underlying consciousness of a meaning contained in it I think therefore, that those who translate follow the right course The question accordingly arises as to what is the best translation We should consider, not what is in our opinion the true meaning of the word, but what the word, as an epithet, connotes to a Bhāgavata - not what it *ought* to mean to him, but what it *does* mean to him I think we must use some adjective implying worship, or adoration, due to be paid to Him, and hence as at present advised, I think ›ADORABLE‹ is the most suitable word« - Refers to BhG (in general), a passage from the 45th chapter of the DeviP and to ViP (F)

[quoted passages] ViP 6,5 69 6,5 71, 6 5 77

2735 Grierson, George A[braham] Tulasī Dāsa, poet and religious reformer [Engl] In JRAS 1903, pp 447-466

Enthusiastic appraisal of Tulasidasa as author and religious reformer, pp 451-452 bear a rapid presentation of the Rāmacaritamānasa, pp 463-466 contain »a translation of the well-known passage of the Rāmāyana (Kishkindhya kānda, 14ff) in which Tulasī Dāsa describes the passing away of the rainy season« (F)

2736 Grieve, Lucia C G The dasara festival at Satara, India [Engl] In JAOS 30, 1909, pp 72-76

» the *dasara*, commemorated the setting out of Rāma on his march against Rāvana« (AP)

2737 Griffini, E Duryōdhana (skr) = Ḏū Raidān (sudarab) [Ger] In ZDMG 69, 1915, pp 173-174

Names the kingdom of Saba in South Arabia as the place of origin of the story of king Duryodhana as found in MBh Sabhāparvan. (F)

2738* GRIFFITH, R[ALPH] T. [H.]: An essay on the Bhagavadgītā [Engl.]. In: The Bhagavat-Geeta, or dialogues of Krishna and Arjoon ... Garrett, J. [ed., tr.]. ... 1849. - Appendix, pp. 37-57.

2739 [GRINTSER, P. A.:] GRINCER, P. A.: Drevneindijskij epos, genezis i tipologija [Rs.]. Moskva: Nauka, 1974. - 422 pp.

On ancient Indian Epic, genesis and typology. (JLB)

[reviews:] Jong, J. W. de: Recent Russian publications on the Indian Epic [Engl.] In: ALB 39, 1975, pp. 1-42. - Sternbach, Ludwik: In: JAOS 95,3, 1975, pp. 570-571.

2740* GRINTSER, P. A.: Epicheskiye formuly v »Makhabharate« i »Ramayane« [Rs.]. In: Tipologicheskiye issledovaniya po folkloru. Moscow 1975. - pp. 156-181.

Epic formulae in MBh and Rm. (V)

2741* GRINTSER, P. A.: Mifologicheskiye reministsentsii v kompozitsii »Makhabkharati« [Rs.]. In: Literatury Indii. [Stat'i i soobščenija]. Moskva 1973. - p. 24ff.

[»Mythological reminiscences in the composition of the MBh «] (JLB)

2742* GRINTSER, P. A.: Puti rasprostraneniya drevneindijskogo eposa [Rs.] In: Drevnyaya Indiya: Istoriko-kulturnyje svyazi. Moscow 1982. - pp. 73-81.

Routes of Old Indian Epic's spread into adjacent countries (V)

2743* GRINTSER, P. A.: »Ramaiana« v Iugo-Vostochnoï Azii [Rs.]. In: Traditsionnoe i novoe literaturakh Iugo-Vostochnoï Azii. Moscow: »Nauka« Publishing House, 1982. - p. 48-71.

Cocludes »that the genetical source of the most part of plot innovations and divergencies characteristic for most Southeast Asian Rm, including Hikayat Seri Rama, Serat Rama, Rama Keling and other Malay and Javanese literary and theatre versions of Rm, originate in India and go back to the ramified folklore tradition of the epic The Valmiki's Rm has developed on the basis of this tradition too, being one of its versions, partly reflected in Jaina Rm and in some mediaeval Skt. poems and dramas, broadly diffused in Southeast Asia owing to its more folkloristic and archaic character.« [source:] Excerpta Indonesica 28, 1983, p 35. (SD)

2744 GRÖNBOLD, GÜNTER: Materialien zur Geschichte des Ṣaḍaṅga-Yoga im Hinduismus [Ger.] In: IIJ 25, 1983, pp. 181-190.

2745 GROS, FRANÇOIS; NAGASWAMY, R.: Uttaramērūr: légendes, histoire, monuments. Avec le Pañcavaradakṣetramāhātmya [Fr., Skt.]. Srinivasacharya, K. [ed.]. Pondichéry: Institut Français d'Indologie, 1970. - 136 pp., 72, 7, 16 pl., 2 maps (Publications de l'Institut Français d'Indologie 39).

Includes the Pañcavaradakṣetramāhātmya edited by K. Srinivasacharya. This text is a *sthalapurāna* of Uttaramerur, south of Kāñcipuram, and claims to belong to the BhottP, constituting its chapters 209-220 (AM)

[reviews:] Rocher, Ludo: In: JAOS 95,1, 1975, p 142ff.

2746 GROTTANELLI CHRISTIANO The king s grace and the helpless woman a comparative study of the stories of Ruth Charila Sita [Engl]. In HR 22 1982-1983 pp 1-24

Argues that the story of Ruth in the Book of Ruth the Delphic myth of Charila recorded in Plutarch s Moralia and the story of Sita »have a common structure common themes and common motifs « »The common structure can be summed up in the following sequence an initial crisis is solved but the rejection of a helpless female causes a further crisis that ends only in a final comprehensive solution « The common themes are an »agricultural fertility theme« and »the mistreating of a helpless woman by a powerful male« Thus the three stories are about social relationships of unequal status and power in their connections to ethical behavior « (JI B)

2747 GRÜNENDAHL, REINHOLD Hochschulschriften zu Süd- und Sudostasien Deutschland - Österreich - Schweiz (1959 - 1979) [Ger]. Wiesbaden Harrassowitz 1981 - 28 254 pp

A bibliography of thesises for the Ph D or D Litt degree written from 1959 onwards in universities of Germany Austria or Switzerland and dealing with topics regarding South Asia and Southeast Asia (vSt)

[reviews] Buddruss Georg In ZDMG 134 1 1984 p 202

2748 GUENON RENE Atma Gita [Fr] In Guenon Rene Études sur l Hindouisme Paris Éditions Traditionnelles. 1966 - 283 pp - pp 9-14 - Previously published in Voile d Isis (4e serie) 35 mars 1930

2749* GUENON RENE Some remarks on the doctrine of cosmic cycles [Engl]. In JISOA 5 1937 pp 21-28

2750* GUIGNES JOSEPH DE »Reflexions sur un livre indien intitule Bagavadam un des dix huit Pouranam ou livres sacrés des Indiens dont la traduction a éte envoyee en 1769 à M Bertin ministre et secretaire d etat« [Fr]. In Histoire de l Académie Royale des Inscriptions et Belles Lettres (et Memoires 1770-1772) 38 1977 pp 312-336

› Reflections on an Indian book entitled Bagavadam one of the eighteen Pouranam or sacred books of the Indians, of which the translation has been given in 1769 by Mr Bertin minister and secretary of state« [source] Rocher p 150 (MP)

2751* GULICK ROBERT HANS VAN Siddham an essay on the history of Sanskrit studies in China and Japan [Engl]. Nagpur International Academy of Indian Culture 1956 - 12, 240 pp ill (Sarasvati Vihara Series 36)

2752 GUMPERZ, JOHN J Religion and social communication in village Northern India [Engl]. In JAsianS supplement issue 23 June 1964 Aspects of religion in South Asia 1964 - pp 89-97

Contains some remarks on the role of Epic stories in dramatic performances and lectures. (F)

2753* GUṆABHADRA: The story of Jivandhara, translated from the Uttarapurāṇa [Engl.]. Hultzsch, E. [tr.]. In: QJMS (N.S.) 12, 1921–1922, pp. 317–348.

2754* GUṆABHADRA: [Uttarapurāṇa] [Skt., Hi.]. Jain, Lālārāma [ed.]. Indore: Jainagrantha Prakāśaka Kāryālaya, 1918. – (Syādvāda Granthamālā 8).

Text edition and Hindi translation of the Uttarapurāṇa which forms part of the Jaina Triṣaṣṭilakṣaṇamahāpurāṇa of Jinasena. This part of the work (the concluding 30 *parvans*) is »attributed to Jinasena's disciple, Guṇabhadra«. [source] Rocher, p. 92. (AK)

2755* GUNAWARDENA, GAMINI: Rāma and Sītā [Engl.]. Colombo: Associated Newspapers, 1964.

2756* GUNDAPPA, D. V.: Śrīmadbhagavadgītā-tātparya athavā jīvanadharmayoga [Kan.]. Mysore: Kavyalaya Pub., 1971. – Previous ed.: 1966.

2757 GUNE, P. D.: Articles on the Shrīmat-Bhagawatgītā [Engl.] Gune, N. P. [ed.]. Poona: The Poona Oriental Book House, 1952. – 51 pp.

Collection of three theological studies of the Gītā: 1. devotion to personal god, 2. protest against ritualism, 3. Indian theism. Stresses in general the importance of personal piety (opposing pantheistic Gītā-interpretations) and of a socially responsible way of life. (F)

2758 GUNSSER, ILSE-LORE: Die religiösen und sittlichen Ideen des Rāmāyaṇa [Ger.] Tübingen 1949. – 201 pp.

»Religious and moral concepts in Rm.« Thesis Typescript. (PS)

2759 GUPTA, ANAND SWARUP: The apocryphal character of the extant Brahmavaivarta Purāṇa [Engl.]. In: Purāṇa 3,1, January 1961, pp. 92–101.

Seeks to prove that the present BVP replaces an older and lost »Ādi-BVP« to which some passages from authentic Purāṇas like MtP obviously refer. The original BVP which belonged to the Brahman cult seems to have been superseded by Vaiṣṇava and Tāntric influence. So the author concludes, that the present BVP is a totally changed apocryphal work, perhaps composed in Bengal during the early Muhammadan period. Refers to Manusmṛti, Kṣemendra's Daśāvatārastotra, Sāṃkhyasūtra, Pañcaśikha's Saṣṭitantra, Īśvarakṛṣṇa's Sāṃkhyakārikā. (F)

[quoted passages:] BhāgP 1,3; 2,7; 4,8; 12,7.9–10; BVP (ASS) 1,1.48; 1,1.64; 1,2; 1,11.39; 1,11.41–42; 1,12.23; 1,12.38; 1,12 64–65; 1,14.58; 4,1.65; 4,12.6–11; 1,8 20–21; 1,10 120; 1,10.121–123; 2,4 8; 2,4.33; 2,42–45; MtP 53.35; 53 68–69; NāP 2.24.17; PdP (ASS) 6,264 84; SkP 7/1,2.53; SauP 9 27.

2760 GUPTA, ANAND SWARUP: Bibliographical notes on the Purāṇas: part one [Engl.] In: Purāṇa 1,2, February 1960, pp. 246–249.

Material gathered by chance. With short comments (F)

2761 GUPTA, ANAND SWARUP: Bibliographical notes on the Purāṇas: [part two] [Engl.] In: Purāṇa 5,1, January 1963, pp. 182–185.

Material gathered by chance Some 14 entries (F)

2762 GUPTA ANAND SWARUP The body born sons of Brahmā Matsya Purāna Ān Edn, 3 9-12 [Skt, Engl] In Purāna 3 2, July 1961, pp 331-332

Short discussion of the question whether the number of the body born sons of Brahman was ten or nine on the basis of the differing accounts in variant readings of manuscripts and printed editions Refers to Nātyaśāstra and Manusmrti (F)

[quoted passages] BhāgP 3 12 23 MtP (ASS) 3 6-12

2763 GUPTA ANAND SWARUP A brief account of the work of the Purāna Department of the All India Kāśirāja Trust [Engl] In Purāna 1,1 July 1959, pp 16-20

Account of the work of the Trust completed and planned (F)

2764 GUPTA, ANAND SWARUP Conception of Sarasvatī in the Purānas [Engl] In Purāna 4 1 January 1962 pp 55-95

Consists of the following sections I Vedic conception of Sarasvatī II Transition from Vedic to Purānic conception III Purānic conception Sarasvatī as goddess of speech and learning 1 etymological interpretation of the name »Sarasvatī« 2 Purānic accounts of the origin of Sarasvatī 3 synonyms and epithets of S 4 S in relation to other deities 5 the cruel aspect of S 6 anthropomorphic form or *vigraha* of S 7 iconographical representations of S in the Purānas 8 S worship in the Purānas 9 pantheistic and transcendent aspects of S Rich material with numerous quotations Refers to RV Nirukta of Yāska AitBr ChāU Anekārtha samgraha of Hemacandra Harśacarita of Bāna Nighantu Prādhānika Rahasya as appended to the Devīmāhātmya ŚBr SarasvatīrahasyaU Tantrasāra of Krsnānanda Vaikrtika Rahasya VājSa (F)

[quoted passages] AgP (ASS) 49 15 50 16 178 27 BdP (VePr) 3 35 44 4 19 46 4 19 70 4 20 101 4 40 5 4 40 7 *BhāgP (GiPr) 3 12 28 3 12 53 BrP (ASS) 101 11* 102 2-3 105 2-18 2 1 101 4 102 2 BVP (ASS) 2 1-7 2 1 1 2 1 132 2 1 157 2 2 54 2 4 4 2 4 5 2 4 11 2 4 23 2 4 28 29 2 4 51 2 4 90 2 5 2 5 1 2 6 17 2 6 53 2 7 2 2 7 3 DBhāgP (Banaras) 9 9 1 1 9 1 127 9 1 151 152 9 2 54 9 4 4 9 5 9 7 2-3 LiP (C 1885) 1 5 15 1 22 24 MBh (CiPr) 3 118 9 6 117 8 13 31 5 MkP (SarPr) 23 30 23 34 35 23 37 MtP (ASS) 3 30-44 4 33 6 11 13 52 66 9 66 11 101 17 101 18 246 57 260 44 PdP (ASS) 5 15 118 5 18 185 5 18 217 218 5 18 463 5 20 61-62 5 22 176-194 5 22 184 5 22 186 5 27 117-118 5 27 146 5 28 116-117 5 29 216 5 37 79 SkP (VePr) 6 45 27 6 46 6 46 12 6 46 17 6 46 27-29 6 46 37 6 46 39-40 *7 33 16 7 33 20 7 33 39 7 33 96 7 34 32 7 34 36 7 35 17 7 35 28-29 7 35 103* 7 40 5 7 40 8 7 41 8 ViP 1 7 10 1 7 17 1 9 67 1 9 119 1 10 7 1 23 34 1 23 50 VmP (VePr) 23 14-15 32 9 12 32 6 32 15 32 23 40 4 40 14

2765 GUPTA ANAND SWARUP Constitution of the Vāmana Purāna text [Engl] In Purāna 9 1 January 1967 pp 141-194

Discusses several textual problems and the general principles of text-constitution Deals with extent of the VmP text lost portions in the extant VmP text some unaccountable and inexplicable readings the manuscripts used for the constitution of the critical text Discusses numerous passages in detail (F)

[quoted passages] BhāgP 5 16 8-10 GaP 1,55 1-2 MBh 3 80 117 3 81 10 3 81,58 60 3 81 82 3 81 127 3 81 146-150 3 82.11 9 41 37-39 9 42 1 MkP 57 16 MtP 53.57 54 114 20 114 30 114 32 244 48 244.52 NaP 1 105 1 1 105 13-14 1 105 17-19

2,56.13-16; SkP 5/3,9.36-38; VāP 40.22-24; 45.94; ViP 2,2.10; 2,4.87; VmP (VePr) 1.1; 2.7; 2.32; 3.13-23; 3.22; 4.4; 5.2; 5.9; 5.32; 5 41; 5.43; 6 99; 8.22; 10.22; 10.26, 10.42; 11.16; 11.22; 11.31-42; 12.50; 13.3; 13 5; 13.14-15; 13.19; 13 20-23; 13.32-33; 13.39; 14.23; 14.26; 14.64; 14.82; 15 38; 15 39; 16 17; 16 39; 16.46; 17.38-41; 17.49; 17.51; 21.12; 21.15; 21.18; 21.20; 22.47-49; 28 17; 34 13; 34.42; 35.2; 35.44; 36 7-8; 36 48; 36 61; 40.34-35; 41.22-25; 41.28; 51.7; 51.18; 54 73; 55.1-18; 55 38; 56 20-22; 57.60-91; 57.91; 58.14-25; 58 45; 58.85; 58.87; 58 103; 58.106; 65.106; 65.115-117; 65.119; 65.162; 72.57-58; 76.15; 76 48; 77.1; 80.3; 80 7-8; 80.24; 81.21; 81.23; 81.46; 95.62-63.

2766 GUPTA, ANAND SWARUP: *Devanāgarī source of the Ujjain Śāradā manuscript of the* Matsya Purāṇa [Engl.]. In: Purāṇa 1,2, February 1960, pp. 163-174.

Short description. Corrects some misreadings and seeks to establish date and sources of the ms according to some characteristic spellings (F)

[quoted passages] MtP (ASS) 127.19, 152 36; 153.22-24; 154 170; 154 188-189; *154.526; 191.29; 191.118; 206 41; 220 6; 271.16.*

2767 GUPTA, ANAND SWARUP: Does the Vāmana-Purāṇa mention Tulasī? [Engl] In: Purāṇa 12,1, January 1970, pp. 149-151.

On the basis of a careful examination of about 30 manuscripts, the author finds no evidence for the mention of Tulasīdāsa. (F)

[quoted passages:] VmP (cr.ed) 67.2; 67.27; 67 43-45; 67.61; 67.68-69; 68.10, 68 14-15; 68 18, 68 23; 68 39, 68 44; 68 46; 68 52; 68.55; 95 23-43.

2768 GUPTA, ANAND SWARUP: Kashmirian version of the Matsya Purāṇa [Engl.]. In: Purāṇa 5,2, July 1963, pp. 333-349.

Gives a detailed account of the peculiarities of the Kashmirian version of the MtP according to some manuscripts written in Sharada and Kashmiri. Describes special readings as well as peculiarities in the arrangement of the texts Gives parallel passages according to the ASS edition (F)

[quoted passages:] BhāgP 9,12.9, MtP (ASS) 1.1-4; 1.13-15; 12.25-27; 49.1-50 67; *50.1-67; 50 68-89; 50.73-74; 50 85; 57.5; 72.12; 77.2; 99.271-293; 121.64; 123 54-55;* 124 4; 154.1-588; 271.4-17; MtP 190; 191; 263; 263.24-25; 273; 288

2769 GUPTA, ANAND SWARUP / GUPTA, ĀNANDASVARŪPA: The manuscripts of the Matsyapurāṇa collated for its projected critical edition [Engl.] In: Purāṇa 1,1, July 1959, p. 101-111.

Short description of 30 manuscripts of the MtP, with concordances of selected passages (F)

2770 GUPTA, A[NAND] S[WARUP]: No omission in Vāmana-Purāṇa of the text relating to gifts for Viṣṇu's worship in śrāvaṇa [Engl.]. In: Purāṇa 12,1, January 1970, p. 152.

A remark on the cr.ed of the VmP. (F)

[quoted passages.] VmP (cr.ed.) 68 28-30; VmP (VePr) 95 23-43

2771 GUPTA, ANAND SWARUP: A note on lunar months as named on Viṣṇu's twelve names [Engl.]. In: Purāṇa 19,2, July 1977, pp. 351-353.

Purāṇic interpretation; metaphors and allegories; conventional descriptions) Ends with a list of »unsolved problems of Purāṇic interpretation«: problem of reconciling certain Purāṇic statements; differences in interpretation. (F)

[quoted passages] AgP 175.5; 276.18; BdP 2,4-10; BhG 8.17; BhāgP 1,3.16; 8,3.31; 12,2.26; 12,3.14; BrP 2.52-53; 2.54-55; HV 1,2.52-55; KūP 1,1.7; 1,1.27-28; 2,46.70; MkP 81.49; MtP (ASS) 4.1-10; MtP 3.16; 3.36-38; 87.5; 88.3; 92.12; 133 50; 134.22; 150 47; 161.38; 164; 164 5; 166.19; 168.14-169.2; 169.3; 170.11; 170.14; 170.16; 189.7; 189.9; 248.34-49; 272.1; 272.12; 273.36; 274 61-62; 287.11; 289.7-9; NāP 1,9.97; VāP (VePr) 2,42.18; VāP 1.9; 1.15; 2.181; 4.3-6; 5.37-42; 6.2-3; ViP (SarPr) 4,24 32; ViP 1,2.64; 1,2.66; 1,2.70; 1,3.1-4; 1,3 24-28; 1,4.22-24; 1,4 42; 1,9.69; 1,15.74; 1,15.80-83; 1,22.68-82; 3,6.20; 3,6.28; 3,25; 4,6 48; 4,24.104; 4,24.141-143; VmP 1.30-31; 22.24-33; 27-28; 61.66.

2777 GUPTA, ANANDA SWARUPA: A problem of Purāṇic text-reconstruction [Engl.] In: Purāṇa 12,2, July 1970, pp. 304-321.

States that the textual problems of the Purāṇas »are altogether different from those of the Western classical and medieval texts«, and concludes: »We should thus adopt the text as it has been accepted by the manuscript-tradition of the various versions of our Purāṇa. The task of the critical editor and the text-critic should be to indicate in his adopted text the various stages of development or growth of the text ...«. Adds the text-reconstruction of a passage from the KūP. (F)

[quoted passages.] BhvP 1,1.103; KūP 1,2.16-18; 1,24.11; 1,46.19-20; 1,51.14; 1,51.19-20; MtP 53.57; VāP 32.62-63; 60 2; 61.55; 104.2; ViP 3,6.15.

2778 GUPTA, ANAND SWARUP: Problem of the extent of the Kūrma-Purāṇa text [Engl.]. In: Purāṇa 14,2, July 1972, pp. 125-136.

Mainly deals with the theory that the KūP was originally divided into four *saṃhitās*. Concludes: »... it may be asserted that the present KūP is the same Purāṇa as has been mentioned in the list of the *mahāpurāṇas*, but with a reduced extent of 6000 *ślokas* only, and that the division of the KūP text into four *saṃhitās* really belonged to the Kūrma-Upapurāṇa which, however, is not available now.« (F)

[quoted passages.] BdP 2,34.21; BhāgP 12,13.8; BṛDhP 1,25.23-26; KūP (cr.ed) 1,1.2-5; 1,1.22; 1,1.122-123; 2,44.120-122; 2,44.132; MtP 53.16; 53.46-47; 53 47; NāP 1,105 1-3; 1,105.13-14; 1,106.1-22; SkP SūtaSa 1,1.19-21; SauP 9.13; ViP 3,6 15; [selective]

2779 GUPTA, ANAND SWARUP: Purāṇa, itihāsa and ākhyāna [Engl.]. In: Purāṇa 6,2, July 1964, pp. 451-461.

Examines in detail the meaning of the three words and their different uses. Refers to ŚBr, ChāU, JaiS, MtP, AV, GopBr, BĀU, Manusmṛti, BrP, Nirukta, Kauṭilya's Arthaśāstra, MBh, ViP, NāP, TaiĀ, ĀpDhS, LiP, VāP, PdP, BdP, SkP, Amarakośa, GaP, Yājñavalkyasmṛti. (F)

[quoted passages] BdP 1,1 40; 2,34.21; 4,4 47; 4,4 50; BhvP 1,1.54; BrP 131.2; 234 4; 245; GaP 1,213.158; LiP 1,26 28; MBh (CiPr) 1,1.17-21; 1,2.33; 1,2.382-383; MtP 3.3; 53 62; 53 64; 69.55; 72 6; NāP 1,92.5; 1,92.21; PdP 5,32.9-10; 6,29.1-2; SkP 7,2.84; VāP (VePr) 1,1.180; VāP 1.6; 60 1; [1],60.21; 103 48; 103 51; ViP 3,6.15; 3,6.28; VmP 57.72; 60.78; 87.28; 90 45.

2780 GUPTA, ANAND SWARUP. Purāṇas and their referencing [Engl]. In: Purāṇa 7,2, July 1965, pp 321-351

Deals with the following topics, referring to modern research as well as to Purāṇic statements on themselves origin of the Purāṇas two traditions (divine origin and human origin), evolution and growth of the Purāṇas, distinction between Purāṇas and *upapurāṇas*, names of the 18 *upapurāṇas*, the *mahāpurāṇas* authorship, number, names, serial order, classification of the *mahāpurāṇas*, division of their text, extent of their text, present vulgate texts of the Purāṇas printed editions and division and extent of their text Refers to ChāU, AV, BĀU, GopBr, ĀśvŚS ŚāṅkhŚS, GautamaDhS ĀpDhS Kāvyamīmāṃsā, Bṛhadviveka, Bālambhaṭṭa and some minor works Numerous Purāṇic quotations, also of parallel passages (F)

[quoted passages] BdP 1,1 36-37, 1,1 40, 2,34 21, 2,35 63, BhāgP 12,7 4, 12,7 9-10, BhvP 1,1 65, 1,2 56, 3/3,28 10-15, BrP 161 27, MkP 45 20, MtP 4 3-4, 53 3-4, 53 10, 53 64, 53 68-70, 57-58, 164 16, NāP 1,92 22, 1,92 25, 1,92 109, 1,95 3, 1,109 30, PdP *1,45, 1,62 2-7, 2,125 40, 4,111 95, 5 36 14, 6 263 81-85, ŚiP 5 44 128, SkP 7,2 8*, SauP 9 4-5, VāP 1,1 15, 1,1 41, 1,1 54, 1,7 1, 1,21 1 1,32 55-64, 1,49 96, 1,56 1-2, 1,57 86 1,57 88, 1,60 21, 1,61 55, 1,61 59 ViP 3,6 15, 3 6 16-18, 3 6 24-25, 6 8 13, VmP 2 20, [selective]

2781 [GUPTA, ANAND SWARUP] GUPTA, ĀNANDASVARŪPA Purāṇesvapāṇiniyaprayogāh [Skt] In Purāṇa 4,2, July 1962, pp 277-297

Gives numerous examples of non Pāṇinian uses occurring in the Purāṇas Deals with the attempts made by ancient redactors to emend such readings and discusses the theory that Prakrit sources were incorporated into the Purāṇas and in particular into their genealogical sections Makes copious use of ms material (F)

[quoted passages] AgP 185 13 BdP 2 39 28 3 74 137, 3,74 153 3 74 186 3 74 192 *BhāgP 1,1 1 1 15 21 3 5 47 8 3 2 9 22.45 12 1 36-37*, *BrP 138 25 199 9* KūP 2 22 8 MtP (ASS) 50 64 50 76 116 22 193 39 272 3 MtP 31 32 32 9 47 137 47 151, 47 157, 47 158 50 44-45 50 47 56 59 74 4 79 9 81 18 90 6 96 19 114 65 130 8, 131 44, 133 57, 154 29, 158 10 159 18 188 10 204 7 248 42 273 7, PdP 5,18 139, 5 29 241, VāP (VePr) 2,37 373 VāP 77 340 99 324 99 377-378 99 380 ViP (SarPr) 4,24 17-18, 4,24 61-63, ViP 4 24 63 VmP 5 12 22 48 22 58 36 7 40 4 43 2 43 5-6 43 38, 44 1, 45 22 49 37, 54 28 63 76 78 20 79 5 79 84 79 86 80 35 84 33 84 36, 84 41 86 64, 95 42 95 48, 95 79

2782 GUPTA, ANAND SWARUP Purāṇic heritage [Engl] In Purāṇa 18,1 January 1976, pp 39-55 - Also published in Proceedings of the First International Sanskrit Conference, March 26th - 31st 1972 Vol 2, part 2 Raghavan V [ed] New Delhi Ministry of Education and Social Welfare, Government of India, 1976 - 8, 458 pp - pp 294-307

Paper submitted to the World Sanskrit Conference 1972 Short analysis of the importance of Purāṇic literature Deals with importance of the Purāṇas as our precious heritage classification from the standpoint of their contributions to knowledge contribution to the knowledge of the ancient geography of India, contribution to the reconciliation of the sectarian ideologies, contribution to the exposition of the philosophical thoughts deification and sublimation in the Purāṇas, contribution to the solution of some of the problems of the modern world (F)

[quoted passages:] BhāgP 1,4 25; 7,14 8; BhvP 1,1.65; 1,1.104-105; 1,4.86-88; KūP (cr.ed.) 2,24.21-22; 2,26.10-11; LiP 2,11.18; MBh 1,62.20; MtP 4.3-4; 50.66; VāP 1.17; 1.180; ViP 1,8.35; 3,6.28; 4,20.52-53.

2783 GUPTA, ANAND SWARUP: The Purāṇic theory of the yugas and kalpas: a study [Engl.]. In: Purāṇa 11,2, July 1969, pp. 304-323.

Survey of the time-cycle theory. Shows the differences in the earlier and later statements on the length of the four *yugas* and seeks to make them agree with modern astronomical research. Deals further with *yugas* associated with *dharma*; *manvantaras* (with a comparative list); *kalpas* (with a list of Purāṇas dealing with special *kalpas*). Finally gives a time scale which compares Purāṇic and recent geological data with each other. Refers to Manusmṛti. (F)

[quoted passages:] AgP 150; BhG 2.28; 8.17; BhāgP 3,11.33; 8,1-24; 8,13.27; BrP 229.5; 231.12; DBhāgP 10,13.26; HV 1,7.5; MBh 3,188 22-26; 3,188 28; MtP 53; 164 5; 169.2; 290; VāP 21; 22; 32.21; 32.58; 32 65-67; ViP 1,2.26; 1,3.12-22; 1,3 26; 2,1.25-26; 2,2.53-55; 2,3.19; 3,1-2; 6,1; 6,2.19.

2784 GUPTA, ANAND SWARUP: Review of the work of the Purāṇa Department (1960-61) [Engl.]. In: Purāṇa 3,2, July 1961, pp. 397-403.

2785 GUPTA, ANAND SWARUP: A review of the work of the Purāṇa-Deptt. of the All-India Kashiraj Trust [Engl.]. In: Purāṇa 3,1, January 1961, pp. 134-140.

Account of the work of the Trust, done and planned. Continued from Gupta's »A brief account .. « in Purāṇa 1, July 1959, pp. 16-20 See also continuation in Gupta's »Review of the work ..« (the above), and »Activities of the All-India Kashiraj Trust«. (F)

2786 GUPTA, A[NAND] S[WARUP]: Sarasvatī as the river-goddess in the Purāṇas [Engl.]. In: PTAIOC 22,2, 1965, pp. 68-80.

2787 GUPTA, ANAND SWARUP: The South Indian version of the Varāha Purāṇa [Engl.]. In: Luḍvika Sṭarnabākha abhinandana-grantha / Ludwik Sternbach felicitation volume. Part 1. ... Lucknow 1979. - pp. 531-535.

2788 GUPTA, ANAND SWARUP: The stotras in the Matsya Purāṇa: an analysis and a note on their textual aspect [Engl.] In: Purāṇa 1,2, February 1960, pp. 156-159.

Consists of a concordance of the hymns of the MtP; with incidental remarks (F)

[quoted passages] MtP (ASS) 47.128-168; 132.21-28; 154.7-15; 154 260-270; 154.397-404; 158.11-19; 159.13-18; 159.40-43; 163.96-103; 164.19-28; 179 55-60; 188 67-72; 193.34-45; 244.12-34; 245 17-28; 248.12-56; 249.37-44; 250 28-40.

2789 GUPTA, ANAND SWARUP: Study of a newly acquired Śāradā manuscript of the Matsya Purāṇa [Engl.]. In: Purāṇa 2,1-2, July 1960, pp. 120-127.

Description of the ms in the Benares Hindu University and comparison to other manuscripts, with synoptic materials. (F)

2790 GUPTA, ANAND SWARUP: A study of the textual peculiarities of a Śāradā manuscript of the Matsya Purāṇa [Engl.] In: Purāṇa 1,1, July 1959, pp. 58-71.

Includes a concordance of the Sharada MtP ms, the ASS ed and parallel passages from other Purānas, also contains a special account of the treatment of the later Iksvākus in that manuscript and a short examination of the compatibility of the language of the work with Pānini's rules (F)

[quoted passages] BhāgP (GiPr) 9,12 9-16, 9 22 9, HV (GiPr) 1,20 29-30, 1,20 81-140, 1,31 11, MtP (ASS) 1 13, 1 15, 12 25-57, 20 34, 21 19, 29 7, 44 1-85, 47 1-263, 49 1-50 89, 49 4-6, 49 58, 50 1-89, 50 25, 50 27-34, 50 45, 52 4, 53 70-71, 58 5, 75 4, 77 2, 101, 101 72, 104 11, 112 6, 112 9, 113 1-79, 114 1-86, 122, 123, 123 54-55, 124 4, 140 1-87, 143, 150, 153 1-220, 154 1-588, 154 297, 154 502, 154 512, 158 10, 180 1-99, 189 1-108, 193 43, 227 18, 271 4-17, VāP (ASS) 99 249, 99 293, ViP 4,4 112, 4,19 79, 4,20 1, 4,21, 4,22 13

2791 GUPTA, DHARMENDRA KUMAR The Purānic Hindu theological system in the seventeenth-century India [Engl] In Purāna 20,2, July 1978, pp 224-245

Attempts a study of the theological system of the Brahmanical revival in the 17th century, concentrating mainly upon the literary evidence provided by the works of Dandin viz the Avantisundarīkathā and Daśakumāracarita Deals with the changes concerning the importance of the Vedic gods, the order of the *trimūrti*, worship of Visnu and Śiva, development of Śivaism and Visnuism, forms of Visnu and Śiva, worship of Skanda, of Ganesa, of Sūrya of Candramas of the goddess, of the *gandharvas* of the seven *rsis*, of the *nagas* (F)

2792 GUPTA, KANTA The Bhiksātana, a study [Engl] In IndS (Delhi) 3,1-2, December 1974 A D Pusalker commemoration volume 1974 - pp 39-48

On the Bhiksātana of Utpreksāvallabha a *stotra kavya* centring round the Purānic theme of begging alms by Śiva and also containing various further allusions and incidental references to Purānic Śivaitic mythology The article shows that the poet is not only well acquainted with the Purānas especially with the BhāgP from which he seems to borrow »the inspiration of erotic description« but also owes much to Kālidāsa and Vālmīki (AK)

[quoted passages not included]

2793 GUPTA, KANTA The Haracaritacintāmani its Śaiva legends as compared with those of the Purānas [Engl] In Purāna 18 1 January 1976, pp 75-83

Annotated concordance Concludes that the Haracaritacintāmani »partakes the characteristics of the Purānas and *mahatmya*-texts« (F)

[quoted passages not included]

2794 GUPTA, MALLIKA CLARE Kuru kshetra, the land of the Bhagavadgītā [Engl] In VK 52, 1965, pp 127-131

2795 GUPTA, MALLIKA CLARE A study of the Gita a student s perspective [Engl] In VK 58, 1971-1972, pp 90-93, 130-133, 217-224, 253-257, 291-294, 338-341, 375-378, 410-414, 449-454, 490-494, and 59, 1972-1973, pp 30-34, 97-100, 137-138, 298-301, 378-383, 497-501, 582-586, and 60, 1973-1974, pp 61-65, 134-140, 222-225, 330-335, 454-456, 484-486, and 61, 1974-1975,

pp. 56–59, 102–105, 162–166, 196–198, 249–251, 302–306, 329–333, 392–394, 417–419, 424; and 62, 1975–1976, pp. 39–43, 104–108, 168–171, 238–242, 345–349, 395–400.

2796* GUPTA, MANMATHANATH: Mahāpurāṇoṃ meṃ varṇita kucha vidyāoṃ kā vivaraṇa [Hi.]. In: Kalpanā 21,9–10, 1970.

[»On the description of some sciences in the *mahāpurāṇas*.«] (vSt)

2797 GUPTA, MATA PRASAD: An important interpretation in the Rāma-carita-mānasa regarding its date [Engl.]. In: JRAS 1935, pp. 717–720.

2798* GUPTA, P.: Gita and modern science [Engl.]. Calcutta 1925.

2799* GUPTA, S. L.: Devotion in Bhagavadgītā [Engl.]. In: ICQ 33, 1978, pp. 28–30.

2800 GUPTA, S. L.: Literary and philosophical beauties of the Vālmīki Rāmāyaṇa [Engl.]. In: ICQ 32,4, 1977, pp. 19–24.

2801 GUPTA, SANJUKTA: The caturvyūha and the viśākha-yūpa in the Pāñcarātra [Engl.]. In: ALB 35,3–4, 1971, pp. 189–204.

Although this article on the *vyūha* concept in Pāñcarātra cosmogony and on the *viśākha-yūpa* pillar supporting the *vyūhas* is mainly based on Lakṣmītantra and Sātvatasaṃhitā, it refers also to the MBh and the BhG. The term *viśākha-yūpa* is explained as a bifurcated pillar, integrating all four *vyūhas* into a single entity and representing the creator god as *antaryāmin*, in the act of breaking away from singleness in a first bifurcation (*viśākha*) or projection towards diversity of creation (vSt)

2802 GUPTA, SANJUKTA: Viṣvaksena the divine protector [Engl.]. In: WZKS 20, 1976, p. 89.

Viṣvaksena is »an indispensable deity in the Viṣṇu cult«. The contribution discusses first »his iconographic features, secondly his position in the Viṣṇu temple, thirdly the complex nature of his functions in Vaiṣṇava rituals including his temple duties, and finally [traces] his gradual development in the history of Vaiṣṇava worship«. Refers to Ajitāgama, AtriSa, Lakṣmītantra, ĪśvaraSa, JayākhyaSa, Kāśyapajñāna-kāṇḍa, Kriyākairavacandrikā of Varāhaguru, Kulārṇavatantra, Mahānirvāṇatantra, Nāṭyaśāstra of Bhārata, PārameśvaraSa, Paraśurāmakalpasūtra, PauṣkaraSa, Sanat-kumāraSa, SāttvataSa, ViṣṇuSa, ViṣvaksenaSa (F)

[quoted passages:] AgP (KSS) 42.20; 73; 76, BhāgP (PP) 11,27 30; KāP (V 1972) 57 166–168; 80 169–171; MBh (cr ed) 13,135 14–120; 13,135 27; ŚiP RudraSa 38 68.

2803* GUPTA, SARAYŪ PRASĀDA: Mahābhārata tathā purāṇoṃ ke tīrthoṃ kā ālocanātmaka adhyayana [Hi.] Varanasi 1976.

A critical study of *tīrthas* of India according to the MBh and the Purāṇas (PS)

2804 GUPTA, SHAKTI M.: From daityas to devatas in Hindu mythology [Engl.] Bombay, Delhi: Somaiya Publications, 1973. – 11, 104 pp., pl.

A dictionary of mythological characters in Hindu mythology; largely indebted to J. Dowson Sanskrit names and epithets are briefly identified, mythological tradition(s) being paraphrased without reference to sources The appendix contains 56 illustrations and a brief, rather haphazard bibliography. (PS)

2805 GUPTA, SHAKTI M Plant myths and traditions in India [Engl]. Leiden E. J Brill, 1971 - 8, 117 pp, 33 tables

Consists of 42 articles, each dealing with a mythologically or ritually relevant plant (arranged according to their scientific Lat names) Adds a glossary of mythological names and religious sects and 33 tables displaying plant motifs from sculptures and reliefs The articles contain free re narrations of relevant myths from Epic and Purānic sources (F)

[reviews] Gail Adalbert J In ZDMG 125 1975 pp 221-222

2806 GUPTA, SUNITI BALA Women characters in the stories of the Mahābhārata [Engl] In Great women of India .. 1982 - pp 182-220

Singles out and describes the episodes connected with Sukanyā Jaratkāru Pativratā Śakuntalā Lopāmudrā Sulabhā Vidurā, Damayantī Sāvitrī (PS)

[quoted passages] MBh (B) 1 13-14 1 39 1 45-48 1 69-74 3 52-79 3 96-98 3 121-125 3 204-205 3 292-298 5 133-136 12 320

2807 GUPTA SURESH PRASAD Vibhūti's of Viṣṇu as mentioned in the Epic and the Purāṇas [Engl] In Purāṇa 20 1 January 1978 pp 131-135

Gives a survey of the several vibhutis (objects where divine power is manifested) and adds concordances of the vibhuti-lists as found in BhāgP and BhG and in the Śaṅkaragītā of the VDhottP and BhG (F)

[quoted passages] BhG 7 10 10 41 BhāgP 11 16 11 16 5 VDhottP 1 56

2808* GUPTE, R S Iconography of the Hindus Buddhists and Jains [Engl]. Bombay 1972 - 25 201 pp

Arranged according to religion and deities, the work contains descriptions, line drawings, photographs and iconographical tables. Texts are mentioned but references not given Contains an index (vSi)

2809* GUPTE, RAI BAHADUR Hindu holidays and ceremonials with dissertations on origin folklore and symbols [Engl]. Calcutta Simla 1919

2810 GURDON P R Aśwakrāntā near Ganhati [Engl]. In JRAS 1900 pp 25-27 2 pl

Description of the temple even then »crumbling away« Short reference to the BhāgP account of Ananta and Nārāyana (F)

2811 GURNER C W Asvaghosa and the Ramayana [Engl] In JPASBengal (N S) 23 1927 pp 347-367

2812 GURNER, C. W Development of the ṛtusaṃhāra theme in the Rāmāyana [Engl] In JPASBengal (N.S) 26 1930 pp 161-173

On Kiskindhākānda chapters 28 and 30 in comparison with Kālidāsa (RS)

[quoted passages] Rm 4 28 4 30

2813 GURNER, WALTER Note on Mahābhārata 2 28 [Engl]. In JRAS 1956 pp 201-202.

Comment on Edgerton s reading of ... romam ca ... (JLB)

[quoted passages] MBh 2,28

2814* GURTU, NIRANJANANĀTHA: Gītā meṃ hindū dharma [Hi.]. Jodhpur 1934.

2815 GURU DUTT, K.: The message of the Gita [Engl.]. In: QJMS (N.S.) [46,3-4], 1956: The culture and heritage number of the Quarterly Journal of the Mythic Society ... 1956. - p. 83-88. - Also in: BhV (N.S.) 13, 1978, pp. 37-42.

2816 GURU DUTT, K.: The nāḍī symbolism in Indian thought [Engl.]. In: ALB 18, 1954, pp. 264-298.

2817* GURUDATTA: Bhagavadgītā, eka adhyayana [Hi.]. New Delhi: Śāśvata saṃskṛta Pariṣada, 1968. - 424 pp.

2818* GURUGE, ANANDA W. P.: The society of the Rāmāyaṇa [Engl.]. Maharagama (Ceylon): Saman Press, 1960.

2819 Gurupūjākaumudī: Festgabe zum fünfzigjährigen Doctorjubiläum Albrecht Weber dargebracht von seinen Freunden und Schülern [Ger.]. Leipzig: Otto Harrassowitz, 1896. - [3], 127 pp., 1 pl. [following p. 127].

Contains the following contributions of Epic/Purāṇic interest: Oldenberg, Hermann: Zur Chronologie der indischen Metrik; Schmidt, Johannes: Die erste Person Singularis medii des umschriebenen Futurs in Sanskrit; Jacobi, Hermann: Über den Śloka im Mahābhārata; Windisch, Ernst: Das Tittirajātaka Nr. 438. For commentaries see separate entries (AK)

2820* GUSSNER, ROBERT E.: Hymns of praise: a textual-critical analysis of selected Vedāntic stotras attributed to Śaṅkara with reference to the question of authenticity [Engl.] Harvard University, 1974 [thesis].

2821 GYANI, S[HIVA] D[ATTA]: Agni-Purāṇa: a study [Engl.]. Varanasi: Chowkhamba Sanskrit Series Office, 1964. - 16, 339 pp. (Chowkhamba Sanskrit Studies 42)

After an introduction on Purāṇas in general and Purāṇic studies and a survey of the contents of AgP (ch 1), the author deals with technical literature in AgP (ch. 2, p 44-150), i e. poetics (*alamkāraśāstra*), grammar and pronunciation or phonetics (*vyākarana* and *śikṣā*) and lexicography. Ch. 3 (p. 151-170) assembles geographical data and ch 4 (p 171-206) historical data; ch. 5 (p 207-219) surveys mythology and religion in AgP, and ch 6 (p. 220-237) the philosophy and cosmology. Then follow chapters on matter from *smṛti* literature (ch 7, pp 238-253), *rājadharma* (ch 8, pp. 254-266) and arts and sciences (ch 9, pp 267-287), i.e. architecture and sculpture, military science and Āyurveda. The conclusion (ch. 10, p 288f) states that the process of development of the AgP spread over a period of three centuries roughly from A D 700 or 800 to 1000 or 1100. Appendices, abbreviations, bibliography and index conclude the work. (vSt)

2822 GYANI, S[HIVA] D[ATTA]: Date of the Purāṇas [Engl.] In: NIA 5,6, 1942, pp. 131-135.

Brief synopsis of Purāṇic development, resulting in the following list of stages: 1. *vaṃśa* and *ākhyāna* stage (1200-1000 B C.); 2. bifurcation stage (1000-600 B C.) represented by the *bhaviṣya* account of dynastic lists; 3. *pañcalakṣana* stage (600 B C.-100 A D.); 4 sectarian or encyclopaedic stage (100-700 A D) represented by *bhakti* to Viṣṇu or Śiva, glorification of *tīrthas*, etc. (vSt)

2823 GYANI, S[H]IVA DATT[A] The date of the Purānas [Engl] In Purāna 1,2, February 1960, pp 213-219, and 2,1-2, July 1960, pp 68-75

Repeats some arguments as found in secondary literature on the topic (Pargiter, Macdonell etc) (F)

[quoted passages] BhāgP 12,7 9-10, BVP 4,133 6-9, ViP 3 6 15

2824 [GYANI, SHIVA DATTA] GYANI, SHIVADATTA The date of the Purānas (continued from Vol 1, No 2) [Engl] In Purāna 2,1-2, July 1960, pp 68-75

Continued from Purāna 1,2 February 1960, pp 213-219 Refers to Harsacarita Amarakośa *dharmaśāstra*, ĀpDhS (F)

[quoted passages] BhāgP 12 7 9-10, BVP 4 133 6-9, ViP 3 6 15

2825 GYANI, S[HIVA] D[ATTA] Historical data in the Purānas [Engl] In PIHC 22, Gauhati 1959, pp 93-100

The Purānas when studied in the light of Vedic testimony will provide historical data about the pre Bhārata war period Discusses the chronology of solar and lunar dynasties respectively The solar dynasty the earlier of the two seems to have flourished from 3000-2500 B C and was then superseded by the lunar (2500-1000 B C) (AM)

2826 GYANI, S[HIVA] D[ATTA] Nature of the original Purāna (summary) [Engl] In PIHC 21, Trivandrum 1958, p 221

2827 H D Velankar commemoration volume a volume of indological studies by his students presented to Prof H D Velankar on the occasion of his seventy-second birthday on 3rd October 1965 [Engl] Gajendragadkar, S N, Upadhyaya S A [ed] Bombay Prof H D Velankar Commemoration Volume Committee, G H Godbole, 1965 - 8, 214 pp

The following contributions refer to Epic/Purānic topics Gajendragadkar S N Varuna in the Epics Mainkar T G The early antecedents of the vibhūti yoga in the Bhagavadgītā ch X Paradkar M D Similes in Śaṅkara s bhāsya on the Gītā, [Shriyan Ratna Nagesha] Sriyan Ratna N Study of the desya and rare words from Puspadanta s Mahāpurāna For commentaries see separate entries (F)

2828 HAAS E Ueber die Ursprunge der indischen Medizin mit besonderem Bezug auf Susruta [Ger] In ZDMG 30 1876 pp 617-670

On the origins of Indian medicine Contains p 626 a remark on an etymology of the name Nāsiketu as found in a ms of the »Nāsiketūpākhyāna« (after KathU TaiBr, MBh) Apart from this passage Purānic literature is mentioned incidentally (F)

[quoted passages] MBh 12 3487-3541

2829* HAAS, FRED Psychology and the Bhagavadgītā [Engl] In BhV (N S) 5, 1970, pp 1-30

2830 HAAS, GEORGE C O Recurrent and parallel passages in the principal Upanishads and the Bhagavad Gītā with references to other Sanskrit texts [Engl] In JAOS 42, 1922, pp 1-43 - Reprint in The thirteen principal Upanishads translated from the Sanskrit with an outline of the philosophy

of the Upanishads and an annotated bibliography. Hume, Robert Ernest [ed.]. 2nd ed.: Oxford: Oxford University Press, 1931. – Reprint: ibid., 1949. – 5th impression: ibid., 1962. – pp. 516-562.

»The material here assembled falls, broadly speaking, into three categories: (1) repeated episodes and passages, long or short; (2) recurrences of the same ideas and of the same similes; (3) allusions and the like. ... This collection of repetitions ... differs altogether in scope and in arrangement from Col. George A. Jacob's Concordance to the principal Upanishads and Bhagavad-Gîtâ (Bombay 1891). The present paper, while omitting notice of the repetition of brief formulas ... includes similarities of thought and of imagery, which are in many cases not revealed by a concordance, as well as numerous references to other Sanskrit texts; and its sequential arrangement makes available, section by section and line by line, without the necessity of search or collation, the material in relation to each Upanishad« (p 1-2). (AP)

2831 HACKER, PAUL: Kleine Schriften [Ger., Engl., It.]. Schmithausen, Lambert [ed.]. Wiesbaden: Steiner, 1978. – 916 pp.

Ample collection of reprints (and three first printings) of Hacker's minor writings The following contributions are concerned with Epic and/or Purāṇic research: »Purāṇen und Geschichte des Hinduismus: methodologische, programmatische und geistesgeschichtliche Bemerkungen«, 1960. – »Zur Methode der geschichtlichen Erforschung der anonymen Sanskritliteratur des Hinduismus«, 1961. – »The Sānkhyization of the emanation doctrine shown in a critical analysis of texts«, 1961. – »Topos und chrêsis: ein Beitrag zum Gedankenaustausch zwischen den Geisteswissenschaften«, first printing. – »Religiöse Toleranz und Intoleranz im Hinduismus«, 1957. – »Two accounts of cosmogony«, 1963. – »Zur Entwicklung der Avatāralehre«, 1960 – »Magie, Gott, Person und Gnade im Hinduismus: Einige Bemerkungen«, 1960. – »śraddhā«, 1963. – »Zur Geschichte und Beurteilung des Hinduismus: Kritik einiger verbreiteter Ansichten«, 1964. – »Mechanistische und theistische Kosmogonie im Hinduismus«, 1965 – »Ein Prasthānatraya-Kommentar des Neuhinduismus«, 1961. – »Schopenhauer und die Ethik des Hinduismus«, 1961. – For commentaries, see under these titles (F)

2832 HACKER, PAUL: Magie, Gott, Person und Gnade im Hinduismus: einige Bemerkungen [Ger.] In: Kairos 2,4, 1960, pp. 225-233. – Reprint in: Hacker, Paul. Kleine Schriften ... 1978. – p. 428-436.

Presents no textual analysis but observations about the theological essence and structure of Hindu myths, religion and philosophy. Illustrates four magical practices: boons, curse, incantation of truth (Wahrheitszauber) and asceticism (*tapas*); they are interpreted as expressions of »psychological substantialism«, as mixture of personalism (as exemplified in *bhakti*) and magic impersonalism. Lack of personalism in Vedāntic monism leads to illusionism. (PS)

2833 HACKER, PAUL: Mechanistische und theistische Kosmogonie im Hinduismus [Ger.] In: ZMR 49, 1965, pp. 17-28. – Reprint in: Hacker, Paul: Kleine Schriften ... 1978. – p 484-495.

A survey of the religious confrontation between mechanistic and theistic worldviews which characterizes the religious history of Hinduism from ca 400 B C. till ca 400-500 A.D. and which was then superseded by the antagonism of Viṣṇuism and

Śivaism and of radical monism and monistic theism Based on the findings of Hacker s »Two accounts « and »Sāmkhyization « Refers to Purusasūkta (PS)

2834 HACKER, PAUL Moderne Bhagavadgītākommentare [Ger] In ZDMG 105, 1955, appendix, pp 56-58

Summary of a paper read at the »XIII Deutscher Orientalistentag Hamburg 1955« containing short presentations and bibliographical remarks on the Gītā-commentaries by Bankim Chandra Chatterji Tilak Aurobindo Gandhi Bhave Radhakrishnan (F)

2835 HACKER, PAUL Prahlāda Werden und Wandlungen einer Idealgestalt Beitrage zur Geschichte des Hinduismus Teil 1-2 [Ger] In Ak Wiss Lit (Mainz) Abh d geistes- u sozialwiss Kl Jahrgang 1959, Nr 9 pp 520-663, and 1959, Nr 13, pp 892-993 - Wiesbaden Franz Steiner Verlag GMBh 1960 - Teil 1 Die Entstehung der Legende Die Prahlāda Legenden des Visnupurāna und des Bhagavatapurana - 147 pp - Teil 2 Weiterentwicklungen nach dem Bhāgavatapurāna Nebenentwicklungen - pp 151-253 [second pagination]

In the first part of his text historical study Hacker deals with the genesis of the Prahlāda legend and its normative (ideal) shape in the ViP and BhāgP In order to grasp the development of Prahlāda from being a demon in the older texts to the »Idealfigur« of Visnu-devotion in the Purānas Hacker applies the method of »Textgeschichte« (as established by Kirfel) those passages which correspond to each other in wording or content in the anonymous mass of literature are put together This grouping reveals divergences between the texts interpolations extensions etc allowing the historical arrangement of text passages i e according to the scheme of linear development The scheme is to be set up following »simple norms of commonsense probability« The author interprets the respective phases of development (the recensions) with reference to the religious contents of the text The transformation of the demon Prahlāda (in the Veda the *puranapancalaksana* texts and the MBh the latter sometimes describing him as »wise«) starts acc. to Hacker when he is incorporated into the Narasimha and Vāmana myths respectively The version of the Vāmana myth in the MtP shows Prahlāda as a *bhakta* Hacker then turns to the ViP giving a summary of the narrative and interpreting Prahlāda s *bhakti* as »intellectual« (thinking of the god being the primary attitude) and as being independent from the *avatara* conception There follows an analysis of the theological contents The Prahlāda legend is remodelled in the BhāgP by putting it in the wider context of Visnuite mythology by extending the »biography« of Prahlāda and the didactic passages The concept of *bhakti* now accentuates the affective relationship to the divinity as a necessary condition for deliverance without losing its Yogic aspects This concept is linked by Hacker to a wider philosophical and theological context In the second part Hacker explores the further development of the Prahlāda legend in NarSP PdP and VDhottP which shows a reduction of the theological contents and a simplification of the narrative and is at the same time reflecting the further development of Hindu or Visnuite piety Śivaite adaptations of the legend are to be found in the ŚiP and LiP and are marked by an anti Visnuite tendency Against the »exclusive« attitude of Visnuism Śivaism insists on the identity of Visnu and Śiva In the last chapter Hacker examines »secondary« developments of the Prahlāda legend in KuP (Śivaite

remodelling on the lines of Vedānta), VmP (accentuating the *tīrthayātrā* as a form of piety) and DBhāgP (showing »moral pessimism« corresponding to its Śākta-orientation). In the appendices Hacker gives a scheme of the relation between the texts examined, an index of Sanskrit-terms, of passages quoted and a subject index. (AM)

2836 HACKER, PAUL: Ein Prasthānatraya-Kommentar des Neuhinduismus [Ger.]. In: OLZ 56,11-12, November-December 1961, col. 565-576. - Reprint in: Hacker, Paul: Kleine Schriften ... 1978. - pp. 525-530.

Review article on S Radhakrishnan, including his commentary of the BhG. (PS)

2837 HACKER, PAUL: Purāṇen und Geschichte des Hinduismus: methodologische, programmatische und geistesgeschichtliche Bemerkungen [Ger.]. In: OLZ 55,7-8, Juli-August 1960, col. 341-354. - Reprint in: Hacker, Paul: Kleine Schriften ... 1978. - pp. 1-7.

These »remarks« are on the one hand an appraisal of Kirfel's contribution to Purāṇa-research, on the other hand a summary of Hacker's own methods by which he developed Kirfel's approach and which are documented by select examples: Kirfel had collated and edited those sections of Purāṇas which are verbally parallel texts thus reconstructing what must be considered most »original«, i e. older. This step taken, Hacker wants to pursue the historical development indicated by the differences uncovered by a comparison of the parallel texts and of their treatment of similar topics or subjects in differing texts He finds traces of a veneration of Brahman as highest deity in texts (last centuries B C.) which were later »Viṣṇuitized« and then again redacted by Śaivites The Viṣṇuism of the ViP is influenced by Buddhistic *vijñānavāda* but shows also (and possibly later) influences of Upaniṣadic-Vedāntic thought. Thus, the text-historical method serves as the basis for discovering the »Geistesgeschichte« of Hinduism. (PS)

[quoted passages:] [References in the examples quoted are to Kirfel's editions (PPL, Weltgebäude, Eschatologie)]

2838 HACKER, PAUL: Religiöse Toleranz und Intoleranz im Hinduismus [Ger.]. In: Saeculum 8, 1957, pp. 167-179. - Reprint in: Hacker, Paul: Kleine Schriften ... 1978. - pp. 376-388.

Distinguishes and documents practical and doctrinal tolerance, private and state tolerance, passive and active intolerance inside Hinduism (castes, sects) and towards members of other religions and coins the term »inclusivism« (inklusive Duldsamkeit, inklusives Geltenlassen) for the practice of subordinating other gods, practices or teachings to one's own. Occasional reference to Purāṇic texts. (PS)

[quoted passages.] BhāgP 2,4 18; BṛNāP 14; KūP 1,27.10ff; MBh 12,342.131; PdP (ASS) 6,252 38-52; 6,253.19; SauP 39.76-77; 40-41; ViP 3,18 43-51.

2839 HACKER, PAUL: The Sāṅkhyization of the emanation doctrine shown in a critical analysis of texts [Engl.] In: WZKSO 5, 1961, pp. 75-112. - Reprint in: Hacker, Paul: Kleine Schriften ... 1978. - pp. 167-204.

The author's conclusion, as regards the problems of Purāṇic and Epic text history, runs as follows: »1. The oldest version of those parts of the Purāṇas which deal with cosmogony on Sāṅkhya lines, is that of MkP. The other original parts of MkP were

evidently redacted at the same time and this redaction preceded that of the VāP BdP nucleus The investigation of the cosmogony of MkP leads to the same result at which F E Pargiter arrived from quite different considerations viz the nucleus of MkP was compiled about 300 A D The redaction of VāP BdP is plainly later and it took place shortly after 335 A D After the nucleus of VāP BdP the cosmogony of PdP was redacted then perhaps about 500 A D ViP then perhaps in the 7th or 8th century KuP LiP is later than VaP BdP but its chronology in relation to PdP ViP and KūP cannot yet be determined Likewise the question of the time when the single redactions of VāP and BdP arose is still unsettled - 2 Some tracts incorporated in MBh Śāntiparvan are considerably older than the third century A D probably dating from pre Christian times 3 The first *adhyāya* of the Manusmṛti was composed later than the independent tracts that were incorporated into Śāntiparvan 224 but earlier than or approximately at the same time as the final redaction of Śāntiparvan 224 presumably in the first centuries A D - 4 There are short instructional tracts which once had an independent existence and were preserved because they were incorporated into the anonymous literature [Hacker s term for historically grown Skt works which have according to European philology been composed by different redactors] There are certain laws governing their textual development (modernizations harmonizations of different traditions adaptations to the context juxtaposition of different beginnings) « (F)

[quoted passages] BdP (VePr) 1 3 1ff KūP (VePr) 1 4 5ff LiP (C 1885) 1 70 2ff MBh (cr ed) 3 272 12 203 31 12 224 12 224 11 12 224 12-31 12 224 32 38 MkP (VePr) 42 27ff 45 35-36 45 37 53 64 PdP (ASS) 5 2 82ff 5 2 88-89 VāP (ASS) 4 5ff 4 22 24 ViP (GiPr) 1 2 1ff 1 2 21 1 2 33-34 1 2 41

2840 HACKER PAUL Schopenhauer und die Ethik des Hinduismus [Ger] In Saeculum 12 1961 pp 366-399 - Reprint in Hacker Paul Kleine Schriften 1978 - pp 531-564

Schopenhauer s reference to the Upanisadic *tat tvam asi* as foundation of ethics is checked against a philosophical interpretation of passages from ChāU BhG ĪśāU and Manusmṛti Their teachings have not served as foundation of ethics in Hinduism Such a foundation is BhG 6 31 32 which however is characteristically different from the *tat tvam-asi* ethics ‹ The latter has been introduced to modern Hinduism by Vivekānanda who in turn learned it from Paul Deussen (PS)

[quoted passages] BhG 6 31 32

2841 HACKER PAUL sraddhā [Ger] In WZKSO 7 1963 pp 151-189 - Reprint in Hacker Paul Kleine Schriften 1978 - pp 437-475

Consists of five chapters numbers 1 and 4 dealing with *sraddha* (faith) in BhG and commentators the remaining ones with Veda Milindapanha and Yoga system *śraddha* and *daksina* Quotes and discusses all BhG passages mentioning *śraddhā* and orders them according to their relation to the four *margas* (*bhakti karman yoga jnana*) The interpretation of *śraddha* given by the [Milindapanha] has strongly influenced the Hindu Yoga The desireless *śraddha* e g of Gītā 17 17 may easily be interpreted as sedateness plus zeal Zeal is clearly a transformation of the ›desire‹ that from ancient times was inherent in *sraddhā* In the explanations of *śraddhā* given by commentaries on the BhG the two constituents trust and desire - are always preserved though in different variations and with occasional additions of other features ‹ (Quotation from the author s summary) (F)

[quoted passages:] BhG 3.31; 4.39; 4.40; 6.37; 6.47; 7.21-22; 9.3; 9.23; 12.20; 17.1-3; 17.13; 17.17; 17.28; 18.71.

2842 HACKER, PAUL: »Topos« und chrêsis: ein Beitrag zum Gedankenaustausch zwischen den Geisteswissenschaften [Ger.]. In: Hacker, Paul: Kleine Schriften ... 1978. – p. 338-359.

Based on Christian Gnilka's »Aetas spiritalis« (1972). The first section discusses E. R. Curtius' concept and evaluation of so-called topoi; this is exemplified by the *puer-senex*-paradox which Hacker considers a »Menschheitsweisheit«. Kālidāsa's Raghuvaṃśa (1.12ff) and MBh are mentioned as containing Indian versions of it. The second section discusses the way in which (early) Christianity »used« (chrêsis) teachings and insights of pagan philosophy and religion. The third section discusses the notion of »Seelenadel«, nobility due to virtue rather than descent, which is deemed to be »an anthropological possibility«; an Indian example may be found in the spiritualization (emphasizing ethical qualities) of brahminhood found in Dhammapada and in the MBh. (PS)

[quoted passages] MBh (cr ed.) 1,36 8-1,37; 13,131.49-50.

2843 HACKER, PAUL: Two accounts of cosmogony [Engl.]. In: jñānamuktāvalī: commemoration volume in honour of Johannes Nobel ... 1959. – pp. 77-91. – Reprint in: Hacker, Paul: Kleine Schriften ... 1978. – pp. 389-403.

A critical comparison of PPL, text-group I of the first section (*sarga* and *pratisarga*) with Manusmṛti 1.5-86 The verse by verse presentation concentrates on the discovery of interpolations or techniques of compilation. (PS)

[quoted passages.] AgP 17.6-17; BrP 1.31-56, HV (C) 27-53; HV (CrPr) 1,1.19-46; MBh (CrPr) 12,231-232; ŚiP 6,51.3-28.

2844 HACKER, PAUL: Zur Entwicklung der Avatāralehre [Ger.] In: WZKSO 4, 1960, pp. 47-70. – Reprint in: Hacker, Paul: Kleine Schriften ... 1978. – pp. 404-427.

Starts from an examination of BhG 4 7-8 which shows that *avatāra* theory and the idea of metempsychosis are very close Instead of *avatāra* in MBh 3,272 49ff (the starting-point of an elaborate text history in the Purāṇas) the terms *rūpa* and, more frequently, *prādurbhāva* are used. Even the Kṛṣṇa myths speak originally only of Kṛṣṇa's »being born« – The second part of the contribution discusses the myth of *amśāvatarana*, MBh 1,64ff, where this term is used to denote the descent of Nārāyana and the gods in order to fight the demons This concept of a »partial embodiment« is taken up again by Kālidāsa, Raghuvaṃśa. The MBh passage studied does not yet show the identity of Nārāyaṇa, Viṣṇu and Kṛṣṇa. – In the following stage of development (represented by HV 1,50ff) the purpose of the *amśāvatarana* was expressed »by the same term as the ›descent‹ of the gods. the purpose of the *amśāvatarana* was the *bhārāvatarana* [removal of a load]. *Avataraṇa* in the latter sense is rather uncommon, in fact, the word seems to have this meaning only in the context of the load-removal myth Evidently, it was chosen to suggest the idea that Viṣṇu-Nārāyaṇa's ›descent‹ is identical with ›relieving the earth of a burden‹. The impressive combination of these two ideas in one and the same term probably was the reason for the gradual replacement of *prādurbhāva* by *avatarana* or *avatāra*. – In the myth of HV 1,50ff, differing in this respect from that of MBh 1,64ff, Kṛṣṇa is the central figure. Starting from this myth, first the idea of

avatarana conceived as ›removal of a load‹ and subsequently the idea of *avatarana* in the sense of ›descent‹, gradually penetrated into other myths of Visnu-Nārāyana's manifestations in this world Only about the 6th century A D, the use of *avatāra* in the specific Vaisnava sense (i e, primarily applied to manifestations of Visnu, not of other gods, and extended to all these manifestations) seems to have become finally established and generally adopted Incidentally, the results of the article lead to the hypothesis that the final redaction of the MBh and the Rm as well as the compilation of the HV possibly all took place in the 5th century A D Kālidāsa seems to have lived a little earlier « (Quotations from the author's summary) (F)

[quoted passages] BdP 2,71 196ff, BhG 4 7-8, BhāgP (GiPr) 10,1 22, BrP (VePr) 71-72, 71 11, 71 27-33, 71 39-40, 72 1, 72 2-4, 72 3, 72 14, 72 15, 72 28, 104, HV (CiPr) 1,40-41, 1,50-55, 1,51 17-18, 1,51 27, 1,51 30-31, 1,52 17, 1,52 21-60, 1,52 46, 1,52 60, 1,53 1, 1,53 3, 1,53 9, 1,53 12-13, 1,53 62, 1,53 70, 1,54 85, MBh (CiPr) 1,63 99, 1,64-65, 1,64 32-36, 1,64 40, 1,64 46ff, 1,64 48-50, 1,64 53-54, 1,64ff, 1,65 1, 1,67, 1,67 5, 1,67 151, 1,67 161, 3 47 14, 3,103 21-23, 3,142 35-61, 3,272 49-55, 3,272 70, 3,276, 3,276 8, 7 52-54, 12 256-258, 12,339 76-107, 12,349 29-38, 12,349 29ff, 12,349 33, 12,349 36-37, 15,31 5, 15,31 11, MtP (VePr) 244-246, MtP 47 1ff, PdP (ASS) 5 2ff, 5,3 41-42, 5,139ff, 6,272, Rm (B 1912) 1,15-17, VāP 96 192ff, ViP (GiPr) 1,4 39, 2,12 43, 5 1 34-51

2845 HACKER, PAUL Zur Geschichte und Beurteilung des Hinduismus Kritik einiger verbreiteter Ansichten [Ger] In OLZ 59, 1964, col 231-245 - Reprint in Hacker, Paul Kleine Schriften 1978 - pp 476-483

The publication of J Gonda s »Die Religionen Indiens II der jungere Hinduismus« (Stuttgart 1963) occasions a summary of results and views based on Hacker's own research concerning 1 Brāhmanism 2 Śaṅkara and Advaitism 3 tolerance in Hinduism (specified as inclusivism), and 4 the unity of Hinduism Sections 1 and 3 contain also observations concerning Purānas (PS)

[quoted passages] LiP 1 95-96, ŚiP (b) 3 10-12

2846 HACKER, PAUL Zur Methode der geschichtlichen Erforschung der anonymen Sanskritliteratur des Hinduismus [Ger] In ZDMG 111, 1961, pp 483-492 - Reprint in Hacker, Paul Kleine Schriften 1978 - pp 8-17

One of the rather rare reflections on the methodology of Purāna research Hacker starts from a criticism of the method traditionally applied by German Skt philology (e g Luders) namely the examination of the »development« of a story or of a character, etc, in order to sift out the »original« kernel This kind of viewing »anonymous literature« (the term used by Hacker) often regards »later« text stages only as »misunderstandings« or even »falsifications« (e g in favour of brahmin caste) In opposition to this kind of text analysis (which has, according to Hacker, its root in the German romantic movement and its search for the »Ursprung«, i e origin as secret and life giving source of all phenomena), Hacker claims a mode of treatment of texts which allows considerations concerning the inner meaning and importance of every stage of text development Each version of e g a story deserves careful examination as regards its structure, its historical and textual context and so on that is to say each version must be regarded as a »geistesgeschichtliche« entity with its own characteristic evidence As an example, Hacker deals briefly with the frequently occurring phenomenon of »juxtapositions« in Epic and Purānic litera-

ture, i e. the repeated rendering of a story in more or less differing versions in the same text frame. These repetitions can render valuable evidence for the historical development of a text and the corresponding changes of religious and social ideas and so on. In this sense, the careful and systematic analysis of texts of this kind can contribute to the knowledge of the history of Hinduism, without preferring one stage or the other as being more »original« or even »valuable«. (F)

2847 HALL, FITZ-EDWARD: Two Sanskrit inscriptions engraven on stone: the original texts, with translations and comments [Engl., Skt.]. In: JAOS 6, 1860, pp. 499–537, introduction, notes, additions.

Inscriptions from Bheraghat and Tewar (identified here with Purāṇic Tripura). Discusses in his notes various problems concerning BdP, KūP, ViP, HV, GaneśaUpaP, NarmadāMā (or RevāMā of MtP), MBh, BhG with Wilson, Lassen, Wathen, Troyer, Stanislas Julien, and Wilford (e.g. evaluates Wilford's speculations that the Kīra of the Purāṇas was »the country to the west of the Indus, as far west as Persia, and, to the north, as far as Candakar«). (AP)

[quoted passages:] BhG 7.4; GaṇeśaP 1.71; 62; MBh 1.1154; 1.2342–2368; 2.1843–1844; 3.898; 3.2531; MtP NarmadāMā 14; MtP RevāMā 8; 29.

2848* HĀṂḌĀ, SARITĀ: Agnipurāṇa kī darśanika evaṃ āyurvedika sāmagrī kā adhyayana [Hi.]. Vārāṇasī: Jyotirāloka Prakāśana, 1982. – 30, 479 pp.

»The book is divided into two parts and deals with both philosophical and [especially] ayurvedic matters ... . The Aṣṭāṅgasaṃgraha by Vāgbhāṭa, the Vṛndamādhava, the Cakradatta by Cakrapāṇi and the VDhottP constitute the sources of the AgP for its ayurvedic material. According to the author such material was attached to the AgP in the first quarter of the 12th century A.D. The AgP, however, does not simply copy from its sources but at times enlarges them, hence it enhances knowledge on these subjects The most significant example is the discourse of the *sarpamantra* or *mantra* against snake bite which is not available in any of the other sources of ayurvedic treatises.« Contains concordances of the works mentioned above and 11 appendices. [source] Bonazzoli, G.: [Review] (F)

[reviews] Bonazzoli, G[iorgio]: In: Purāṇa 24,2, July 1982, pp 411–412.

2849* [HAMILTON, ALEXANDER]: [no title] [Engl.]. In: Edinburgh Review 15:29, 1809, p. 176.

The author of the anonymous contribution is H. (both according to the »Wellesley index to Victorian periodicals«, and Rosane Rocher »Alexander Hamilton«, 1968, pp 98-99) H expresses scepticism about the Purāṇas as historical sources: »The Puranas appear to be extravagant romances, which, however amusing as poetical compositions, can furnish no addition to authentic history, whatever portion of it they may be supposed incidentally to contain. When we find gods and heroes mingling in doubtful fight; events natural and supernatural succeeding each other indifferently; a fact probably historical, followed by another evidently allegorical, – the only rational conclusion is to consider the whole of these poems as works of imagination, and to appreciate their merits by the rules applicable to similar compositions amongst other nations « [source] Rocher, p. 116 (AP)

2850* HAMILTON, FRANCIS: Genealogical tables of the deities, princes, heroes and remarkable personages of the Hindus, extracted from the sacred writings of

that people With an introduction and index [Engl] Edinburgh Aitken 1819

2851* HAMILTON FRANCIS LANGLES LOUIS MATHIEU Catalogue des manuscrits samskrits de la Bibliotheque Imperiale [Fr] Paris Imprimerie Bibliographique 1807

H and L object to Bentley s theory (1799) that the Purānas cannot be older than the Muslim period since they include the names of the Muslim princes [source] Rocher p. 101 (AP)

2852 HAN U THEIN The Ramayana in Burma [Engl] In StIndAsAC 2 1973 Commemoration volume on the 70th birthday of Acharya Raghu Vira Ratnam Perala [ed] Delhi International Academy of Indian Culture 1973 - 253 pp pl frontispiece (Sata Pitaka Series Indo-Asian Literatures vol 96) pp 71 83

2853 HANCHETT SUZANNE The festival interlude some anthropological observations [Engl] In Religious festivals in South India and Sri Lanka 1982 - pp 219–241

Discusses the social processes of innovation or affirmation of change brought about by ritual decisions made during important festivals The study is based on observations in two villages in the rural area of Mysore A table of annual festivals and selected ritual events is appended (vSt)

2854 HANDA, DEVENDRA Identification of Barhismatī [Engl] In Purāna 17 2, July 1975 pp 163 167

Concludes »We thus see that on archaeological physico-geographical traditional, circumstantial and philological grounds the present Barhi village in district Karnal Haryana State can doubtlessly be identified with ancient Barhismati the metropolis of Svāyambhuva Manu described in the Bhāgavata Purāna (F)

[quoted passages] BhāgP (G Pr) 3 21 27 28 3 21 33 3 22 9 14 3.22 29 31 MBh (cr ed) 3 25 13 16 MBh 3 82 18 19 3 83 53 3 84 43 3 174 21 PdP 1 76 15 VmP 33 9 34 32

2855 HANDA DEVENDRA Jālandhara an ancient city of Punjab [Engl] In Purana 13 1 January 1971 pp 36 46

Collects passages from Skt literature referring to the said city Gives Engl translations of a few Purānic passages Refers to Pānini Abhidhānacintāmani of Hemacandra, Rājatarangini Yogini tantra BrSa, Dasakumāracarita (F)

[quoted passages] BhāgP 10 79 19 BrP 14 46 GaP 1 55 19 KāP 15 51 MBh (GiPr) 1 61 17 MkP 57 57 MtP 13 46 PdP UttaraKh 3 41 53 4 9 17 4 19 32 VāP 104 80 VmP 13 58

2856 HANDA DEVENDRA Kapāla mocana an ancient holy place [Engl] In Purāna 10 2 July 1968 pp 148 153

Short account of a *tīrtha* named Kapālamocana, which is situated on the eastern bank of the Sarasvati Deals with its name its importance and sanctity and its archaeology (F)

[quoted passages:] GaP 1,42.6; 1,52 6; MBh (cr.ed.) 3,81.116-118; 9,38.4; 9,38 6; 9,38.11-20; MtP 22.29; 22.31; NāP 2,65.105-106; 2,65.121; PdP 1,27.24; 1,27.26; VmP 3.49-51; 39.1-2; 39.5-14; 42.24-27.

2857 HANDA, DEVENDRA: A note on the identification of Ludhiana [Engl.]. In: Purāṇa 19,1, January 1977, pp. 233-237.

Refers to the contribution by O. P. Bharadwaj in Purāṇa 17,2, July 1975, pp. 106-117. Makes some objections. (F)

2858 HANDA, DEVENDRA: Pehoa - the ancient Pṛthūdaka [Engl.]. In: Purāṇa 9,2, July 1967, pp. 297-306.

The site is also written Pehowa or Peheva and is said to occupy an important place amongst the holy places of ancient India. The author deals with the topics: the name; importance and sanctity of the place; its minor *tīrthas* (gives a list of about 30 names with short notes); its archaeology. Refers to ṚV, AV, inscriptional material. Mentions numerous Purāṇic passages (F)

[quoted passages] GaP (KSS) 1,83.19; MBh (cr.ed.) 3,81.122; 3,81.123-124; 3,81.128; 3,81.129; MBh 3,81.125; PdP 1,27.32-33; 1,27.36-37; 1,27.83-84; VmP 12 45; 32.44; 35.50-56; 39.19.

2859 HANDA, DEVENDRA: Trimurti Mahiṣāsuramardinī [Engl.]. In: EW (N.S.) 29, 1979, pp. 153-156, ill.

Deals with two icons found at Zahure (Punjab) which depict the goddess with three faces, which were »probably inspired by the Viṣṇu-*caturmūrtis*« (described in VDhottP 3,47.2-17 and 3,85) Ascribes the sculptures to the 9th century A.D (AM)

[quoted passages:] VDhottP 3,47.2-17; 3,85.

2860* Handbuch des Sanskrit: eine Einführung in das sprachwissenschaftliche Studium des Altindischen. 2. Teil: Texte und Glossar [Skt., Ger.] Thumb, Albert [ed., comm.]; Hauschild, Richard [ed., comm.]. 2nd enlarged and completely revised ed.: Heidelberg: Carl Winter, 1953. - 12, 356 pp. (Indogermanische Bibliothek, hrsg. von Hans Krahe, 1. Reihe).

Annotated anthology of Skt. texts. Includes BhG 2, 10, 11, and 18 and the first eight cantos of the Aṣṭāvakragītā. [source:] Hansen, Olaf: [Review] (F)

[reviews.] Hansen, Olaf: In: ZDMG 107, 1957, pp. 662-664

2861 HANDIQUE, K. K.: Classical Sanskrit as a vehicle of Indian culture [Engl] In: The cultural heritage of India. 2nd ed.: Vol. 2. ... 1962. - pp. 3-13.

The article forms the introduction to part 1: »The two great Epics«. (AK)

2862 HANDOO, CHANDRA KUMARI: Ramacaritamanasa [Engl.]. In: VK 48, 1961-1962, pp. 76-77.

Praises the work of Tulasīdāsa, »due to (whose) intense devotion to Rāma the high moral tone ... is purer and deeper than the Vālmīki-Rāmāyaṇ's«, as representative of the true spirit of Hinduism. (vSt)

2863 HANDOO, CHANDRA KUMARI: Tulasīdāsa and his teachings [Engl.] In: The cultural heritage of India. 2nd ed.: Vol. 4. ... 1956. - pp. 395-407.

2864* HÄNGGI HUBERT Viśvāmitra et Vasiṣṭha dans la littérature épique et purāṇique [fr]. [Paris] 1970 - 282 pp [thèse de doctorat de 3e cycle non publiée]

2865 HANUMANTHA RAO S Mahāyāna Buddhism and Paurāṇic Hinduism mutual influences [Engl] In JIH 19 1940 pp 307-311

The author sees a number of parallels between Buddhist views and statements in BhāgP Concludes that »Mahāyānism was only a sectarian phase of the great Vaiṣṇava movement« (AM)

2866 HANUMANULU, I The possibility and purpose of avatarahood a comparative study with reference to the incarnation of fish [Engl]. In SVenkatUOJ 11 1-2 January December 1968 pp 67-73

Starting from general considerations about man's cultural and religious evolution the author points to the »universal appeal« of Indian culture With reference to the BhG he demonstrates from an Advaita point of view the »possibility and purpose« of »the doctrine of divine incarnation or avatāravāda« present in many religions The succession of different forms of avatāras he argues expresses »the ascending process of evolution« He goes on to deal with »the primitive conception« of matsyāvatāra or incarnation of fish comparing the story of Manu and the fish to the story of Yunus in the Qur'ān and the story of Jonah in the Bible (AK)

2867 HARA MINORU Bunbu - baramon to kushatoriya [Jp] In Nihon Bukkyō Gakkai Nenpō [= Journal of Nippon Buddhist Research Association] 36 1971 pp 1-31

»śastra versus śastra - brāhmaṇas and kṣatriyas« Based on MBh and Rm (JLB)

2868 HARA MINORU Expressions for »numberless« in the Mahābhārata [Engl]. In Science and human progress essays in honour of late Prof D D Kosambi Bombay Popular Prakashan 1974 - 13 384 pp - pp 154-163

An examination of the phrases used to denote incalculable numbers in the MBh which are seen to fall into two categories parts of bodies (human pores, the hair of animals bones in the Gaṅgā) and natural objects (sand drops of water in the ocean stones on Mt Meru streams within the Gaṅgā and stars in heaven) Such expressions are employed however only in contexts of the merit for good deeds or punishment for evil (JLB)

[quoted passages] MBh (cr ed) 3 121 8 3 184 9 5 112 19 12 27 97 12 29 111 13 18 59 13 27 31 13 59 29 13 72 33 13 73 4 13 78 27 13 103 37 13 106 24 13 109 61 13 110 28 13 110 128 129

2869 HARA MINORU [Hindu concept of destiny] [Jp]. In [Proceedings of Faculty of Letters, University of Tokyo] 1972 pp 1-319

A discussion based mainly on Epic materials of kāla daiva bhāgadheya pauruṣa puruṣakāra etc. (JLB)

2870 HARA MINORU Hindu concepts of teacher Sanskrit guru and ācārya [Engl] In Sanskrit and Indian studies essays in honour of Daniel H H Ingalls 1980 - pp 93-118

An investigation of the precise significance of these terms, based in large measure on their usage in the Epics. (JLB)

2871 HARA, MINORU: *Indra and tapas* [Engl.]. In: Hara, Mi[noru]: *Koten indo no* ku gyō [Jp., Engl.]. ... 1979. - pp. 473-495. - Revised and enlarged version, reprinted from: ALB 39, 1975, pp. 129-160.

»Indra figures in the Epics as a passive and timid Lord of heaven who maintains his precarious position by using various tricks« (p. 473). Being often afraid of the *tapas* of ascetics, Indra's relation to *tapas* is described and exemplified from MBh with regard to the means employed for obstructing *tapas*: dissuasion (e g story of Yavakrīta; story of Mataṅga); seduction (e.g. Viśvāmitra in the Śakuntalā episode; birth-story of Kṛpa; birthstory of Sārasvata); violence (e.g. killing of Triśiras; killing of king Sṛñjaya's son Suvarṇaṣṭhīvin); and surrender (e.g to Vipula protecting Ruci; to Ṛśyaśṛṅga). The second part of the article examines the fate of the offspring born after the seduction of an ascetic; they are generally deserted; their story serves as »etymologische Legende«. The same motifs and elements can be discovered in the birth-story of Skanda Kārttikeya. (PS)

[quoted passages:] AgP (ASS) 236.54; MBh (cr.ed.) 1,3.15; 1,8.5-8; 1,57; 1,57.3-16; 1,57.39-54; 1,65.25; 1,66.9-11; 1,76.22-24; 1,120.5-6; 1,120.8-18; 1,121.4-5, 1,154 4-5; 1,66.13-14; 1, App. I,79.170-172; 1, App I,79.174-176; 3,50.7-9; 3,110 2-3; 3,110.14-16; 3,110.15; 3,543*; 3,110.16-17; 3,124.17-18; 3,125 7; 3,135.16-18; 3,135 22; 3,185 52; 3,205.2; 3,245 16; 5,9.19-21; 5,40 7; 9,35.48; 9,37.29-31; 9,38 6; 9,38 22; 9,38 31-32; 9,39 5-6; 9,39.29; 9,40 19; 9,47; 9,47.13; 9,47.57; 9,50.6-7; 9,50.9-11; 9,50 20-21; 9,62.12; 12,30.18; 12,31.9-15; 12,31.26-27; 12,50 29; 12,117.40; 12,155.2-3; 12,284.15; 12,309 83; 12,311.1-7; 12,311.4; 12,327.22-23; 12,329 21-29; 13,3.11; 13,28-30; 13,28.26-28; 13,36.13; 13,41.18, 13,41.26; 13,41.32-34; 13,41.81; 13,53 44-45; 13,54 27; 13,84.76-77; 13,86 13-14; 13,123.4; 13,145.5; 14,50.14; 14,50 20; 15,37.6, 15,40.17-21; Rm (B) 7,56-57; Rm (cr.ed.) 1,36.27; 1,53.14-15; 1,55 4; 1,55.23; 1,62-63; 7,56 17-21.

2872* HARA, MINORU: Kaishun, kaisei [Jp.] In: Okuda Jiō sensei kiju kinen Bukkyō shisō ronshū [Studies in Buddhist thought, dedicated to Prof. Okuda Jiō in commemoration of his seventy-seventh birthday] Kyoto: Heirakuji Shoten, 1976. - pp. 1075-1099.

Rejuvenation and revival in Sanskrit literature. [source] Hara, Minoru: Studies on Indian philosophy and literature in Japan, 1973-1983. Tokyo 1985. - p. 16. (JLB)

2873* HARA, MINORU: *The king as husband of the earth (mahī-pati)* [Engl.]. *In:* AsSt 27,2, 1973, pp. 97-114.

2874 HARA, MI[NORU]: Koten indo no ku gyō [Jp., Engl.]. Tokyo: Shunjūsha, 1979. - 8, 518 pp.

This monograph on *tapas* in the MBh is based on a collection of the more than 3000 occurrences of the word *tapas* in the MBh. The appendices comprise the revised reprint of three previously published articles (Transfer of merit; *Tapo-dhana*; *Indra* and tapas), an index locorum to MBh passages according to the cr.ed (p. 497-503), and an English summary (p. 504-518) on which this note is exclusively based The material is analyzed according to grammatical context and constructions (*tapas* in nominal constructions; adjectives which modify it; kinds of verbs construed with

the word *tapas*) The content of the concept of *tapas* and its contexts are treated under the following headings *tapas* as power (power heat) asceticism (moderation in food bodily mortifications clothing and housing of the ascetics) *vara* and *śāpa* (granting of boons *vara* with a proviso *vara* among human beings curses) other supernatural achievements (knowledge promotion creation maintenance and destruction) purification miscellanea (*siddhi āveśa mṛtasamjīvana* spiritism miracles) infinitude and finitude of *tapas* (omnipotence of *tapas* its limits, secularity of *tapas*) (PS)

[quoted passages not included since there is an index locorum in the book]

2875 HARA MINORU [Kṣatra-dharma a guiding principle of ancient Indian warriors] [Jp] In Tōyō-Gakuhō 51 1969 pp 271-304 420-456 and 597-606

Hara has collected and analysed Epic occurrences of the word *kṣatra dharma* (JLB)

2876 HARA MINORU Miscellanea pasupatica [Engl] In Kavirāja abhinandana grantha 1967 - pp 55-65

Three studies of Pāśupata matters the first one dealing with biographical material concerning Śvetāśvatara the second one on the holy site of Kāyāvarohana (where Śiva »incarnates in a human form as Lakulīsa) The third study »a note on the Atharvaśiras Upanisad« has no Purānic/Epic relevance (F)

[quoted passages] BdP 2 27 116 KūP (VePr) 1 14 25-28 1 14 32 33 1 14 35 1 14 37-41 1 14 45 1 14 47-48 2 11 65 67 2 38 137 LiP 24 128-130 MBh (B) 12 285 192-194 SauP (ASS) 18 21 23 25 27 18ff 28 29 45 72 45 75 78 VāP 23 220-222

2877 HARA MINORU A note on the Epic folk-etymology of rājan [Engl] In JGJRI 25 1-4 January October 1969 Umeshamishra commemoration volume Vol 2 1970 - p 489-499

2878 HARA MINORU A note on the rākṣasa form of marriage [Engl] In JAOS 94 1974 pp 296-306

Considers the Rāvana abduction to be not the *rākṣasa* form but the *paiśāca* form being the lowest one (RS)

[quoted passages] Rm 3 50

2879 HARA MINORU A note on the Sanskrit word jana [Engl] In Pratidānam Indian Iranian and Indo-European studies presented to Franciscus Bernardus Jacobus Kuiper 1968 - pp 256-269

Collection of passages from classical Skt literature and MBh illustrating the meaning of *jana* (F)

2880 HARA MINORU Note on two Sanskrit religious terms bhakti and śraddhā [Engl] In IIJ 7 1963-1964 pp 124-142

Analyses the grammatical and semantic aspects of both terms in their literary contexts including BhG and in commentary explanations, and observes that *bhakti* has a personal and emotional connotation and in its religious character refers to a theistic religion whereas *śraddhā* is, in principal directed to impersonal objects, is more intellectual and connected with a ritual context (RS)

[quoted passages] BhG 3 31 4 39 17 1 17 13

2881 HARA, MINORU: Rāma monogatari to Momotarō dōwa [Jp.]. In: Ashikaga Atsuuji hakushi kiju kinen, Orientogaku Indogaku ronshū, (Tōkyō), 1978, pp. 523–539.

On the Rāma story and the fable of Momotarō. (JLB)

2882* HARA, MINORU: Shōku [Jp.]. In: Tamaki Kōshirō hakushi kanreki kinen ronshū, Hotoke no Kenkyū [Studies on the Buddha, dedicated to Prof. Tamaki Kōshirō in commemoration of his sixtieth birthday]. Tokyo: Shunjūsha, 1977. – pp. 667–683.

On the *janma-duhkha*. [source:] Hara, Minoru: Studies on Indian philosophy and literature in Japan, 1973–1983. Tokyo 1985. – p. 16. (JLB)

2883* HARA, MINORU: Tapas, dharma, puṇya (= sukṛta) [Jp.]. In: Bukkyō ni okeru hō no kenkyū: Hirakawa Akira hakushi kanreki kinen ronshū [Studies on the Buddhist law dedicated to Prof. Hirakawa Akira on the occasion of his sixtieth birthday]. Tokyo: Shunjūsha, 1975. – pp. 507–544.

2884 HARA, MINORU: Tapasvinī [Engl.]. In: ABORI 58–59, 1977–1978: Annals of the Bhandarkar Oriental Research Institute: diamond jubilee volume ... 1978. – pp. 151–159.

In dramas, but also in the Epics, the word *tapasvinī* is frequently used to describe a pitiable heroine in distress. The semantic fluctuation of *tapasvin* between »pitiable« and »ascetic, pious« can be explained by examining the association of *tapas* with patience (*kṣamā*) and endurance (*sahana*), which both increase *tapas*, on the one hand, and with anger (*kṣobha*) and lust (*kāma*), which both lead to a loss of *tapas*, on the other. The heroine in hardship is not in a position to display her indignation or her feelings openly; she has recourse to patience and endurance only, which are the roots of *tapas*, while at the same time she is regarded as being in a pitiable situation. (SD)

[quoted passages:] AgP (ASS) 236.54ab; MBh (cr.ed.) 1,65.25; 3,59.7; 3,64.10; 3,69.5ab; 12,98.14, 12,348.18; 13,19.24ab; 14,93.20ab; Rm (cr.ed.) 1,48.3; 2,52.7ab; 2,111.13cd, 2,111.14cd; Rm (B) 2,38.4

2885 HARA, MINORU: Tapo-dhana [Engl.] In: Hara, Mi[noru]: Koten indo no kugyō [Jp., Engl.] ... 1979. – pp. 447–472. – Revised and enlarged version, reprinted from: Acta Asiatica 19, 1970, p. 71ff.

In order to demonstrate that *tapas* can have the concrete sense of a substance which can be gained as well as lost, the author surveys the kinds of verbs and verb-forms with which the word *tapas* is construed (passages quoted pp. 448–451). The possessor of *tapas* is specifically a brahmin ascetic; *tapas* is obtained by practising asceticism (physical torture, virtuous deeds); it is taken away by sensual pleasure, and by anger; a curse involves an instant discharge of stored-up *tapas*. Thus, »*tapas* is a potent substance which may be compared to currency« (p. 461f) (PS)

[quoted passages:] HV (CrPr) 2,49.35; MBh (cr.ed.) 1,38.8–9; 1,76.22–24; 1,82.7; 1,165.28; 3,81.112; 3,99.20, 3,203.40; 5,36.5; 5,36.56; 5,61.17; 5,106.7; 6,39.14–16; 7,52.32; 7,101.55; 8,24.5; 8,24.37; 9,37.47; 9,37.48; 9,39.11; 9,51.12; 11,25.39; 12,18.210; 12,75.14, 12,80.16–17; 12,92.4; 12,113.4; 12,149.32; 12,182.4; 12,185.18; 12,192.62; 12,210.17; 12,224.61; 12,250.16–17; 12,258.52; 12,263.32; 12,270.24;

2889* HARAPRASAD SHASTRI: A descriptive catalogue of Sanskrit manuscripts in the government collection under the care of the Asiatic Society of Bengal. Vol. 5: Purāṇa manuscripts [Engl.]. Calcutta: Asiatic Society of Bengal, 1928.

2890 [HARAPRASAD SHASTRI:] HARAPRASĀD ŚĀSTRĪ: Discovery of the remnants of Buddhism in Bengal [Engl.]. In: PASBengal 1894, publ. 1895, pp. 135-138.

The title of the ŚūnyaP, and the fact that it explains the creation of the universe from the void (*śūnya*), led the author to the assumption that it represented a late remnant of Buddhism in Bengal. [source:] Rocher, p. 74. (AP)

2891 HARAPRASAD SHASTRI: The maha-puranas [Engl.]. In: JBORS 14,3, 1928, pp. 323-340.

The author at first gives a survey of Purāṇic research and the publication of the Purāṇas. In the following, he discusses (1) the original number of the Purāṇas and the revisions they have undergone, (2) their characteristics, dividing them into six groups according to their character, and (3) their date, by employing two criteria: (1) number and order of the incarnations of Viṣṇu, and (2) the enumeration of castes and tribes and surrounding countries. In the concluding paragraphs, he pleads for further Purānic research (AK)

[quoted passages not included]

2892* [HARAPRASAD SHASTRI:] HARAPRASĀD ÇĀSTRĪ: Notes on the Svayambhū Puranam [Engl.] In: JBuddhTSI 2,2, 1894, pp. 33-37.

2893* HARAPRASAD SHASTRI: Presidential address: Sanskrit culture in modern India [Engl.]. In: PTAIOC 5, 1928, [publ. Lahore 1930], pp. 62-110.

The Poona critical edition of MBh taken as example for future critical editions of the 18 *mahāpurāṇas*. [source:] Rocher, p. 7. (AP)

2894* HARAPRASAD SHASTRI: Report on the search for Sanskrit mss (1895-1900) [Engl.] Calcutta: Asiatic Society of Bengal, 1901. - 25 pp.

Notes a certain »Skandhapurāṇa«, acquired by Haraprasāda for the Nepal Durbar Library: »Very old is the ms of the Skandhapurāṇa, in Gupta hand, to which so early a date as the middle of the seventh century can be assigned on palaeographical grounds « [source] Vallée Poussin, Louis de la: In: JRAS 1903, pp. 189-195 (F)

2895* HARATIRTHAM, M.: The Bhagavadgītā in outline [Engl.]. Pudukkottai: Cooperative Press, 1952.

2896 HARDY, E.: Eine buddhistische Bearbeitung der Kṛṣṇa-Sage [Ger.] In: ZDMG 53, 1899, pp. 25-50.

Examination of the passages in the Ghatajātaka referring to Krsṇa. In his conclusion mentions incidentally some passages from MBh and HV. (F)

[quoted passages.] HV 2,24; 2,24.65; 2,30; MBh 2,45.4; 9,61.27; 16,6 10

2897 HARDY, FRIEDHELM: Ideology and cultural contexts of the Śrīvaiṣṇava temple [Engl.] In: IESHR 14,1, 1977, pp. 119-151.

The author delineates three interrelated constellations of Vaiṣṇava religious tradition which jointly contribute to the significance of the temple: 1. the concept of

arcâvatara i e the local manifestation of the deity in his idol 2 the emotionally loaded poetic atmosphere which allows for various models of human interaction with Lord Visnu conceived as king and 3 the mythical framework of the *sthalapurana* which provides for explanations legitimations and wonder at the miraculous deeds of god (vSt)

2898 HARDY, F[RIEDHELM] Mādhavendra Puri a link between Bengal Vaisnavism and South Indian bhakti [Engl] In JRAS 1974 pp 23-41

2899 HARDY, FRIEDHELM Viraha bhakti the early history of Krsna devotion in South India [Engl] Delhi Oxford University Press 1983 - 19, 692 pp 15 tables 16 ill 17 maps

This text oriented study tries to delineate the history and structure of the »neglected« phenomenon of »emotional Krsna-*bhakti*« (*viraha bhakti*) as an encounter of different traditions in North and South India in particular of northern »intellectual *bhakti*« and the southern »Māyōn mysticism of the Ālvārs« Describing the *bhakti* taught in the MBh ViP and BrP as dominated by the »normative ideology of Vedānta« Hardy points out that *bhakti* is not necessarily »emotional« According to him »emotional *bhakti*« is original to Krsnaism and appears in Sanskrit literature with the composition of the BhāgP which » is *in fact an attempt to render in* Sanskrit the religion of the Ālvārs« In the process of this amalgamation of two cultural traditions Krsna mythology of the north was adopted and modified by the Ālvārs as the underlying pattern of their *bhakti* The author explores this pattern in part two of his study by concentrating on the myths of Krsna and the *gopis* in northern literature to show in part four how this theme was integrated in the poetic structures which the ancient Tamil (*akam*) tradition provided The special features of that poetic tradition are examined in part three of the study After arguing for the identity of the Tamil god Māyōn with Krsna Hardy deals in part four with the Māyōn (Krsna) mysticism of the Ālvārs as it is testified in the *prabandham* This mysticism has for its basic structure the (ecstatic) tension between union and separation finally leaving the *bhakta* in a separation not to be overcome This separation is brought about by the fact that the god is ultimately transcendent (although eventually present for the *bhakta*) and the *bhakta* remains an individuum in human (physical) shape which nevertheless alone allows the experience of *viraha bhakti* In part five the author discusses the BhāgP as › opus universale« which tries to integrate northern and southern traditions by taking the BrP and ViP as its literary model for the attempted transmission of Ālvār religion Hardy proposes the hypothesis that the BhāgP was composed in South India »not later than the ninth or early tenth century AD The adaptation and transformation of the Purānic model is shown by a detailed comparison of the *gopi* story in BhāgP and ViP By relating the new material appearing in the BhāgP to the songs of the Ālvārs the latter are considered the source of this material In the last part Hardy turns to a »prolegomenon to an evaluation« of emotional Krsna *bhakti*« in relation to the wider *sampradaya* tradition of medieval India He points to some Christian tradition as a possible frame for comparative research (AM)

[reviews] Shulman David [Dean] In Asian and African Studies (Jerusalem) 19 1 1985 pp 126-128

2900* HARGOVIND Gospel of Sri Krishna or the Gita as song of life [Engl] In KK 9 1942 pp 594-604

2901 HARIHAR SASTRIAR, G.: The Purāṇic genealogies in Avantisundarīkathā [Engl.]. In: Professor K. V. Rangaswami Aiyangar commemoration volume ... 1940. - pp. 351-358.

2902* HARIPRASĀDA: Gītā-tattva [Hi.]. Gaya ca. 1936.

2903 [HARIVAṂŚA, 1834-1835]: Harivansa ou histoire de la famille de Hari, ouvrage formant un appendice du Mahabharata et traduit sur l'original Sanscrit. Tome 1-2 [Fr.]. Langlois, A. [tr.]. Paris: Oriental Translation Fund of Great Britain and Ireland, London: Parbury, Allen, 1834-1835. - Vol. 1: 1834. - 16, 536 pp. - Vol. 2: 1835. - 495 pp.

Complete Fr. translation of the HV, parts of which had been previously published in the translator's work »Monuments littéraires de l'Inde« of 1826 (see under title) The translation is according to a text based on one ms in Devanagari, one in Bengali (both from Paris) and one ms provided by Tod for the Asiatic Society in London. Gives explanations in footnotes and contains a subject index in vol. 2. The appendix contains some »critical observations« by H. H. Wilson. (AM)

2904 [HARIVAṂŚA, 1839]: Harivañśaḥ śrīmanmaharṣivedavyāsaviracitakhilasañjñako harivañśaḥ gauḍadeśīyāyā āsiyāṭikākhyasabhāyā anumatyanusāreṇa kalikātākhyarājadhānyām tanmudrayantrālaye mudritaḥ saṃskṛtapāṭhaśālāsthapaṇḍitena śrīnimaicandraśiromaṇinā āsiyātikākhyasabhāsthapaṇḍitena śrīrāmagovindatarkaratnena śrīrāmaharinyāyapañcānanenāpi saṃśodhitaś ca / The Haribansa[,] an epic poem written by the celebrated Veda Vyāsa Rishi: edited and carefully collated with the best manuscripts in the library of the Sanscrita College of Calcutta [Skt.]. Nimaicandra Śiromaṇi / Nimaichandra Siromani; Rāmagovinda Tarkaratna; Rāmahari Nyāyapañcānana / Rāmahari Nyāya Panchānan [ed.] Kalikātā: Gauḍadeśiyā Āsiyāṭikā-Sabhā / Calcutta: Asiatic Society of Bengal, Baptist Mission Press, *śaka* 1761, *khṛ* [A.D.] 1839. - 563 pp.

According to a note by J. Klatt (in ZDMG 35, 1881, p. 196), separate reprint from the Calcutta ed of the MBh, with separate pagination. [source] Gildemeister, p 53. (F)

2905* [HARIVAṂŚA, 1862]: Śeśadharma [Skt.] Veṅkaṭa Nārāyaṇa; Cennapattana Kalejī; Hayagrīva Śāstrī [ed.] Madras: Vivekādarśa, 1862. - 216 pp

Text edition of the HV, in Telinga letters [source·] Klatt, J.: In: ZDMG 35, 1881, p. 196 (F)

2906* [HARIVAṂŚA, 1897]: [Engl.] Dutt, Manmatha Nāth [tr.]. Calcutta: H. C. Das, Elysium Press, 1897.

2907* [HARIVAṂŚA, 1908]: Sa-ṭīka-harivaṃśaḥ [Skt.]. Nīlakaṇṭha [(son of Govinda)] [comm.]. Mumbayyām: Veṅkaṭeśvara Press, *saṃvat* 1965 [A.D. 1908]. - Further ed.: 1954.

2908 [HARIVAṂŚA, 1911]: A lacuna in the Harivamśa [Skt., Engl.]. Govindacharya Svamin, A. [ed., comm.] In: IA 40, 1911, pp. 58-61.

Gives a Skt passage in Devanagari from a ms of HV (said to belong to the collection of Skt manuscripts in the Madras Government Library) which contains the story of Nila third spouse of Nārāyana (the other two being Śrī and Bhu) who was born as the daughter of Kumbha when Narāyana descended to earth as Krsna a story which was cited by Periyavācchān Pillai alias Krsna Samāhvaya s commentary on Āndāl s Tiruppavai but was not found by the author in printed editions of the HV or ViP (vSt)

2909 [HARIVAMSA 1932] The transmigration of the seven brahmans a translation from the Harivansa of Langlois by Henry David Thoreau Edited from manuscript with an introduction and notes [Engl] Thoreau Henry David [tr] Christy Arthur [ed comm introd] Ann Arbor London University Microfilms International 1981 - 20 30 pp 10 unnumbered p - Previous ed New York 1932

2910* [HARIVAMSA 1936] Shriman mahābhāratam Harivanshaparvan with Bhārata Bhawadeepa by Neelakantha [Skt] Nilakantha [(son of Govinda)] [comm] Kinjavadekar Rāmachandrashastri [ed] Poona CiPr 1936

2911 [HARIVAMSA 1940] Atha satikah sriharivamsah Atha savidhi sriharivamsa māhātmyam prārabhyate Vol 1 2 [Skt] Nilakantha (son of Govinda) [comm] Banārasa Sarvahitaisi Kampani 1997 [A D 1940] - Vol 1 219 sheets Vol 2 sheets 220 442 oblong

Includes the commentary Bhāratabhāvadipa of Nilakantha and the Harivamsamāhātmya of PdP (AM)

2912 [HARIVAMSA 1954] Atha satikaharivamsaprārambhah Vol 1-2 [Skt] Nilakantha [(son of Govinda)] [comm] Gangavisnu Śrikrsnadāsa [ed] Mumbai Laksmīvenkatesvara Stim Mudralaye *samvat* 2011 [A D 1954] Vol 1 3 220 sheets - Vol 2 sheets 221-446 6 sheets oblong

Includes the commentary Bhāratabhavadīpa of Nilakantha the Visnusatanamastotra of ViP and the Harivamsamāhātmya of PdP (AM)

2913 [HARIVAMSA 1959] Mahabhārata khilabhāga harivamsa (sriharivamsapurāna) himdi tīkāsahita [Skt Hi] Pandeya Ramanārāyanadatta [tr] Gorakhpur Gitā Press *samvat* 2016 [A D 1959] - 2 15 1142 pp - 2nd ed 1967

Containes the Sanskr t text and Hindi translation of HV (p 1 1108) the Śriharivamsamāhātmya of PdP in 6 chapters (p 1109 1128) the Sanatkumārokta samtanagopālamantra (p 1129) the samtānagopālamantra vidhi and samtānagopālamantra (with commentary pp 1130 1131) samtānagopālastotra (p 1132 1138) Visnusatanāmastotra (p 1139) and the samtānagopālamantravidhi for the birth of a son of the worshippers (p 1140 1142) (vSt)

2914 [HARIVAMSA 1960] Krsnakrtarudrastotram [Skt] In Purana 2 1 2 July 1960 p 1

Skt text of a hymn by Krsna to Rudra from the HV (F)
[quoted passages] HV 2 74 22 34

2915 [HARIVAṂŚA, 1961]: Purāṇa-subhāṣitāni [Skt.]. Pāṃḍe, Vīṇāpāṇī [ed.]. In: Purāṇa 3,1, January 1961, pp. 61–64.

Collection of epigrams from HV. (F)

2916* [HARIVAṂŚA, 1964]: Harivaṃśapurāṇa bhāṣā ṭīkā [Skt., Hi.]. Pāṇḍeya, Rāmateja Śāstrī [ed., comm.]. Kāśī: Paṇḍita Pustakālaya, 1964.

2917 [HARIVAṂŚA, 1969–1971]: The Harivaṁśa, being the khila or supplement to the Mahābhārata: for the first time critically edited. Vol. 1–2 [Skt.]. Vaidya, *Parashuram Lakshman [ed.]. Poona: Bhandarkar Oriental Research Institute*, 1969–1971. – Vol. 1: Critical text, 1969. – 56, 799 pp., frontispiece. – Vol. 2: Appendices, 1971. – 8, 919 pp.

2918 [HARIVAṂŚA, 1976]: Mahābhāratasaṃhitā: text as constituted in its critical edition. Vol. 5: The Harivaṃśa, the khila or supplement to the Mahābhārata [Skt.]. Dandekar, R[amachandra] N[arayan] [ed.]. Puṇyapattanam [Poona]: Bhāṇḍārkaraprācyavidyāsaṃśodhanamandira [Bhandarkar Oriental Research Institute], 1976. – 224 pp.

Text without apparatus. (F)

2919 [HARIVAṂŚA, 1978]: The Hari-vaṃśa [Skt.]. Shastree, Keshavram K. [ed.] Poona: Bhandarkar Oriental Research Institute, 1978. – 22, 128 pp. (Research Unit Publication, No. 4)

An attempt to extract an »original« HV from the cr.ed. (JLB)

2920 [HARIVAṂŚA, 1980]: Young Krishna: translated from the Sanskrit. Illustrated with paintings from historic manuscripts [Engl.]. Hutchins, Francis G[ilman] [tr.] West Franklin, N. H.: Amarta Press, 1980. – 131 pp., ill.

Translation of part of HV (about one-fourth) based on the critical edition. (AM)

[reviews.] Ehnbom, Daniel (jr.): In: JAsianS 41, 1981–1982, p. 619.

2921 [HARIVAṂŚA, 1984]: *Haribaṃśa: maharṣi kṛṣṇa dvaipāyana bedabyāsa* praṇīta [Beng.]. Candra, Dipak [ed., introd.]. Kalikatā: Sāhitya saṃsthā, 1984. – 45, 687 pp.

After an introduction by the editor and a foreword by the publisher, a Beng translation of the HV in 325 *adhyāyas* is given. (KPG)

2922 [HARIVAṂŚA, 1985]: Śrīharivaṃśapurāṇam / The Harivaṃśapurāṇam; dillī viśvavidyālayastha hindūmahāvidyālayasya ḍā. rājendranāthaśarmaṇā bhūmikā pāṭhaśodhanābhyāṃ pariṣkṛtam nāgaśaraṇa siṃha sampādita ślokānukramaṇyā sahitaṃ. Part 1–2 [Skt., Hi., Engl.]. Rājendranātha Śarmā [ed., introd.]; Siṃha, Nāgaśaraṇa [ed.]. Delhi: Nag Publishers, 1985. – 4 pp., 6, [3], 14, 165, 408, 375 leaves, 160 pp.

Reprint of a Veṅkaṭeśvara edition of the Skt. text with Hindi translation, with introduction and verse index (listing the first *pāda* of each verse). The text begins with a HVMā (6 chs) and consists of Harivaṃśaparvan (55 chs), Viṣṇuparvan (128 chs) and Bhaviṣyaparvan (135 chs). (PS)

2929 HART, GEORGE L[UZERNE]: Woman and the sacred in ancient Tamilnad [Engl.]. In: JAsianS 32,2, February 1973, pp. 233–250.

After documenting attitudes to women (regarding their possessing sacred power, regarding ceremonial impurity, chastity, widowhood, etc.) from Tamil poetry, dating from the first and second centuries A.D., the Tamil attitude toward women is contrasted to its Northern equivalent (chastity, *niyoga*, widowhood, taboo on a wife's mentioning her husband's name, widow burning (*satī*). (PS)

[quoted passages:] MBh (cr.ed.) 1,90.75; 1,111–114; 1,116.29; 3,61.37–38; 3,68; 4,22.8; 9,62; 16,8.18; Rm (cr.ed.) 3,47; 5,31.12–13; 5,31.15–17; 5,31.21; SkP (VePr) 3/2,7.50–51.

2930 HARTMAN, CARL GUSTAV: Development of the Sanskrit particle »api« [Engl.]. In: Kavirāja-abhinandana-grantha ... 1967. – pp. 271–275.

Contains material from BhG. (F)

[quoted passages:] BhG 1.35; 2.31; 2.34; 4.6; 4.17; 5.9; 6.25; 7.23; 8.6; 11.32; 17.10; 17.12; 18.44.

2931* HARTMANN, GERDA: Beiträge zur Geschichte der Göttin Lakṣmī [Ger.]. Wertheim: Bechstein, 1933. – And: Leipzig: Harrassowitz, 1933. – 43 pp., 5 sheets.

Kiel thesis of 1932. [source:] ZDMG 88, 1934, Beilage, p. 62. (F)

2932* HASRAT, BIKRAMA JIT: Persian translation of Yoga-vasishta and Gita [Engl.] In: PTAIOC 16, 1951, p. 142ff.

2933 HAUER, J[ACOB] W[ILHELM]: Eine indo-arische Metaphysik des Kampfes und der Tat: die Bhagavadgītā in neuer Sicht mit Übersetzungen [Ger.]. Stuttgart: Kohlhammer, 1934. – 8, 76 pp.

Attempts to understand the text with regard to its central issue, viz. the »tragic conflict of duties«, which is, acc. to H., an expression of the »tragic of life« on the whole. By this the BhG treats the fundamental problem of »Indo-Aryan religion«: the duty of the warrior (and of man) to fight on the one hand, and the guilt against his own blood as a consequence of this fight on the other. The BhG shows the way to master the tragic with its teachings about the self. The self has to be conquered through the purification of the will (e.g. renunciation of the fruits of action) and through the formation of the soul (Gemüt = *buddhi*). By means of the *buddhi* one gains access to the »aims of the creative depth-realities (Tiefenwirklichkeiten) of the world« and is able to follow the »eternal will«. Freedom then consists in the realization that one is only an instrument of god. The thorough affirmation of the necessities of destiny is the metaphysical and biological claim one has to recognize. This claim is not touched by questions of »why« and »for what purpose«. Submission is, acc. to H., the only possible relation to the »higher powers«. Hauer not only wants to give an interpretation of the BhG, but also to provide the contemporary »West-Indogermans« with a »practical guide« in the struggle for their »national (völkisch) life«. In order to illustrate his interpretation Hauer gives a translation of several passages of the BhG. (AM)

2934 HAUER, J[ACOB] W[ILHELM]: Der Vrātya: Untersuchungen über die nichtbrahmanische Religion Altindiens. Erster Band: Die Vrātya als nichtbrah-

manische Kultgenossenschaft arischer Herkunft [Ger] Stuttgart Kohlhammer, 1927 - 8, 356 pp

Contains a chapter on *vratyas* as »Śivaitic bacchants« in the MBh (AM)

2935 HAUER, J[ACOB] W[ILHELM] Der Yoga, ein indischer Weg zum Selbst kritisch positive Darstellung nach den indischen Quellen mit einer Übersetzung der maßgeblichen Texte Zweite, umgearbeitete und um den 2 Band erweiterte Auflage des »Yoga als Heilsweg« [Ger] Stuttgart Kohlhammer, 1958 - 488 pp, index

2nd revised and enlarged ed of »Der Yoga als Heilsweg«, i e Yoga as path to salvation Includes the chapter on Yoga in the MBh first published therein For commentary see 1st ed (AM)

[reviews] Frauwallner E[rich] In WZKSO 3 1959 p 166 - Hacker, Paul In OLZ [55] 1960 p 421ff

2936 HAUER, J[ACOB] W[ILHELM] Der Yoga als Heilsweg nach den indischen Quellen dargestellt [Ger] Stuttgart Kohlhammer, 1932 - 17, 159 pp

Contains a chapter on Yoga in MBh Acc to Hauer the Yoga teachings in the MBh belong to a later stratum of the Epic (i e after the inclusion of the Krsna cult) Discusses also the »*yoga* of action« as one of the central teachings of the BhG and then turns to the Moksadharmaparvan of MBh (AM)

[reviews] Ruben Walter In ZDMG 87 1934 pp 88-94

2937 HAUG MARTIN Brahma und die Brahmanen Vortrag in der offentlichen Sitzung der koniglichen Akademie der Wissenschaften am 28 Marz 1871 gehalten zur Feier ihres einhundert und zwolften Stiftungstages [Ger] Munchen Verlag der Koniglichen Akademie 1871 - 48 pp

2938* HAUVETTE BESNAULT [EUGENE LOUIS] Le Mahabharata poeme epique de Krishna Dwaipayana traduit completement pour la premiere fois du Sanscrit en Français [Fr] In JA (6e serie) 9 1867 p 205ff

2939 HAWLEY, JOHN STRATTON The early Sur Sāgar and the growth of the Sūr tradition [Engl] In JAOS 99 1 1979 pp 64-72

»The oldest collections of the poetry of Sūr Das are strikingly different from the more recent A search for these manuscripts reveals that the old *Sur Sagar* was looser in organization and very much smaller in size than today s standard editions and that the poems it contained were subtler and more dramatic Such collections were free of the imprint of the BhāgP Not commentarial themselves these poems formed an independent core which became the basis for extensive commentary in poems added to the *Sur Sagar* at a later date« (p 64) (AP)

2940* HAWLEY, JOHN STRATTON Krishna in black and white darsan in the butter thief poems of the early Sur Sagar [Engl] In Tradition and modernity in bhakti movements Lele Jayant [ed] 1981 - pp 43-58

2941 HAWLEY, JOHN STRATTON Krishna s cosmic victories [Engl] In JAAR 47, 1979 pp 201-221

This article concentrates on sculptural evidence relating to Kṛṣṇa worship from 500 to 1500 A.D. and shows that »Krishna's battles with the serpent Kāliya at the River Jumna and his battle with Indra at Mount Govardhana were much the most popular motifs in the Krishna sculpture of the period.« These battles are held to affirm aspects of Kṛṣṇa's cosmic victories, over the waters below and the waters above. Textual evidence from HV and the Purāṇas is also mentioned. (JLB)

2942 HAWLEY, JOHN STRATTON: A vernacular portrait: Rādhā in the Sūr Sāgar [Engl.]. In: The divine consort ... 1982. – pp. 42–56.

2943* HAYLEY, AUDREY: Aspects of Hindu asceticism [Engl.]. In: Symbols and sentiments. Lewis, Ian [ed.]. Tavistock 1976. – (ASA Monographs).

2944* HAZRA, R[AJENDRA] C[HANDRA]: The Ādi-purāṇa [Engl.]. In: BhV 6, 1945, pp. 60–73.

2945 HAZRA, R[AJENDRA] C[HANDRA]: The apocryphal Brahma-Purāṇa [Engl.] In: IC 2,2, 1935, pp. 235–245.

From an examination of Purāṇas and *smṛtinibandhas* the author concludes that »the present Brahma-Purāṇa is not the original one, but merely an *upapurāṇa* of that name and that it was known as such even as late as in the sixteenth century A.D., if not later«. »It is a late conglomeration of chapters mainly borrowed from other sources« (ViP, MkP, VāP and HV) Lists corresponding passages and quotations from BrP by *nibandha* writers. (KPG)

2946 HAZRA, R[AJENDRA] C[HANDRA]: An aspect of Epic and Purāṇic mythology [Engl.] In: Our Heritage 6,2, July-December 1958, pp. 105–118. – Reprint in: [Hazra, Rajendra Chandra]: Dr. R. C. Hazra commemoration volume ... Part I. ... 1985. – pp. 1–19.

Summarizes the Purāṇic genealogies of a number of »principles or forces of Nature and abstract ideas or feelings, faculties or activities of the human mind« which appear personified as descendants of Brahman; it is emphasized that they are not mythical or historical persons allegorized later on, but rather personifications of purely abstract notions; this is substantiated by quotations from commentaries on BhāgP and BhG, as well as by the MtP interpretation of Brahman's incest with Śatarūpā Some Vedic instances of such personifications are pointed out (Manyu, Śraddhā, Kāma) (PS)

[quoted passages] BdP 1,9.16–67, BhG 10 4–7; 10 32–39; BhāgP 4,1.46–51; 4,8.2–5; KūP (VaVā) 1,8 1–29; LiP (C 1885) 1,5.10–27; 1,5 34–37; MBh 2,7; 2,9, 2,11; MkP (VaVā) 50 13–37; MtP 3, 4.1–10; PdP (ASS) 5,3 168–187, VāP (ASS) 10.1–43; ViP (VaVā) 1,7.14–32.

2947 HAZRA, R[AJENDRA] C[HANDRA]: The aśvamedha, the common source of the origin of the purāṇa pañca-lakṣaṇa and the Mahābhārata [Engl.] In: ABORI 36, 1955, pp. 190–203. – Reprint in: [Hazra, Rajendra Chandra]: Dr. R. C. Hazra commemoration volume ... Part I. ... 1985. – pp. 20–34.

An analysis of the topics of the *pāriplava ākhyānas* which are narrated in a ten day cycle by the *hotṛ* during the *aśvamedha* shows that they have to be regarded as the origin of the *purāṇapañcalakṣaṇa*. The *purāṇapañcalakṣana* would have been composed to help the memory of the *hotṛ* The MBh is based on the topic of the 8th

day which relates to the king of the fishermen »As a matter of fact, the story of the extant MBh actually begins with that of Satyavatī, daughter of the king of Dāśas (fishermen) and seems originally to have been meant for glorifying the Dāsa-*raja* as well as his people by showing how a Dāśa princess became the mother of a great sage named Krsna Dvaipāyana or Vyāsa as well as of the famous royal family of Hastināpura« With the sharpening of the distinction between brahmins and *ksatriyas* the *pāriplava ākhyānas* became obsolete as an element of the *aśvamedha* and thus the *purānapañcalaksana* passed into the hands of the brahmin and *ksatriya* lute-players who had accompanied the *hotr* and who came to constitute the class of *sūtas* Characteristically the *sutas* were regarded as a mixed caste of brahmin and *ksatriya* origin An analysis of the stories about the origin of the Purānic *sūta* indicates that the connection between the *puranapañcalaksana*, MBh and the *asvamedha* was still known in ancient India Thus, insofar as a number of more ancient traditions were brought together, systematised, developed, and not rarely recorded afresh for performance during the sacrifice, the *aśvamedha* can be regarded as the source of origin of the *puranapañcalaksana* and the MBh (SD)

[quoted passages] BdP (VePr) 2,34 21, VāP 62 139, VDhottP 1,109 13b-14a

2948* HAZRA, R[AJENDRA] C[HANDRA] The Bhāgavata-Purāna [Engl] In NIA 1,8, 1938, pp 522-528

2949* HAZRA, R[AJENDRA] C[HANDRA] The Bhavisyottara, a non-sectarian upapurāna of wide popularity [Engl] In JOI 3, 1953-1954, pp 8-27

2950 HAZRA, R[AJENDRA] C[HANDRA] The Brhad dharma Purāna, a 13th century work of Bengal [Engl] In JUGauhati 6, 1955, pp 245-263

2951 HAZRA, R[AJENDRA] C[HANDRA] The Brhannandikesvara and the Nandikesvara Purāna [Engl] In B C Law volume Part 2 1946 - pp 415-419

2952 HAZRA, R[AJENDRA] C[HANDRA] The Brhannāradīya and the Nāradīya Purāna [Engl] In IC 3,3, 1937, pp 477-487

2953 HAZRA, R[AJENDRA] C[HANDRA] Compilation of Purānic works or chapters on Śakti-worship [Engl] In Our Heritage 4,1, January-June 1956, pp 67-88

Quotations on worship of Devī or Śakti ascribed to particular Purānas are found mainly in *nibandhas* of Bengal and Mithilā, they are missing in the *nibandhas* of Orissa, Western and Southern India These verses are not found in the extant *Purānas (e g BhvP, LiP) Surveys the rise of Purānic Śāktism in India, originating* from veneration of mother goddesses, mainly in the mountains and leading to various identifications or associations with gods of the Vedic tradition (Umā and Śiva, Vindhyavāsinī and Visnu) Ritual and doctrinal differences existed, the spread of Śāktism led to the composition of new works as exemplified by the KāP and the importance of Śāktism in Kāmarūpa (PS)

[quoted passages] BhottP 138, HV 2,2-3, KāP (VaVā) 39, 81-83, KūP (VaVā) 1,11-12, MBh 4 5, 6,23, 12,283-284, MkP (VaVā) 81-93, MtP (VePr) 78-90, PdP SrstiKh 17 176-178, 27 67, VmP (VaVā) 17-21, 51-56, VarP (BibInd) 21-28, 90-96

2954 HAZRA, R[AJENDRA] C[HANDRA] Critical examination of some readings of the Dāna-Sāgara [Engl] In Our Heritage 8,2, July-December 1960, pp 89-103

The discussion of an emendation in v. 6 occasions an excursus on Sārasvata (son of Sarasvatī) in MBh, and reference to the functions of Brahman according to the Purāṇas (especially VāP). For v. 59 the contents of BhvP 1,16-215 (on the different *tithikalpas*) are compared. All readings discussed concern the nature and contents of the Purāṇas and *upapurāṇas* as known to Vallālasena. (PS)

[quoted passages:] BVP 1,3.55-56; MBh 1,101.86-93; 3,83.186-187; 3,85.46-48; 9,51; VāP 4.15-16; 4.43-44; 4 77-78; 6.2-3; 7.60-63; BhvP 1,16-215.

2955 HAZRA, RAJENDRA CHANDRA: The date of the Viṣṇu Purāṇa [Engl.]. In: ABORI 18,3, 1937, pp. 265-275.

The article corresponds largely to ch. II.4 of the author's »Studies in the Purāṇic records ...« – (1) A comparison of ViP and KūP with regard to theology shows that the ViP is older than the KūP (550-650 A.D.). (2) A comparison of ViP and BhāgP (genealogies, esp. myths and legends) shows that the ViP is also older than the BhāgP (6th cent. A.D.). (3) The ViP uses an old order of *nakṣatras* that was changed in the 6th cent. A D. (4) A comparison of ViP and HV (esp. with regard to Kṛṣṇa's biography) shows that the ViP is older than the HV (ca. 400 A.D.). (5) The mentioning of zodiacal signs (*rāśis*) in the ViP indicates that it must be later than the 1st cent. A.D. (6) The *smṛti* contents of the ViP indicate that it is later than the MkP. Thus, »it is highly probable that the ViP was written in the last quarter of the third or the first quarter of the fourth century A.D.« This theory is supported by showing, through a comparison of various Purāṇas, that the Māyāmoha story of the ViP is a later addition (ca 550 A.D.). An appendix lists the verses of the ViP that are quoted by writers of *nibandha* literature. (SD)

[quoted passages:] BhāgP (VaVā) 10,2.9; DBhāgP (VaVā) 4,13; HV (VaVā) 1,28.29-30; 2,14 46; MtP (VaVā) 24.43-49; ViP (VaVā) 1,8.14; 1,8.27; 1,9.1; 2,8 28; 2,9.16; 3,17-18; 4,12.13; 5,1.59-60.

2956 HAZRA, RAJENDRA CHANDRA: The dates of the smṛti chapters of the Matsya-Purāṇa [Engl.]. In: ABORI 17,1, 1935, pp. 1-36.

The article is an earlier but largely identical version of ch. II 5 (together with pp 176-177) of the author's »Studies in the Purāṇic records ..« – In order to determine the date of the earliest version of the present MtP the author looks at those chapters dealing with the genalogies of the kings of the solar and lunar dynasties which can be regarded as the oldest parts of the MtP. These chapters can be divided into two groups: (1) chapters that have not yet been traced in other works; (2) chapters that greatly resemble chapters of the VāP. A discussion of group 2 (including the relationship of the MtP and VāP with the BVP and BdP) leads to the conclusion that the MtP chapters were borrowed from the VāP in about the last quarter of the 3rd century A.D The chapters of group 1 are closely interrelated with those of group 2; it is probable that they were written (or borrowed from an unknown source) and then immediately supplemented with the chapters of group 2. Therefore the date of the earlier MtP roughly coincides with that of the borrowing from the VāP. – The second part of the article deals with the *smṛti* chapters which form the major portion of the present MtP. A discussion of those chapters common to the MtP and the PdP Sṛṣṭikhaṇḍa (presented in tabular form) shows that the latter borrowed from the former. The result of the examination of the *smṛti* chapters (including quotations in *nibandha* literature and mutual borrowing between the MtP and PdP, BVP, VDhottP and VāP) are presented in a table

showing the approximate dates of insertion into the MtP Quotations from the MtP in other works also show that some chapters have been lost from the present MtP In addition to the question of dating the author concludes that the MtP was a Vaisnava work composed and circulated in a region somewhere around the Narmadā river A table listing the verses of the MtP which are quoted in *nibandha* literature is appended (SD)

[quoted passages not included].

2957* HAZRA, RAJENDRA CHANDRA The Devī Bhāgavata [Engl] In JOR 21, 1951–1952, pp 49–79

2958* HAZRA RAJENDRA CHANDRA The Devī purāna [Engl] In MA 5, 1942–1943, pp 1–20

2959 HAZRA, R[AJENDRA] C[HANDRA] The Devīpurāna a work of Bengal [Engl]. In Purāna 4 2, July 1962 pp 351–359

Points out that according to various evidence regarding the text and the contents the *upapurāna* named Devīpurāna has Bengal as its place of origin Refers to Mala māsatattva of Raghunandana Ekāmrapurāna (a work of Orissa) BrSa of Varāha mihira Krtyakalpataru of Laksmīdhara Durgotsavapaddhati of Udayasimha Rū pānārāyana Vidhānapārijāta of Anantabhatta samvatsarapradīpa Durgāpūjāpa ddhati of Vidyābhūsana Bhattācārya Krtyaratnākara of Candesvara Durgābhakti taranginī of Vidyāpati Daśakumāracarita (F)

[quoted passages] AgP 185 13–14 DevīP (VaVā) 1 57 2 42 2 49 3 12 3 21 4 10 5 15–16 7 96 8 12 8 17 8 57 9 12 9 36 9 39 9 42 9 50 11 7–11 11 22 13 22 14 20 14 25 14 27, 22 9–10 22 16 35 27 38 8 39 6 39 144 42 8–9 46 63 46 69–70 46 71 77 3 83 112 GaP (VaVā) 1 135 3

2960 HAZRA R[AJENDRA] C[HANDRA] Dharma – its early meaning and scope [Engl] In Our Heritage 7 1 January June 1959 pp 15–35 and 8 1 January June 1960 pp 7–34 [separate pagination]

By examining several passages from Vedic literature in which the word *dharma* has been used it is shown that its scope does not include acts which would have to be classified as *vyavahāra* (one of the three aspects of *dharma* in *dharmaśāstra* literature besides *ācāra* and *prāyaścitta*) *Vyavahāra* fell in the domain of *artha śāstra* The views of *dharmaśāstra* authors concerning the relationship between *dharmaśāstra* and *arthaśāstra* are quoted and discussed ViP includes *arthaśāstra* among the 18 *vidyās* the interpretation of this passage in the Vīramitrodaya of Mitramiśra is discussed Part II continues the discussion of the views of *smrti* and *nibandha* writers concerning the relationship between *dharmaśāstra* and *artha śāstra* MBh 12,59 is referred to as evidence that »the early Indian tradition was in favour of treatment of *vyavahāra* by *arthaśāstra*« (PS)

[quoted passages] BdP (VePr) 1/2.35 88–89 DevīP (VaVā) 107 45–46 MBh (cr ed) 12 59 MBh (VaVā) 12.58 103 VāP (ASS) 61 78–79 ViP (VaVā) 3 6 28–29

2961 HAZRA R[AJENDRA] C[HANDRA] Did Vallālasena use the Linga Purāna in his Dāna Sāgara? [Engl] In JOI 8 1958–1959, pp 156–158 – Reprint in [Hazra, Rajendra Chandra] Dr R. C. Hazra commemoration volume Part I 1985 – pp 243–245

Against the view of Bhabatosh Bhattacharya (the editor of Vallālasena's Dānasāgara, which was drawn upon by the author in order to date Purāṇic texts) that Vallālasena rejected only one LiP, but quoted v. 2.28 from the genuine LiP, the author defends his own view (in: Studies in the Purāṇic records ...) that this quotation should be regarded as a later interpolation. (RS)

[quoted passages:] LiP (Jīv.) 2,28.

2962 [HAZRA, RAJENDRA CHANDRA:] HAZARA, R. C.: Did Vyāsa owe his origin to Berossus? [Engl.]. In: Purāṇa 2,1–2, July 1960, pp. 17–22. – Reprint in: [Hazra, Rajendra Chandra]: Dr. R. C. Hazra commemoration volume ... Part I. ... 1985. – pp. 35–40.

Vigorous rejection of a theory of Sri Buddha Prakash, who argued in 1951 that Vyāsa as a mythological character was derived from a Babylonian priest named Berossus. Refers to VDhottP, VahniP, VāP, BḍP, MBh, Mahābhāṣya, TaiĀ, BauDhS, SāmavidhānaBr, ĀśvGS, BauGS, BharadvājaGS, Kṛṣṇadvaipāyanajātaka, GopBr, Hemacandra, Lakṣmīdhara, Kramadīśvara, Mārkaṇḍeya. (F)

2963 HAZRA, R[AJENDRA] C[HANDRA]: Discovery of the genuine Āgneya-Purāṇa [Engl.]. In: Purāṇa 27,1, January 1985, pp. 60–66. – Reprinted from: JOI 5, 1955–1956, p. 411–416. – Reprint in: [Hazra, Rajendra Chandra]: Dr. R. C. Hazra commemoration volume ... Part I. ... 1985. – pp. 60–66.

»It is well known that the present AgP, which has been printed repeatedly in different parts of India, is a spurious work written about the ninth century A D. ... Fortunately, in 1951 I came across a wrongly described ms in the collection of the Asiatic Society (Calcutta) and found out that the earlier Āgneya-Purāṇa was still surviving under the title ›Vahni-Purāṇa‹. ... I deal in the following pages very briefly with the questions of the identification, present form, and date of the so-called Vahni-Purāṇa mainly on the basis of the Asiatic Society ms.« As to the date, Hazra concludes that »the VahniP in its original form must have been composed much earlier than the fourth century A.D.« (F)

[quoted passages] MtP (ASS) 53.28–30; 53.68–69; PdP (ASS) 6,263.81–85; SkP 7/1,2.47–48; 7/1,2.87–88; SauP (ASS) 9.25; [selective]

2964 [HAZRA, RAJENDRA CHANDRA]: Dr. R. C. Hazra commemoration volume (selected articles of the late Dr. R. C. Hazra). Part 1: (Puranic and Vedic studies) [Engl.]. Bhattacharya, Ram Shankar; Rai, Ganga Sagar; Bonazzoli, Giorgio [ed.]. Fort Ramnagar, Varanasi: All-India Kashiraj Trust, n d. [ca. 1985] – 10, 528 pp.

14 articles are reprinted in the first part of this volume: 1. An aspect of Epic and Purāṇic mythology. 2. The aśvamedha, the common source of origin of the purāṇa pañcalakṣana and the Mahābhārata 3. Did Vyāsa owe his origin to Berossus. 4 Purāṇic literature as known to Ballālasena 5. Discovery of the genuine Āgneya-Purāṇa. 6. Studies in the genuine Āgneya-purāṇa alias Vahni-purāṇa. 7. Text and interpretation of a verse of the Matsya-purāṇa. 8. The Śivadharmottara 9. The Gaṇeśa-purāṇa. 10 Gaṇeśa-worship and the upapurāṇas dealing with it. 11. Did Vallālasena use the Liṅga-purāṇa in his Dānasāgara? 12. The problems relating to the Śiva-purāṇa. 13. The Śivadharma. 14. Purāṇas in the history of smṛti For commentaries see separate entries. (PS)

[reviews] Werner, Karel: In: JRAS 1986, pp 284–285.

2965 HAZRA, RAJENDRA CHANDRA The Ekāmra-Purāna a work from Orissa [Engl] In· PoonaO 16, 1951, pp 70-76

Gives a summary of the contents of this work of Āgamic Pāśupatas which H places in the 11th cent A D (AM)

2966 HAZRA, R[AJENDRA] C[HANDRA] Further light on the god of the famous Mohenjo-Daro seals [Engl] In Our Heritage 17,1, January-June 1969, pp 1-29

Compares the attributes of the seated male figure (said to be the prototype of the historic Śiva) shown on some Mohenjo-Daro seals with epithets of Śiva as found in MBh and Purānas (concerning his horn, his headdress, which is a crown, not a turban (*usnisa*), his ornaments, the animals and plants associated with him, his ithyphallic appearance, his being a *yogin* and ascetic) Concludes that the god thus depicted is »a completely tranquil and peaceful *yogin*, possibly a deified human being, who has nothing to do with Śiva's functions as a god of destruction and terror (PS)

[quoted passages] BrP (ASS) 40 15-16, 40 28, 40 31, 40 33, 40 36, KūP (VaVā) 1,25 53, 2,15 4, LiP (C 1885) 1,65 68, 1,65 78, 1,65 112, 1,65 132, 1 65 147, 1,65 165, MBh (cr ed) 7,118 15, 7,172 58, 7,173 24-26, 7,173 30, 7,173 42-51, 10,7 11, 13 17 25-26, 13,17 39, 13,17 43, 13,17 46, 13,17 53, 13,17 56, 13,17 67, 13,17 77, 13,17 80-81, 13 17 86-87, 13,17 99-100, 13,17 105, 13,17 107, 13,17 112-113, 7,172 60, 13,17 122-123, 13,17 133, 13 17 135 13,17 147, 13,145 11-23, 16,2 2, 16,2 9, 16 3 8-9, MBh (VaVā) 3 88 8, 12,284 17, 12,284 30, 12,284 34, 12 284 48, 12,284 82, MtP (ASS) 250 15, Rm (VaVā) 7,27 30-50 VāP (ASS) 30 120, 30 144, 30 194, 30 211, 30 217, 30 258 97 1-2

2967 HAZRA, R[AJENDRA] C[HANDRA] Ganapati-worship, and the upapurānas dealing with it [Engl] In JGJRI 5, 1948 pp 263-276 - Reprints in Purāna 27,1, January 1985, pp 230-242 - And in [Hazra, Rajendra Chandra] Dr R C Hazra commemoration volume Part I 1985 - pp 230-242

» it is evident that Ganapati passed through a number of stages before attaining the position of a full fledged god, and that the sect of the Gānapatyas came into being at a comparatively late period Tantric elements in the Varadatāpanīya-Upanisad, the Ganapati-Upanisad, the MudgalaP, the GanesaP, and those portions of the BhvP, AgP, GaP, etc , which describe the method of this worship, indicate *that it was chiefly the tantrics who took up the worship of Ganapati in right earnest* and became incentive to the growth of the Gānapatya sect Sculptural, epigraphic and literary evidences show that even the Jains and the Tantric Buddhists worshipped this deity The popularity of this god among the Hindus as well as the Buddhists in and outside India accounts for his inclusion among the ›five deities‹ (*pañcāya tana*) of the Smārtas - It has already been said that although Ganapati was a highly popular deity, the sect of the Gānapatyas came into being at a comparatively late period It is most probably for this reason that there is no early Purānic work dealing exclusively with the praise and worship of this god The MudgalaP and the GaneśaP, which have Tantric elements and record very late ideas about Ganapati, must have been written to infuse Gānapatyaism with Vedic ideas.« (F)

[quoted passages not included]

2968 HAZRA, R[AJENDRA] C[HANDRA]: The Gaṇeśa-Purāṇa [Engl.]. In: JGJRI 9, 1951–1952, pp. 79–99. – Reprint in: [Hazra, Rajendra Chandra]: Dr. R. C. Hazra commemoration volume ... Part I. ... 1985. – pp. 211–229.

Though not mentioned in the lists of Purāṇas and *upapurāṇas*, this work reckons itself as one of the 18 *upapurāṇas*. It extolles Gaṇeśa as highest deity and *paraṃ brahma*, and contains many legends The author comments on Gaṇeśa's various forms, the Tāntric form of his worship, the Gaṇeśagītā and the date of this text which falls between 1100 and 1400 A.D. (vSt)

2969 HAZRA, RAJENDRA CHANDRA: Great women in the Purāṇas [Engl.]. In: Great women of India ... 1982. – pp. 221–237.

»Though thus idealized, and divorced to a great extent from worldly life, the Purāṇic characters were certainly much more attractive to the common people of those days than even the historical ones, and played an important part in developing and moulding their moral life, no question being raised about the justifiability of the divine or miraculous elements in them« (p. 222). Deals with Madālasā (MkP), Devahūti (BhāgP) as representatives of mothers, with Satī (BhāgP), Umā, Śaibyā (MkP, DBhāgP), Sunīti (ViP), Bhāminī (MkP) as wives, with Śarmiṣṭhā (MtP, cf. MBh) as example of unmarried girls. »The Purāṇas seem to have passed into the hands of inferior classes of people, who for some reason or other eliminated from these works many of the earlier portions, but failed to enrich them with fresh narrative material of real value and interest. Ancient characters like Sītā and Sāvitrī have been repeated in the present Purāṇas, but have lost much of their charm, being modified according to the religious needs of later Purānic times« (p 237). (PS)

[quoted passages:] BhāgP 3,21–33; 4,4.11–18; MkP 20–44; MtP 29; ViP 1,11.16–23.

2970 HAZRA, R[AJENDRA] C[HANDRA]: The historical backgrounds of the maruts' (or rudras') association with Indra and Rudra, and of the Purāṇic story of their origin [Engl.]. In: Purāṇa 23,2, July 1981, pp. 101–148.

Chapter from the author's work »Rudra in the Ṛg-Veda«. Gives a very detailed account of the ṚV passages dealing with Rudra, stressing especially the original identity of the *rudras* and *maruts* and examining the *maruts*' association with Indra. As to Purāṇic sources, the author discusses passages representing a tradition which supports the »originally non-Vedic, or rather anti-Vedic or anti-Indra character of the *maruts*« (in HV, ViP, BrP, VāP, BḍP, MtP, PdP, DBhāgP). »... The *maruts* are evidently deities primarily of the agricultural and cattle-rearing people.« »... It is evident that the non-Vedic or anti-Vedic Aryans' defeat in war was a potent cause for recognition of the *maruts* as Vedic gods following Indra and deserving share of Vedic sacrificial offerings ...« The contribution is chiefly concerned with Vedic literature, but gives an example of how a careful study of relevant Purāṇic passages can throw light on Vedic problems. (F)

[quoted passages] BḍP (VePr) 2,5 45–106; BrP (ASS) 3.109ff; DBhāgP (VaVā) 4,3 21–55; HV (VaVā) 1,3 123ff; MtP (VaVā) 7; PdP (ASS) 5,7.1–67; VāP (ASS) 67.86–135; ViP (VaVā) 1,21.226–240.

2971 HAZRA, R[AJENDRA] C[HANDRA]: Importance and interest of ›manuṣya-yajña‹ mentioned in Gautama-Dharma-Sūtra 16.34 [Engl.]. In: Our Heritage 17,2, July-December 1969, pp. 53–74.

The »*manusyayajña*« mentioned in GautamaDhS 16 34 is not the feeding of guests but a sacrifice to a god who has a human being as his origin, i e a deified human being Such gods are said to belong to the Pāñcarātras, it is argued (on the basis of evidence from MBh and Purānas) that their earlier deity was Prajāpati Brahman (a popular father-god), later merged with Vāsudeva Nārāyana, the *aśvamedha* is especially associated with Prajāpati (and Nārāyana) Brahman is identified with Nārāyana *in several Purānas, Brāhmanas as well as MBh and Purānas »say that it* was Prajāpati (Brahmā) who assumed the forms of the Fish Boar, Tortoise, etc « (p 71) The »association of Purusa Nārāyana with the Pañcarātra cult of Brahmā was meant mainly for bringing this cult under Vedic influence The occurrence of the word *yajña* in GautamaDhS 16 34 shows that the methods of worship of the deified human beings (such as Vāsudeva and others) had been imbued with the Vedic sacrificial rituals even before the times of Gautama and Āpastamba and that the dates of origin of the popular cults of Vāsudeva and others have to be pushed back to a much remoter period« (p 73) (PS)

[quoted passages] AgP (VaVā) 39 7-8, BhG 9 11, BrP (ASS) 4 60, HV (VaVā) 1,1 28, 1,4 1, 1,5 33, KūP (VaVā) 1,1 6, 1,2 22, 1,6 2-3, 1,14 12, 1,50 43, MBh (cr ed) 1,61 90, 1,189 31, 2,10 23, 2,11 13, 2,11 37, 3 37 29, 3,41 1-2, 3,100 18ff, 3,185 48, 5,48 18-23, 5,94 42, 6,31 1, 12,322-323, 12 326 72-93, 12 328 33, MBh (VaVā) 1 228 18, 12,335 28, 13,25 61, MkP (VaVā) 47 4, 47 7, PdP (ASS) 2,27 65, 5,3 22-23, 5 16-17, 5,17 38, 5,29, Rm (VaVā) 1,14 44 1,15-18 1,76 17-19, 7 6, ŚiP (VaVā) 6 56 30, SkP (VaVā) 7/1,1 8, VāP (ASS) 4 44, 5 43 6 3 6 7-24, 8 2-8, 62 137, 97 1-2, ViP (VaVā) 1,3 4, 1,3 20 1,4 1, 1 4 8, 1 13 50

2972 HAZRA, RAJENDRA CHANDRA The influence of Tantra on smrti nibandha Part II [Engl] In ABORI 15, 1933-1934, pp 220-235, and 16,3-4, 1934-1935, pp 202-211

Part II deals with the Krtyācāra of Śrīdatta Upādhyaya (1275-1320 A D), the Parāśarabhāsya of Mādhavācārya (1300-1385 A D) the Madanapārijāta of Madanapāla (1300-1400 A D), the Nityācārapaddhati of Vidyakāra Vājapeyī (1370-1500 A D), with various works of Śūlapāni (1375-1460 A D) and with the Tīrthacintāmani of Vācaspatimiśra (1425-1480 A D) Notes to what degree and on which topics these works have quoted the Purānas (SD)

2973 HAZRA, RAJENDRA CHANDRA Influence of Tantra on the tattvas of Raghunandana [Engl] In IHQ 9, 1933, pp 678-704

2974 HAZRA, R[AJENDRA] C[HANDRA] The interpretation of a verse of the Bhagavadgītā [Engl] In ABORI 36 1955, pp 141-149

A rebuttal of R D Karmarkar s interpretation (The ›puspitā vāk‹) In BhG 2 46, according to H , »the superiority of *niskāma karman* over *kāmya karman* is established and the limitations of the latter and its uselessness to one who practices *niskama karman* are clearly pointed out by the Bhagavat« (SD)

[quoted passages] BhG 2 46

2975* [HAZRA, RAJENDRA CHANDRA] HAZARA, R. C Is the Devī-Bhāgavata the source of Deogarh relief of Nara-Nārāyana? [Engl] In IHQ 29,4, 1953, pp 385-392

2976 HAZRA, R[AJENDRA] C[HANDRA]: The Kālikā-Purāṇa [Engl.]. In: ABORI 22,1-2, January-April 1941, pp. 1-23.

2977 HAZRA, R[AJENDRA] C[HANDRA]: The Kriyā-Yoga-Sāra, an independent upapurāṇa written in Bengal [Engl.]. In: BhV 12, 1951, pp. 50-58.

2978 HAZRA, R[AJENDRA] C[HANDRA]: The Liṅga-Purāṇa [Engl.]. In: IC 4, 1937-1938, pp. 415-421.

Short analysis of the LiP and the *smṛti* material it contains. Considers it apocryphal, but compiled not later than 1000 A.D. (except for interpolations and additions) and containing two strata in the method of *liṅga*-worship: the older one contains Vedic traditions and is dated by H. between 600-800 A.D., the later one has Tāntric influence and is dated between 800-1000 A.D. (vSt)

2979 HAZRA, R[AJENDRA] C[HANDRA]: The Mahābhāgavata-Purāṇa: a work of Bengal [Engl.]. In: IHQ 28, 1952, pp. 17-28.

This *upapurāṇa*, dealing with the praise of Devī and her worship, must be distinguished from the Vaiṣṇava BhāgP which is also sometimes called MahābhāgavataP. The author gives a short analysis of its content and adduces evidence that the text was written in the 10th or 11th cent. A.D. (vSt)

2980* HAZRA, R[AJENDRA] C[HANDRA]: The mahāpurāṇas [Engl.]. In: DaccaUS 2,2, 1938, pp. 62-69.

2981* HAZRA, R[AJENDRA] C[HANDRA]: The Nandi-Purāṇa [Engl.]. In: JGJRI 2, 1944-1945, pp. 305-320.

2982 HAZRA, R[AJENDRA] C[HANDRA]: The Narasiṃha-Purāṇa [Engl.]. In: ABORI 26, 1945, publ. 1946, pp. 32-88.

Also called Nṛsiṃha- or Nārasiṃhapurāṇa and considered by the author to be one of the oldest and most important extant Vaiṣṇava *upapurāṇas*. Description, comparison with VarP, and attempt to ascertain its date. The result: the text is to be placed between 400 and 500 A.D., probably in the latter half of the 5th century; later interpolations are enumerated as well as extracts from it, like the Hārītasaṃhitā (also called Laghuhārītasmṛti). Appendix I gives descriptions of various manuscripts of NarSP; appendix II: two passages of the Dacca University ms; appendix III: verses quoted from NarSP; appendix IV: quoted verses not found in the present NarSP. (vSt)

2983 HAZRA, R[AJENDRA] C[HANDRA]: Our present Agni-Purāṇa [Engl.]. In: IHQ 12, 1936, pp. 683-691.

Shows that the present AgP (or ĀgneyaP) differs from the AgP quoted in MtP, SkP, and early *nibandha* texts like the Dānasāgara; it is a recast of the earlier AgP, retaining many passages, eliminating others, adding new material and changing the frame story and interlocutors. (vSt)

2984 HAZRA, RAJENDRA CHANDRA: Our present Bhaviṣya-Purāṇa [Engl.]. In: IC 3,1, 1936, pp. 223-229.

2985 HAZRA, RAJENDRA CHANDRA: The Padma-Purāṇa [Engl.]. In: IC 4, 1937-1938, pp. 73-95.

Study of the PdP, a compilation in five (or six) *khandas*, its borrowings from other Purānas and the dates which have to be fixed for each *khanda* separately An appendix gives verses quoted from PdP in later *nibandhas* (vSt)

2986 HAZRA, R[AJENDRA] C[HANDRA] Pre-Purānic Hindu society before 200 A D [Engl] In IHQ 15, 1939, pp 403-431

A survey of the religious and social conditions which led to the inclusion of *smrti* material into the MBh and Purānas (based on descriptions in Purānas and *jātakas*) In order to reestablish the dwindling authority of the Vedas the *varnāśramadharma* and the brahmin class an effort was made to propagate the performance of *grhya* rites through *smrti* works and to introduce *smrti* material into Epics and Purānas *Smarta* Vaisnavas and Śaivas were supporting this trend The article contains remarks on Brāhmanism Jainism Ājīvakism Buddhism Vaisnavism Śaivism Brahmāism social disorder, Hindu society in the *jatakas*, and the *śūdras* (vSt)

2987 HAZRA, RAJENDRA CHANDRA The problems relating to the Śiva Purāna [Engl] In Our Heritage 1,1, January-June 1953, pp 46-68 - Reprint in [Hazra, Rajendra Chandra] Dr R C Hazra commemoration volume Part I 1985 - pp 246-281

Compares and lists the *samhitas* included in the VaVā ed and the VePr ed of ŚiP Discusses the relationship of VāP and ŚiP and concludes that the VāP is to be considered a *mahapurāna* the ŚiP an *upapurāna* Examines the *samhitās* of the VaVā ed separately jnānaSa is dated later than 950 A D The VidyeśvaraSa is said to have been written by a different author from the jñānaSa and is dated after 950 A D The KailāsaSa is said to originate from Southern India and takes a firm stand on Advaita philosophy it too is dated later than 950 A D possibly later than the 11th century The SanatkumāraSa stemming from Bengal is regarded as the oldest *samhita* (8th cent) The VāyavīyaSa is a work of Āgamic Śaivas (ca 800-1000 A D) The DharmaSa again differs in style and is dated later than 900 A D RudraSa, ŚatarudraSa KotirudraSa and UmāSa occur only in ed VePr all being later than 14th cent The Bengali manuscripts tradition moreover knows of a ŚiP in two parts the Uttarakhanda being a work from Bengal (12th cent) (PS)

[quoted passages not included]

2988 HAZRA R[AJENDRA] C[HANDRA] Purāna literature as known to Ballālasena [Engl] In JOR 12, 1938 pp 129-146 - Reprint in [Hazra, Rajendra Chandra] Dr R C Hazra commemoration volume Part I 1985 - pp 41-59

On the quotations from Purānas in Ballālasena s legal digests and on his remarks about the character and contents of the different Purānas An appendix lists and identifies the quotations (JLB)

2989 HAZRA RAJENDRA CHANDRA The Purānas [Engl] In The cultural heritage of India 2nd ed Vol 2 1962 - pp 240-270

2990 HAZRA, R[AJENDRA] C[HANDRA] Purānas in the history of smrti [Engl] In IC 1,4 1935, pp 587-614 - Reprints in Purāna 27,1, January 1985, pp 300-332 - And in [Hazra Rajendra Chandra] Dr R. C Hazra commemoration volume Part I 1985 - pp 300-332.

Discusses *smṛti* materials in Purāṇas and Purāṇic quotations in *nibandha*-literature; the appendices present the material in the form of concordances. Also discusses the historical connections between Purāṇas and *nibandha* texts, and hence draws some conclusions concerning age and textual history of the major *mahāpurāṇas*. - Contains a wealth of material. (F)

[quoted passages not included].

2991* HAZRA, R[AJENDRA] C[HANDRA]: The Purāṇic rites and customs as influenced by the economic and social needs of the sacerdotal class [Engl.]. In: DaccaUJ 12, 1936, pp. 91-101.

2992 HAZRA, R[AJENDRA] C[HANDRA]: The Sāmba-Purāṇa, a Saura work of different hands [Engl.]. In: ABORI 36, 1955, pp. 62-84.

The SāP reflects the introduction of a new form of sun worship into India by the Maga priests during the reign of the Śakas or even earlier. The SāP was written in order to modify the earlier Indian cult of the sun by incorporating Maga elements, to establish the position of the Magas as fully-fledged brahmins authorized to worship the sun, and to make Magian ideas and practices conform to Vedic notions. Many chapters of the SāP were then inserted into the BVP and other Purāṇas - In the first part of the article, the author gives a summary of the nucleus of the SāP (ch. 1-6, 24-26), i.e. the story of Sāmba's establishing an image of the sun at Sāmbapura in Mitravana and his settling of eighteen families of Maga priests from *śākadvīpa* for the regular worship of the image. Subsidiary stories serve for the glorification of the sun. - In the second part, after pointing out that the SāP was pre-eminently a work of Sauras, the author deals with the textual history of the work. Two main groups (ch 1-38, 44-46, 84 and 39-43, 47-83) can be distinguished, written by different authors at different times. The evidence includes a collation of group one with the corresponding chapters of the BVP, which were borrowed from the SāP. The author also identifies several chapters that were inserted later into group one. The second group consists of various units, themselves written at different times In particular, ch. 53-83 (jñānottara section) can be identified as a Tantra; it was probably taken from a Śaiva work and adapted to the needs of Tāntric Sauras. (SD)

[quoted passages not included]

2993 HAZRA, R[AJENDRA] C[HANDRA]: The Sāmba-Purāṇa through the ages [Engl.]. In: JASCalcutta (3rd series) 18, 1952, pp. 91-111.

Discusses the relation of SāP to BhvP, BrP, SkP, MBh (SāP is indebted to MBh and BhG; it served as source for BrP and BhvP; finally the SkP copied from BhvP) Distinguishes between two groups of chapters within the SāP, the first composed between 500 and 800 A.D. (»most probably towards the beginning of the period«) with additions up to 1050 A.D.; the second group added between 1250 and 1500 A.D Deals with two groups of Magas (sun-worshipping and fire-worshipping) and with Bhojakas. A BhāskaraP mentioned in SkP and KūP (according to Raghunandana) may be identical with the SāP. (vSt)

2994 HAZRA, RAJENDRA CHANDRA: Saura Purāṇa [Engl.]. In: NIA 6, 1943-1944, pp. 103-111 and 121-129.

This *upapurāṇa*, spoken by the sun-god to Manu and related by Sūta Romaharṣaṇa to the sages, is a Pāśupata-Śaiva text, dated by the author between 950 and 1050

A D , with some later interpolations This text is to be distinguished from an earlier SauP spoken by Sanatkumāra and datable earlier than 700 A D (vSt)

2995 HAZRA, R[AJENDRA] C[HANDRA] The Śiva-dharma [Engl] In Purāna 27,1, January 1985, pp 282-299 - Reprinted from JGJRI 10,1, November 1952, pp 1-20 - Reprint in [Hazra, Rajendra Chandra] Dr R C Hazra commemoration volume Part I 1985 - pp 282-299

Gives a detailed summary of contents and concludes » it is evident that the Śivadharma has *nothing of any of the five characteristics of Purānas nor does it* name Vyāsa or Sūta as a speaker It is purely a religious manual for the guidance of Śiva worshippers and as such it is rightly called a ›*dharmaśastra*‹ and described as ›an eight branched tree of religious duties having its origin from Śiva‹ Yet it came to be widely recognised as an *upapurana*, and this new character of the work was clearly due to the religious purpose for which it was intended like the other Purānic works of comparatively late dates« - Places the work between 200 and 500 A D , this early origin »explains why it is totally free from tantric influence« The appendices list verses of the Śivadharma *or Śivadharmasāstra occurring in smrti nibandha* literature (F)

[quoted passages] [Numerous quotations from Śivadharma taken from manuscripts in Devanagari script]

2996 HAZRA R[AJENDRA] C[HANDRA] The Siva Dharmottara [Engl] In JGJRI 13,1-4, November 1955 - August 1956 pp 19-50 - Reprint in Purana 27,1, January 1985, pp 181-210 - Reprint in [Hazra, Rajendra Chandra] Dr R C Hazra commemoration volume Part I 1985 - pp 181-210

The Śivadharmottara »is a short manual of religious rites and duties meant exclusively *for the Śiva worshippers It consists of twelve chapters but is a little* more extensive than the Śiva-dharma *of which it is said to form the latter part* According to a statement made in its concluding chapter this work was originally spoken out by Kumāra to the sage Agasti in 12 000 verses dealing with *karmayoga jnanayoga* and the nature of *dharma* and *adharma* and after fully comprehending *its contents Agasti spoke out its essence briefly in twelve chapters It should be* mentioned here that of this revised work which has come down to us in *manuscripts chapter 9 is composed mostly in prose« - Gives a detailed summary of* contents and concludes that the author(s) of the Śivadharmottara belonged »to those Pāsupatas who looked upon Lakulisa as a great teacher (*guru*) identical with Śiva himself worshipped Śiva in a *linga* or image or in fire and held that the best adept in religious lore was one who knew the import of the ›Śivatantras‹ These *sectaries respected the Veda and looked upon it as one of the sources of their* sectarian *mantra* of six syllables (the other source being the Śivāgama) but they deprecated the performance of Vedic *sacrifices as causing great waste of time,* money and energy and yielding negligible result On the other hand they regarded the Śaiva Āgamas as the highest authority *in religious matters and advocated the* superiority of these works over the Vedas « - » The date of composition of the Śivadharmottara (in its present form) falls between 700 and 800 A D « - The appendices give concordances of the Śivadharmottara and some works of the commentary literature (F)

[quoted passages] [Gives many quotations from the Śivadharmottara taken from manuscripts, in Devanagari script]

2997 HAZRA, RAJENDRA CHANDRA: The smṛti-chapters of the Kūrma-Purāṇa [Engl.]. In: IHQ 11,2, 1935, pp. 265-286.

On the chapters dealing with the duties of caste and stages of life (*varṇāśramadharma*), good conduct (*ācāra*) and daily ritual (*āhnika*) in KūP. The author discusses the development of an earlier Viṣṇuite KūP (ca. 550-650 A.D.) into a Pāśupata recast (between 700 and 800 A.D.) The *smṛti* chapters KūP 1,2.36-75 and 1,3 belong to the Viṣṇuite period, while KūP 2,12-33 (the so-called Īśvaragītā) form a Pāśupata addition. (vSt)

2998 HAZRA, R[AJENDRA] C[HANDRA]: The smṛti-chapters of the Purāṇas [Engl.]. In: IHQ 11, 1935, pp. 108-130.

Chapters of *smṛti* character, mainly on *varṇāśramadharma* (duties of castes and stages of life), *ācāra* (good conduct) and *āhnika* (daily ritual) form a large addition to the *pañcalakṣaṇa* contents of the Purāṇas. The author discusses the sources (and date of inclusion) of these chapters in MkP (from MBh and Manu, ca. 3rd - 4th cent. A.D.), and VmP (from MkP, with changes of adjustment to changed social conditions, not prior to 10th cent. A.D.) A substantial discussion of the Purāṇic list of the 10 *avatāras* of Viṣṇu and its date is included in the article. (vSt)

[quoted passages not included]

2999 HAZRA, R[AJENDRA] C[HANDRA]: Some lost upapurāṇas [Engl.]. In: JASCalcutta (3rd series) 20,1, 1954, pp. 15-38.

A collection of information about 46 lost *upapurāṇas* from Purāṇic lists, quotations in *smṛtinibandhas* and other works. Deals with the textual history of each work and discusses problems of identifying and dating the texts. Contents and main topics of the texts, insofar as they could be reconstructed, are given. (AK)

[quoted passages not included]

3000 HAZRA, RAJENDRA CHANDRA: Some minor Purāṇas [Engl.]. In: ABORI 19,1, 1938, pp. 69-79.

The article which concerns the GaP and BVP is largely identical with ch III 7 and III.10, pp. 319-321 and pp. 330-331 of the author's »Studies in the Purāṇic records ...« - By examining the relationship between the GaP and BVP with other Purāṇas and the quotations from those two in *nibandha* literature, the author arrives at the following conclusions: (1) The core of the GaP can be dated to the 10th century A.D. The whole of the Uttarakhaṇḍa as well as ch 146-149 and ch 262 of the Pūrvakhaṇḍa are very late additions. The existence of an earlier GaP which has not been preserved is, however, probable (2) The BVP, as has been shown by J. C. Roy, might have been written in the 8th century, but from the 10th century onwards it was changed by Bengali authors. In addition, comparison with *nibandha* literature shows that even in the 16th century the BVP did not yet exist in its present form. As is the case with the GaP, there might have existed a (now lost) BVP before 700 A D - Two appendices list the verses of the GaP and BVP that are quoted in *nibandha* literature. (SD)

[quoted passages] AgP 272.21b-22a; GaP 1,1.11a; MtP 53 52; SkP 7/1,2.72.

3001 HAZRA, RAJENDRA CHANDRA: The sources of dharma. Part II [Engl.]. In: Our Heritage 3,1, January-June 1955, pp. 65-88.

Part I (published under the same title in Our Heritage 2,2 1954, pp 249-264) concerned the Vedas as source of *dharma* and the special position of the AV, this part discusses the secondary sources such as *smrti śila ācara ātmatusti* With regard to Purānas it is stated that Manu did not recognise the Purānas (including the MBh and the Rm) as sources of *dharma*, by *smrti* he meant *dharmaśāstra* (PS)

[quoted passages] KūP 2 15 19, MBh 12 259 3

3002 HAZRA, R[AJENDRA] C[HANDRA] The sources of dharma Part III [Engl] In Our Heritage 3 2, July December 1955, pp 221-238

Discusses *smrti* literature as source of *dharma* which the older authors restricted to mean Vedic *dharmaśāstra* Not until the Yājñavalkyasmrti is »*purana*« mentioned as »place of occurrence of *dharma*« Later commentators and *nibandha*-authors (discussed in detail) were again less liberal (PS)

3003 HAZRA R[AJENDRA] C[HANDRA] The sources of dharma [Part IV] [Engl] In Our Heritage 5 2, July December 1957, pp 87-102

Discusses Kumārila s attitude and arguments with regard to the authority of *smrti*-works and thus implicitly of customs and practices (*ācara*) such as *vratas*, donations, *japa* celebrations, etc »With the progress of time and the consequent change in the environments even the life of the orthodox Vedic scholars could not remain static but came to be influenced more or less by popular faiths and rites and customs which in course of time became traditional with them and earned recognition for themselves as well as for the *smrti*-works recording them« (p 102) (PS)

3004 HAZRA RAJENDRA CHANDRA Studies in the genuine Āgneya Purāna alias Vahni Purāna [Part I] [Engl] In Our Heritage 1,2 July December 1953, pp 209-245 - Reprint in [Hazra Rajendra Chandra] Dr R C Hazra commemoration volume Part I 1985 - pp 67-171 [first part of it].

Reports the various classifications of Purānas (according to deities according to *gunas*) and gives examples of extant Purānas which supersede older lost works of the same title (BrP BVP GaP ĀgneyaP) The name of the Purāna eclipsed by the extant AgP was ĀgneyaP manuscripts of it exist under the name of VahniP Lists the characteristics of the ĀgneyaP as described by other Purānas Vallālasena in his Dānasāgara distinguishes the two texts and quotes from the older ĀgneyaP The present »VahniP« is not a unified text The content of chapters 1-28 is summarized giving rise to the conclusion that an earlier version of the text, which had been concerned with the fire-cult and the duties of *agnihotrin* brahmins and had been a work in praise of Rudra was enlarged by Vaisnavas They inserted passages from ViP HV Visnudharma Rm (concordances of ĀgneyaP and ViP HV and Rm are given) The title »VahniP« is said to have originated in Southern India while the extant (spurious) »AgniP« (being influenced by Tantrism) is probably a work of Orissa or Western Bengal written during the 9th century The appendices list identified and unidentified quotations ascribed by various authors to the »ĀgneyaP« the »VahniP« and the »AgniP« (PS)

[quoted passages] AgP 272 10 11 MtP 53 28-30 SkP 7/1 2 47-48 SauP 9 35

3005 HAZRA RAJENDRA CHANDRA Studies in the genuine Āgneya Purāna (alias Vahni Purāna) Part II [Engl] In Our Heritage 2 1 January June 1954,

pp. 77–110. – Reprint in: [Hazra, Rajendra Chandra]: Dr. R. C. Hazra commemoration volume ... Part I. ... 1985. – pp. 67–171 [second part of it].

Discusses the different strata of the ĀgneyaP and dates its Vaiṣṇava recast between 300 and 500 A.D., particularly by comparing ĀgneyaP with Viṣṇudharma and BhottP (i.e. the 4th book of the printed BhvP). Part II discusses »the ĀgneyaP as known to the *smṛti*-writers« and lists the verses quoted arranged according to contents. Part III discusses the place of »the Rāma legend in the ĀgneyaP« (it constitutes almost half of the text) and summarizes the prelude to the Rāma story (ch. 73–77) Part IV is devoted to »miscellaneous topics«, i.e. the genealogies of kings (summarizes some legend; notes variants as compared to other texts). The NandīP claims to be part of the »VahniP« and includes an account of the topics of the VahniP (i.e. ĀgneyaP), many of which are no longer preserved in its present form. (PS)

[quoted passages.] AgP 272.11; 273; BdP (VePr) 2,38; 3,63; BhvP 1,4 87–89; 1,216.36–37; 2,7.8–11; BrP (ASS) 7; GaP 1,142; HV 1,10–11; KūP 1,19.23–27; 1,20–21; LiP 1,65–66; MkP 79; MtP 11–12; 53.28–30; NandīP 1.1–6; SkP 7/1,2 47–48; VāP (ASS) 70.35–38; 70.42–44; 85; 88; VdharmaP 1,74 35; 1,143.16; 1,145–146; ViP 4,2–3.

3006 HAZRA, R[AJENDRA] C[HANDRA]: Studies in the Purāṇic records on Hindu rites and customs [Engl.]. 2nd ed.: Delhi: Motilal Banarsidass, 1975. – 7, 367 pp. – 1st ed.: Dacca 1940.

Established as an important study. – Begins with a short survey of the history of Purāṇic literature and then gives examinations of the »chronology of the Purāṇic chapters on Hindu rites and customs«, firstly as to the »major Purāṇas« (viz MkP, VāP, BdP, ViP, MtP, BhāgP, KūP), secondly as to the »minor« ones (viz. VmP, LiP, VarP, PdP, BṛNāP and NāP, AgP, GaP, BrP, SkP, BVP, BhvP) The classification »major« and »minor« refers mainly to the antiquity of the works in question: »... The major Purāṇas ... are of earlier dates and have preserved much of their older materials; ... the minor Purāṇas ..., being subjected to the interfering hands of the later redactors, have lost their earlier forms and contents ... .« Each Purāṇa is dealt with in a separate chapter, including numerous references to parallel passages and others in Purāṇic and other Skt. literature, mainly *smṛti* works. To MtP, KūP, and PdP, special attention is given. The fourth chapter shows the results achieved so far in a »chronological table of the Purāṇic chapters of Hindu rites and customs«, which gives the contents of each section of each particular Purāṇa in catch-words and the estimated date (the author emphasizes that the dates given relate only to the chapters in question, and not to the whole body of the work). – The second part of the work consists of a systematic evaluation of the material in four chapters: 1. »The Hindu society before 200 A.D., and the Purāṇic rites and customs in the first stage of their development«, 2. »The Hindu society from the 3rd to the 6th century A D and the Purāṇic rites and customs in the second stage of their development«, 3. »Brahmanical elements in the Purāṇic teachings«, 4. »The Purāṇic rites and customs as influenced by the economic and social needs of the sacerdotal class«. A fifth chapter, which is more like an appendix, gives remarks on the »absorption of tantricism by the Purāṇic rites and customs« – The important appendices contain concordances of Purāṇic verses in the *nibandha* literature (MkP, VāP, BdP, ViP, MtP, BhāgP, KūP, VmP, LiP, VarP, PdP, BṛNāP, NāP, AgP, GaP, BrP, SkP, BVP, BhvP), and a »list of the more important of the untraceable Purāṇic verses

contained in the commentaries and *nibandhas*« - Finally, a bibliography of printed works and manuscripts and an index are added (F)

[quoted passages] AgP 21-106, 263-272, 317-326, BdP 2 29-32, 3,10-23, 4 2, BhāgP 3,30, 7,11-15, 11,17-18, BrP 25, 28 1-8, 28 9ff, 29-41; 42 1-34, 42 35ff, 43 69, 70-175, 70 1-11, 176-177, 214-231, BVP 4,8, 4,26, KūP 1,2 36-87, 1,3, 1,28-42, 2,12-14, 2,14 57-61, 2,15-33, LiP 1,25-28, 1,77-78, 1,81, 1,83-84, 1,85 1-126, 1,85 127ff, 1,89-90, 2,23-26, 2,28-49, 2 51ff, MkP 12-15, 28-35, MtP 7 6-30, 7 37-49, 13, 16-22, 39-40, 53-112, 142, 144-145, 165, 180-194, 205-207, 215-243, 252-270, 274-289, NāP 1,12-14, 1,17-32, 1,43, 1,64-68, 1,82-91, 1,110-124, 2,1-37, 2,39, PdP (ASS) 1,11-49, 1,51-60, 2,9-41, 2 59, 2,87, 2,90, 2,92, 3,1ff, 4 9 40-63, 4,17-22, 4,48 4-69, 4,78-82, 4 84-99, 4,101-102, 4,105, 4,108, 4,110, 4,113, 5,7 8-30, 5,7 39-50, 5,9 73ff, 5,10-11, 5,15 96-158, 5,15 161ff, 5,17 188-259, 5,20-25, 5,27-29, 5,31 8-78, 5,36 28-51, 5,43 99ff, 5,44, 5,45 61ff, 5,46-47, 5,49, 5,54-62, 5,75-76, 5,78ff, VāP 16-18, 57-59, 73-83, 82 14-42, 101, 105-112, ViP 2,6 3,8-16, 6,1-2, 6,5, VmP 11, 12, 14, 80, 95, VarP 13-14, 19-35, 37-65, 68, 99 1-52, 99 53ff, 100-111, 112 1-62, 115-120, 123-124, 126-192, 198-209, 213-216

3007 HAZRA, R[AJENDRA] C[HANDRA] Studies in the upapurānas Vol 1 Saura and Vaisnava upapurānas [Engl] Calcutta Sanskrit College, 1958 - 12, 398 pp (Calcutta Sanskrit College Research Series, No 11, Studies No 1)

The texts are dealt with separately and in great detail Special stress is laid on the relations to other Purānic and non Purānic texts so that the work contains an impressive amount of concordances and references to parallel passages Each chapter contains remarks on manuscripts and editions printed so far an analysis of contents, text specimens in Skt and Engl translations, and considerations on date, relative chronology, religious context and so on The introduction gives a general survey of »the *upapurana* literature - its extent antiquity and origin« the appendix includes a bibliography Additional (often more valuable) bibliographical material is given in the footnotes The work has established itself as a standard work - The present first volume treats 1 the Saura *upapurānas* (SāP) 2 the major Vaisnava *upapurānas* (VdharmaP, VDhottP NarSP) 3 the minor Vaisnava *upapurānas* (Kriyāyogasāra ĀdiP KāP, PurusottamaP BrNāP) and 4 some lost Saura and Vaisnava *upapuranas* (Sauradharma Sauradharmottara, SūryaP a lost ĀdiP, Āṅgirasa UpaP BrVmP, Brhadvisnudharma BrViP BrNarSP DaurvāsasaUpaP or perhaps ĀscaryaUpaP, KausikaP or KausikīP LaghuBhāgP MāghaP PrabhāsaP Visnudharmottarāmrta VrddhaPdP (F)

[quoted passages not included]

[reviews] Bhatt, O H In JOI 9,1, September 1959 pp 116-117 - Majumdar, A[soke] K[umar] In BhV 25, 1965 pp 75-76

3008 HAZRA, R[AJENDRA] C[HANDRA] Studies in the upapurānas Vol 2 Śākta and non-sectarian upapurānas [Engl] Calcutta Sanskrit College, 1963 - 15, 574 pp (Calcutta Sanskrit College Research Series, No 22, Studies No 10)

For general characterization, see under vol 1 The present volume deals with 1 the Śākta *upapurānas* (DevīP, KalkiP, MBhāgP, DBhāgP) 2 the non-sectarian *upapuranas* (BhottP, BrDhP) 3 the lost Śākta *upapurānas* (BrhannandikesvaraP, a lost KalkiP, NandāP or NāndaP, NandikesvaraP, NandiP, SāradāP, ŚaukeyaUpaP, SkāndaUpaP, VāyaviyaUpaP) 4 some lost *upapuranas* of non sectarian or unknown origin (ĀdityaP, ĀkhetakaUpaP, AuśanasaUpaP, BārhaspatyaUpaP, Bhā-

gavataUpaP, BrahmāṇḍaUpaP, BṛhadauśanasaUpaP, EkapādaUpaP, GaruḍaUpaP, KūrmaUpaP, LaghuBVP, LīlāvatīUpaP, MādhavīP, MāheśaUpaP, MṛtyuñjayaUpaP, NāradīyaUpaP, PuṣkaraP, RudraP, a lost SauP, SomaP, TvāṣṭraP, ŪrdhvaP, UttaraSauP, VāmanaUpaP, YamaP). (F)

[quoted passages not included]

[reviews:] Majumdar, A[soke] K[umar]: In: BhV 25, 1965, pp. 75-76.

3009 HAZRA, R[AJENDRA] C[HANDRA]: Text and interpretation of a verse of the Matsya-Purāṇa [Engl.]. In: Purāṇa 17,1, January 1975, pp. 15-23. - Reprint in: [Hazra, Rajendra Chandra]: Dr. R. C. Hazra commemoration volume ... Part I. ... 1985. - pp. 172-180.

Refers to an article by D. C. Sircar in Purāṇa 6,2, July 1964, pp. 445-450, and deals mainly with the meaning of the words *dharmādhikaraṇa* and *dharmādhikārin*. Refers to Pāṇini's grammar, Kṛtyakalpataru of Lakṣmīdhara, Aparāditya's commentary on the Yājñavalkyasmṛti, Devaṇṇabhaṭṭa's Smṛticandrikā, Bṛhaspatismṛti, Madanasiṃha's Madanaratnapradīpa, Pṛthvīcandra's Vyavahāraprakāśa, Vīramitrodaya of Mitramiśra. (F)

[quoted passages] MtP (ASS) 215.24; 215.29-30, MtP (GMS) 214.28-29; MtP (SarPr) 214.24; 214.28-29; MtP (VaVā) 215.24; 215.28-29; MtP (VePr) 214.24; 214.28-29, MtP 214 24; VDhottP (VePr) 2,24.24-25; 2,24 29; [selective]

3010* HAZRA, R[AJENDRA] C[HANDRA]: The three most prominent places of sun-worship in ancient India [Engl.]. In: BhV 4,2, 1943, pp. 212-215.

3011 HAZRA, R[AJENDRA] C[HANDRA]: The upapurāṇas [Engl.]. In: ABORI 21,1-2, October 1939 - January 1940, pp. 38-62.

Identical with the introductory chapter of the author's »Studies in the upapurāṇas«. (PS)

3012 HAZRA, RAJENDRA CHANDRA: The upapurāṇas [Engl.]. In: The cultural heritage of India. 2nd ed.: Vol. 2. ... 1962. - pp. 271-286.

3013 HAZRA, RAJENDRA CHANDRA: The Varāha Purāṇa [Engl.]. In: ABORI 18,4, 1937, pp. 321-337.

The article is largely identical with ch. III.3 and pp 301-306 of the author's »Studies in the Purāṇic records ...« - The VarP can be divided into four distinct parts; within two parts later interpolations can be recognized. Comparison with other Purāṇas and quotations from the VarP in other works allow the setting up of an internal chronology of the four sections. - Section 1 (ch. 1-112): A Pañcarātra work, written with a view to popularizing this system which was losing popular favour in Northern India. The original core of this section can be dated to about 800 A.D Interpolations: ch 90-97 (Śākta, Śaiva) and ch. 99-112 62, of which ch 90-96 and 99.1-52 are not later than 1400 A.D, ch. 99.53-112 62 not being later than 1100 A.D., while the date of ch 97 remains unknown. - Section 2 (ch. 113-192) bears a clear Bhāgavata stamp. Its core chapters are later than those of section 1 (i e. ca 800-1000 A.D). Interpolations: ch. 140-151 (not later than 1500 A.D) and ch 152-180 (later than ch. 140-151 but not later than the Haribhaktivilāsa). - Section 3 (DharmaSa: ch 193-212) lacks the characteristics of section 1 and 2; it may be ascribed to the time between 900 and 1100 A.D. - Section 4 (ch. 213 to end) is

strictly Śaiva, the date cannot be ascertained but it is probably not earlier than 1100 A D – Finally the author draws attention to a lost section of the VarP (quoted in the NāP), identifies Northern India as the area in which sections 1-3 were composed and indicates which other Purāṇas the authors of sections 1 and 2 had consulted An appendix lists the verses of the VarP that are quoted in a large number of non Purāṇic works (*nibandha* literature) (SD)

[quoted passages] AgP (VaVā) 272 16, MtP (VaVā) 53 38-39, NāP (VePr) 1,103 13-14a, VarP (VaVā) 6 15, 37 21, 39 16, 66 10-11, 70 25, 112 63, 113 5, 122 89, 124 10, 129 3, 212 1, 215 42-46, 218 1

3014 HAZRA, R[AJENDRA] C[HANDRA] Vāsudeva worship as known to Pāṇini Part 1-2 [Engl] In· Our Heritage 18,1, January-June 1970, pp 1-45, and 18,2, July-December 1970, p 95-123

After a technical discussion concerning the interpretation of Pāṇini 4 3 99, the antiquity of the story of Kṛṣṇa as recorded in MBh, HV and Purāṇas is discussed, the Ghaṭajātaka (Fausböll, vol 4, No 454) is summarized, similarities to the Epic Kṛṣṇa story are pointed out Acquaintance with the destructive fight between Andhakas and Vṛṣṇis is testified also in other *jātakas* The mention of the weapon *cakra* and the name Keśava indicates that it was a deified Kṛṣṇa Vāsudeva whose story was distorted by the Buddhists It is argued that Pāṇini knew the shorter version of the Epic (called Bhārata) as well as the longer Mahābhārata References to and quotations from »Purāṇa(s)« in *dharmasutras* are collected to prove the great antiquity of Purāṇas The ĀpDhS reference to »*bhaviṣyatpurāṇa*« is interpreted to mean »an ancient [ ]tal world« Some instances of how Jainas reproduced Epic and Purāṇic stories are mentioned – (Part II) The *sutras* of Pāṇini show that Vāsudeva was understood not only as a *kṣatriya* but also as a purely divine being This concept accords with early Pāñcarātra *saṃhitās* (which consequently do not use the name Kṛṣṇa at all) Quotes several explanations of the word »*vāsudeva*« Not all grammarians commenting on Pāṇini distinguished between the two use the stories of Dhanvantari from HV, Kubera from Rm Nandin from SkP and of Skanda »in which these gods were presented as human beings who attained divinity by austerity« (p 113) In the case of Kṛṣṇa Vāsudeva and the other heroes of the Vṛṣṇi clan, however, we have to do with gods who on certain occasions descend on earth in human form (documented from MBh HV and Purāṇas) The paper concludes by discussing the mention of Arjuna in Pāṇini s *sutra* (PS)

[quoted passages] BdP (VePr) 1,1 8 1,1 40-41 1,57-61, 1,57 83-87, 1 61 90-92, 1 67 116, 1,189 31 1 210 5-6 1 219 14-15 2 71 21-99 2,71 261-264 2,72 1-3, 3 13 39, 3 41 1, 3 45 18 BhāgP (VaVā) 10 1 17ff 10 1 34 10 43 31ff, 10 44 1ff, 10 56-57, 11 1ff BrP (ASS) 16-17 179-181 181 33-34 190 7 190.52-66 210-211, BVP (VaVā) 4,7 15-16, 4,122, HV (VaVā) 1,29 1,32 127 1,38-39 1 47, 1,53 69-70, 1,53 73-74, 2,1 1-20 2 14 36, 2,14 46-48, 2,28 17, 2,30 7ff 2,84 32 2 85.26, 2,104 2, 2 104 55-57 KūP 1,34 72-73, 2,17-41 MBh (cr ed) 1 1 1 1 1 13-19 1,1 24, 1,1 52, 1,1 61 1,1 202, 1 1 206 1,1 208-209, 1,2 29-33 1,2 237-240 1 4 1-2, 1,5 1-3, 1 9 16, 1,13 6-7, 1,27 3-4, 1,47 6-7, 1,53,31-35, 1,56 1, 1,56 15-16 1,56 18-19, 1,56 27, 1,56 30-32, 1,73 10 1 73 32, 3,185 53, 3,188 9, 3 189 4, 3 189 31 5 128 46, 6 61 64-67, 16 1-4, 16 4 22-23 16 6 15, 18,5 52, 18,5 54, MkP (VaVā) 4 31 5 1ff, 45 20, MtP (ASS) 3 3-4, 4 11-18, 27 10 47 25-31, 48 8, 53,3, PdP (ASS) 5 13 166ff, 5 13 171-172, Rm 7 2-3, SkP (VaVā) 1/1,5 111-193, VāP (ASS) 1 11, 96 19-98, 96 252-256, 97ff, ViP (VaVā) 1,2,12, 4 11 1-2, 4 13; 4 15 15-25, 5,1,2-4, 5 1,5-8, 5,9 22ff, 5,12,17-18, 5,20 29, 5 20 46-47, 5 26 14-15, 5,27,27-29, 5,37, 6,5 80-82.

3015 HAZRA, R[AJENDRA] C[HANDRA]: The Vāyu-Purāṇa [Engl.]. In: IHQ 14,2, June 1938: Winternitz memorial number, pt. I. ... 1938. – pp. 331–339.

Considers the VāP as perhaps the oldest of the extant Purāṇas. Also called Vāyavīya, it is a Śaiva Purāṇa and does include chapters on *smṛti* matters, most of them incorporated before 500 A.D. The Gayāmāhātmya is a late addition, attached to the VāP before 1400 A.D. An appendix lists passages quoted from VāP in later *dharmaśāstra* literature. (vSt)

3016 HAZRA, R[AJENDRA] C[HANDRA]: The Viṣṇudharmottara, an encyclopaedic work of the Gupta period [Engl.]. In: JUGauhati 3, 1952, pp. 39–64.

3017 HAZRA, R[AJENDRA] C[HANDRA]: Was the Kālikā-Purāṇa composed during the reign of king Dharmapāla of Kāmarūpa? [Engl.]. In: BhV 16, 1956, pp. 35–40.

H. distinguishes between an earlier KāP, manuscripts of which were already rare in the time of Raghunandana, and the extant KāP. The latter was composed in Assam in the 10th or first half of 11th cent. A.D Its attribution to the time of Dharmapāla (ca. 1090–1115), advocated by K. L. Barua (»Early history of Kāmarūpa«, p 164) and T. Sharma (IHQ 23, pp. 322–326) is not conclusive because the phrase *asirviśasanaḥ khadgaḥ* does not only allude this king but has a long earlier history. (vSt)

3018 HAZRA, R[AJENDRA] C[HANDRA]: The words tryambaka and ambikā: their derivation and interpretation [Engl.]. In: Purāṇa 24,1, January 1982, pp. 41–62.

Ample semantic study. »These two extremely puzzling words are often found used as names or epithets respectively of Rudra (or Rudra-Śiva) and his ›sister‹ or ›wife‹, mostly in the post-ṚV works as well as in the extant Epics, Purāṇas, etc.; and ... there is a great difference of opinion among ancient authorities as regards the formation and meanings of these words, particularly the former one « The contribution is concerned with Vedic texts only, with the exception of a few Purāṇic passages presented to demonstrate the occurrence of the word *tryambaka* in the Purāṇas By means of a carefully executed analysis (referring also to former attempts at interpretation made by Macdonell, Keith, Geldner, Griffith and so on) the author arrives at the following translations: for *tryambaka* »one who roars (or makes sound) in the three (regions viz. earth, air and heaven)« or »one who makes the three (regions) roar or sound (with his roaring)«; for *ambikā* »(female) that roars« as »an epithet (and not the name) of Rudra's sister« Refers to AV, KauṣBr, KapiṣṭhalakaṭhaSa of YV, KāṭhSa, MaiSa, ṚV, ŚBr, TaiSa, VājSa (F)

[quoted passages] BdP (VePr) 1,9 2-6; DevīP (VaVā) 37,6; MBh (cr ed) 7,173 11; 7,173,38-39, 7,173 89; 13,17 124, VāP (ASS) 25 2; 29 124

3019 HEESTERMAN, J[AN] C.: Brahmin, ritual, and renouncer [Engl] In: WZKSO 8, 1964, pp 1–31. – Reprint in slightly different form in: Heesterman, J C.: The inner conflict of tradition ... 1985. – pp. 26–44, 208–214 [notes]

Discussion of the role of brahmins in Hindu society and the problems arising out of their being »worldly« involved· »It would seem to me that it is the renunciation ideology, that opens a way for the brahmin to enter into viable relations with the world without losing his purity Having emancipated himself from the world the

renouncer can from his sphere of independence reenter into relations with the world where he now enjoys unequalled prestige Indeed the renouncer can and till the present day often does, exert considerable influence on the sphere of worldly life The secret of his ascendancy over life in the world seems to lie in his impartiality He is no longer a party to the affairs of the world, because he is independent from it « The contribution traces the »relationship between the brahmin and the non brahmin world« from Vedic literature (KāthSa, TaiSa ĀpŚS AitBr, KausBr, TaiBr, Manusmrti JaiBr, MānŚS BauŚS MaiSa RV, SVBr PVBr BĀU, ŚBr, ĀśvGS ĀpDhS, GopBr, ŚāṅkhŚS MaiU, KathU) up to MBh (F)

[quoted passages] BhG 6 29, MBh 3,117 12 3,206 33ff, 12 8 34ff, 12 10 17, 12 22 6, 12,22 11, 12 23 25, 12 49 64, 12 98, 12 225.31, 12,237 11, 12 261 19ff, 12,321 47 12,321 58, 13 35 23, 13 71 50-51, 13 71 53, 13 90 41-43, 13 90 46, 13 93 12, 13 93 130, 13,94 33

3020 HEESTERMAN, J[AN] C Caste and karma Max Weber's analysis of caste [Engl] In Heesterman, J C The inner conflict of tradition 1985 - pp 194-202, 247-248 [notes] - Translation in slightly different form of Heesterman, Jan C Kaste und Karma Max Webers Analyse der indischen Sozialstruktur [Ger] In Max Webers Studie über Hinduismus und Buddhismus 1984 - pp 72-86

3021 HEESTERMAN, J[AN] C The conundrum of the king s authority [Engl] In Heesterman, J C The inner conflict of tradition 1985 - pp 108-127 230-235 [notes] - Reprint with minor revisions of Kingship and authority in South Asia 1978 - pp 1-27

3022 HEESTERMAN, J[AN] C The inner conflict of tradition essays in Indian ritual kingship and society [Engl] Chicago London The University of Chicago Press 1985 - 10, 255 pp

The following essays of the author are of Epic/Purānic interest Brahmin ritual and renouncer Caste and karma Max Weber s analysis of caste The conundrum of the king s authority Power, priesthood and authority Ritual revelation and the axial age, Vedic sacrifice and transcendence For commentaries see separate entries (AK)

3023 HEESTERMAN JAN C Kaste und Karma Max Webers Analyse der indischen Sozialstruktur [Ger] In Max Webers Studie uber Hinduismus und Buddhismus 1984 - pp 72-86 - Translation in slightly different form Heesterman, J C Caste and karma Max Weber s analysis of caste [Engl]. In Heesterman, J C The inner conflict of tradition 1985 - pp 194-202, 247-248 [notes]

3024 HEESTERMAN, J[AN] C The king s order [Engl]. In CIS (N.S) 20,1, 1986 pp 1-13

Sociological study of the relationship between the Hindu king and the brahmin and their respective »orders« governed by opposite values or principles as power and authority sacrality and transcendence connection and separation, endogamy and exogamy etc. The author traces this relationship from a pre-classical period of

Hinduism, in which king and brahmin were still one, combined in the figure of the consecrated warrior, to modern times, referring to ṚV, ritual literature, BĀU, *dharmaśāstra* literature, Manusmṛti, Arthaśāstra, Epics, and Purāṇas. He tries to show that in classical Hinduism the mundane order of the king and the extra-mundane order of the brahmin (i.e. the *saṃnyāsin*), though, at first sight, fused into a unified hierarchical system of order, in the last resort exclude each other, disorder forming necessarily part of the system. The problem shows itself in the paradoxical situation that the king, lacking ultimate authority, needs the legitimation through the brahmin who, however, looses his authority if siding with the king and engaging in society. Since authority and perfect order are, by definition, »transcendent« (i.e. beyond the world), only to be achieved by separation, the world is left »irrepairably impaired«, ruled in the same way as in pre-classical times by mutual relations and connexion which mean, from the standpoint of the brahmin, conflict and confusion. So the king is left with the task of holding together what the brahmin must seek to dissolve. »The one's order is the other's disorder«. Both, the author concludes, »are therefore forced to admit the principle of disorder and give it a recognized place«. The problem cannot be solved but is handled through a »continuous alternation of mechanistic order and organicist confusion«. – As regards the Epics and Purāṇas, the author draws especially upon MBh 12,59.87ff (myth of the origins of kingship, analyzed in order to illustrate the stance of the king), two episodes from the DharmāraṇyaP, a caste Purāṇa formerly analyzed by Veena Das in her book »Structure and cognition« (p 22–26 and 26–31; legendary history of the Modh brahmins, analyzed in order to illustrate the stance of the brahmin), and MBh 12,59.13ff (*yuga* theory; in order to show that *dharma* itself »in order to be universal must include its own opposite, conflict and disorder«). (AK)

[quoted passages:] AgP 18.11–15; HV (cr.ed.) 5.4–15; 5.21; MBh 1,41.27; 1,105.44; 2,12.29–30; 2,46.11; 2,55.14; 3,185.26; 5,39.78; 12,59.13ff; 12,59.87ff; 12,67.4; 12,76.2–3; 13,35.23; Rm 2,67.9ff; 7,83.13; ViP 1,13.11–87.

3025 HEESTERMAN, JAN C.: Opferwildnis und Ritual-Ordnung [Ger.]. In: Epiphanie des Heils ... 1982. – pp. 13–25.

3026 HEESTERMAN, J[AN] C.: »Orthodox« and »heterodox« law: some remarks on customary law and the state [Engl.]. In: Orthodoxy, heterodoxy and dissent in India ... 1984. – p. 149–167.

3027 HEESTERMAN, J[AN] C.: Power and authority in Indian tradition [Engl.]. In: Tradition and politics in South Asia ... 1979. – pp. 60–85. – Expanded version: Heesterman, J. C.: Power, priesthood and authority. In: Heesterman, J. C.: The inner conflict of tradition ... 1985. – pp. 141–157, 238–240 [notes].

3028 HEESTERMAN, J[AN] C.: Priesthood and the brahmin [Engl.]. In: CIS (N.S.) 5, 1971, pp. 43–47.

3029 HEESTERMAN, J[AN] C.: Ritual, revelation, and the axial age [Engl.] In: Heesterman, J. C.: The inner conflict of tradition ... 1985. – pp. 95–107, 228–230 [notes]

3030 HEESTERMAN, J[AN] C.: Vedisches Opfer und Transzendenz [Ger] In: Transzendenzerfahrung .. 1978 - pp 29-44 - Translation: Heesterman, J C Vedic sacrifice and transcendence [Engl] In: Heesterman, J C.: The inner conflict of tradition ... 1985 - pp 81-94, 225-228

3031 HEGEL, G. W. F.: Recension von »Ueber die unter dem Namen Bhagavad-Gita bekannte Episode des Mahabharata« von Wilhelm von Humboldt, Berlin 1826 [Ger] In: Jahrbücher für wissenschaftliche Kritik 1827, Nr 7-8, Januar 1827, pp 51-63 [»Erster Artikel«]; and 1827, Nr. 181-182, October 1827, pp 1441-1488 [»Zweiter Artikel«]; and 1827, Nr 187-188, October 1827, p 1489-1492 [»Beschluss«]

Contrary to Humboldt's interpretation Hegel denies the philosophical value of the teachings of BhG The ethics represented in the BhG reflect the general position of the Indian culture in Hegel's scheme of the development of the »Weltgeist« This position is marked by the absence of the concepts of »individuality«, »subjectivity«, »freedom« and »law« which are, acc to Hegel the conditions for true »morality« The BhG presents diverse forms of *yoga* which is, acc to H, the central concept of Indian culture A hierarchy of these forms is given in BhG 12 8-12 Hegel then remarks upon them by collecting material from the other parts of the BhG He also criticizes the translations of important terms by A W Schlegel and Humboldt respectively, because they unwarrantedly suggest Western concepts (AM)

[quoted passages] BhG 12 8-12

3032* HEIMANN, BETTY Concept of deva in Hindu thought [Engl] In JISOA 17, 1949, pp 22-41

3033 HEIMANN, BETTY The philosophy of the »it« [Engl] In Purāna 3,2, July 1961, pp 297-308

Deals with the Vedic cult of nature as the all-embracing and all-emanating »it«, opposed to a personalized creator-god Pursues the theme in later Hinduism and in Buddhism Refers to RV, Mrcchakatikā (F)

3034 HEIMANN, BETTY Terms in statu nascendi in the Bhagavadgītā [Engl] In NIA extra series 2, 1939 A volume of Indian and Iranian studies presented to Sir E Denison Ross 1939 - pp 125-135

3035 HEIN, NORVIN Epic sarvabhūtahite ratah a byword of non-Bhargava editors [Engl] In ABORI 67, 1986, pp 17-34

Through a study of the distribution of the phrase *sarvabhutahite ratah* and its minor variants in the MBh (and also briefly in the Rm) and analysis of the contexts of its occurrence, Hein suggests that the phrase is characteristic of a group of redactors independent of the Bhārgava editors identified by Sukthankar, whom he provisionally calls »the *brahmana* irenicists« from their more conciliatory attitudes (of which the phrase studied in the article is an example) (JLB)

3036* HEIN, NORVIN The miracle plays of Mathurā [Engl] New Haven Yale University Press, 1972 - 11, 313 pp

Detailed description (based on field-work) and historical examination of the folk dramas of Mathurā. Extensive text specimens, source being frequently the BhāgP [source] Buddruss, Georg [Review]. (F)

[reviews:] Buddruss, Georg: In: ZDMG 127, 1977, pp. 165-166. - Smith, Bardwell L.: In: JAsianS 36,4, August 1977, pp. 780-781.

3037 HEIN, NORVIN: Monotheism in the Bhagavadgītā: a stylistic clue [Engl.]. In: Proceedings of the 12th Congress of the International Association for the History of Religions. Leiden 1975. - pp. 250-260.

Proposes that a clue to the thought of the Gītā's author can be found in the »modifying addenda« by which he gives a new slant to traditional teaching and illustrates this by various references to Brahman which are closely followed by clearly monotheistic statements. (JLB)

[quoted passages:] BhG 2.61; 6 27-30; 8.1; 8 3; 8.9-14; 8.21-22; 13.12-14; 14 27.

3038 HEIN, NORVIN: Rādhā and erotic community [Engl.]. In: The divine consort ... 1982. - pp. 116-124.

3039* HEIN, NORVIN: The Rām Līlā [Engl.]. In: JAmFolk 71, July-September 1958, pp. 279-304.

3040 HEIN, NORVIN: The Rām Līlā [Engl.]. In: Traditional India: structure and change ... 1959. - pp. 73-98.

3041 HEJIB, ALAKA; YOUNG, KATHERINE K.: Klība on the battlefield: towards a reinterpretation of Arjuna's despondency [Engl.]. In: ABORI 61, 1980, pp. 235-244.

Why does Kṛṣṇa, in BhG 2.3, call Arjuna a »hermaphrodite« (*klība*)? The answer to this question is sought through a detailed comparison of MBh 4 2-40 (Arjuna disguising himself as a *klība*, Bṛhannaḍā, acting as charioteer of Prince Uttara) with Arjuna's situation in the BhG. In the Virāṭaparvan one finds a humorous role reversal: Uttara, the *kṣatriya*, becomes a coward on the battlefield, chided by his *klība*-charioteer for his unmanly behaviour. Uttara is the figurative *klība* while Arjuna establishes his true identity as a warrior when the situation demands it. In contrast to this confusion of sexual roles, Arjuna in the BhG becomes a totally confused person in consequence of the traumatic shock of the war with his blood-relatives and friends It is Kṛṣṇa's task to pull Arjuna out of this identity crisis The word *klaibya* is used with the literal connotation as a kind of »shock therapy« through which Arjuna is meant to recover his identity as a warrior. Eventually, Kṛṣṇa is able to end Arjuna's crisis only by revealing himself as the supreme god (SD)

[quoted passages.] BhG 1.4; 1.8-9; 1.29; 1.32; 1.35; 1.37-38; 1.47; 2 2-3; 2 31; 2.34; 2 37; 2.66; 18.73; MBh 4,2.21-24; 4,2.27; 4,10.7-9; 4,10.11-13; 4,33 21; 4,34.1-16; 4,34.18; 4,35.15-18; 4,35.22-25; 4,36 7-9; 4,36 11-13; 4,36.16; 4,36 20-21; 4,36 24-31; 4,36 36; 4,37.14-15; 4,38 9; 4,39.23; 4,40 12-13; 4,42 3-5; 4,47.1-4

3042 HELD, G[ERRIT] J[AN]: The Mahābhārata: an ethnological study [Engl.] London: Kegan Paul, Trench, Trubner, Amsterdam: Uitgeversmaatschappij Holland, 1935. - 7, 348 pp., index [print of: thesis Leiden 1935].

In this Leiden thesis, Held begins by surveying previous Epic research and by commenting briefly on the nature of »epic«. His first main chapter, »Social

organization« is mainly a critical endorsement of Senart s theory of caste and an examination of cross-cousin marriage in support of his belief that »there was a period in the Indian civilization when clan exogamy made room for caste exogamy « This ethnographic or anthropological approach is continued in the next three chapters on »Myth ritual and cosmic order« »Krishna and Arjuna« (in which Krsna is seen especially as »the divine trickster« and linked with the rainy season) and »Rudra and the *sabha*« (presenting Rudra as »the initiation-demon« and discussing his relationship with the *vratyas*) The fifth chapter › Gambling« first gives a general view of the potlatch and then via the view that early punchmarked coins originated as dice seeks to establish that »the ritual performed in the rainy season by the *sabhya*-club was the potlach ritual « The final chapter then applies these theories so far presented largely in general terms more specifically to the MBh the Kurus and Pāndavas are seen as rival phratries and › the parties in the Epic were parties of *vratyas*« the Sabhāparvan records a potlatch and »Yudhisthira is the *dharmaraja* not in spite of but exactly because of his passion for dice« the initiation ritual is found especially in the BhG and »we see in the persons of Krsna and Arjuna the initiator and the initiate respectively« and Held concludes by quoting Mauss dictum »le Mahabharata est l histoire d un gigantesque potlatch « (JLB)

3043 HEMADRI Caturvargacintāmani of Śri Hemādri Vol 1-4 [Skt] Bhāratacandra Śiromani, Yajñesvara Smrtiratna Kāmākhyānātha Tarkavāgisa, Pramathanātha Tarkabhūsana [ed] Calcutta Asiatic Society of Bengal 1871-1911 - Vol 1 Dānakhanda Bhāratacandra Śiromani [ed] 1871 - 3 11 7 1057 pp - Vol 2 1 Vratakhanda part I Bhāratacandra Śiromani [ed] 1878 - 20 4 4 1222 pp - Vol 2 2 Vratakhanda part II Bhāratacandra Śiromani Yajñesvara Smrtiratna Kamākhyānātha Tarkavagisa [ed] 1879 - 8 3 1088 pp - Vol 3 1 *Parisesakhanda part I Śrāddhakalpa 1 Yajnesvara* Smrtiratna Kamākhyānātha Tarkavagisa [ed] 1888 - 14 846 pp - Vol 3 2 Parisesakhanda part II Śrāddhakalpa 2 Yajnesvara Smrtiratna Kāmākhyānātha Tarkavagisa [ed] 1888 - pp 847-1717 - Vol 3 3 Parisesakhanda part III Kālanirnaya Kamākhyānātha Tarkavāgisa [ed] 1895 - 33 924 pp - Vol 4 Prāyascittakhanda Pramathanatha Tarkabhūsana [ed] 1911 - [6] 44 1031 pp - (BibInd work 72) - Photomechanical reprint Varanasi Chaukhamba Sanskrit Sansthan 1985 - (The Kashi Sanskrit *Series 235*)

A compendium on gifts (*dana*) vows (*vrata*) places of pilgrimage (*tirtha*) emancipation (*moksa*) rituals for the dead (*śrāddha*) and the proper time for rituals (*kalanirnaya*) with numerous quotations from Puranas and *smrtis* (vSt)

3044* HEMRAJ S[HILANAND] A problem in Gita translation [Engl] In Sevartham 4 1980 pp 100-114

3045* HENRY V Un poeme philosophique de l Inde la Bhagavadgitā [Fr] In Revue de Paris [11] 2, 1904

3046 HENSGEN HANS Bemerkungen zum kosmologischen Abschnitt des Brahmānda- Vāyu und Matsya Purāna [Ger] In ZDMG 108 1958 pp 161-163

Short examination of three Purāṇic topics: 1. *pravaha*-wind and heavenly Gaṅgā (BdP, VāP, MtP); 2. Maināka and the cutting of the wings of the mountains (do.); 3. the *puṣkarāvartakas* (do.). As these topics also occur in Kālidāsa, but belong to late text layers of the Purāṇas (as is shown with reference to Kirfel), the author concludes that the compilation of even the younger parts of the cosmological section of the Purāṇas (consisting of the presentations according to the BdP-, VāP-, and MtP-group) must have taken place before Kālidāsa, i.e. before 450 A.D. (F)

[quoted passages:] [The quotations refer to Kirfel, »Das Purāṇa Pañcalakṣaṇa« and »Das Purāṇa vom Weltgebäude«]

3047 HERAS, H.: The age of the Mahābhārata war [Engl.]. In: JIH 26,1, 1948, pp. 1-20, 1 pl.

Discusses the relationship between ṚV and MBh and the Indus Valley civilization and the Epic. Gives a table of parallels of the Bhīma story, the Gilgamesh epic and the Herakles legend. Concludes from an inscription on one of the seals of Mohenjo-Daro, that Bhīma and his brothers existed prior to the Indus Valley period. (AM)

3048 HERAS, H.: The devil in Indian scriptures [Engl.]. In: JBombayBRAS (N.S.) 27, 1951-1952, pp. 214-241.

A survey of the *deva* - *asura* conflict, mainly concerned with Vedic literature, but persuing the subject into the period of the Epics and Purāṇas. The *devas* are defined as angels, obeying a supreme god (originally Varuṇa); the *asuras* are fallen angels. Their leader, Vṛtra, was Svarbhānu before his fall and a serpent of the deep (*ahirbudhnya*) - or Māra with the Buddhists - after the fall. The parallels to the Jewish-Christian tradition are not seen as borrowing on either side, but as independent original revelation. (vSt)

3049 HERAS, H.: The Dravidian tribes of Northern India [Engl.]. In: PIHC 10, 1947, pp. 75-84.

3050 HERAS, H.: The problem of Ganapati [Engl.] In: TamilC 3,2, April 1954, pp. 151-213, 35 fig.

Goes back to the *śruti* literature and studies [inter alia] the evolution of the concept of Sanatkumāra. [source:] Riviere, Juan Roger: In: Purāṇa 4,1, January 1962, p. 97. (F)

3051• HERBERT, JEAN: Ganesha: précédé d'une étude sur dieu chez les Hindous [Fr.] Lyon 1944.

3052• HERBERT, JEAN: Reflexions sur la Bhagavadgītā, vue dans son contexte [Fr.] Paris: Devry-Livres, 1976. - 125 pp.

3053 HERBERT, JEAN: Śakaṭa and Pūtanā (śakaṭavivartanaṃ pūtanāvadhaśca) [Engl.]. In: Purāṇa 2,1-2, July 1960, pp. 268-278.

Deals with two well-known legends around Lord Kṛṣṇa's babyhood, giving them a spiritualizing interpretation as metaphors of the yogic struggle. (F)

[quoted passages:] BdP 2,36.24; BhāgP 4,29.18-19; 10,6; 10,7.4-17; BVP 4,10; 4,12; HV 2,6; MBh 1,63; 1,64; 1,74; 1,231; MkP 75.15; ViP 5,6.

3054• HERBERT, JEAN: The ten avatāras of Śrī Viṣṇu [Engl.]. Lyon: The author, 1949.

3055 HERMAN, ARTHUR L Maya [Engl] In AP 34, 1963, pp 231-237

Attempt to concisely determine what the Hindu scriptures have to say on the subject of *māyā* and to describe the attempts of philosophers to define this concept, with special attention to Śankara (vSt)

3056 HERMAN, ARTHUR L The problem of evil and Indian thought [Engl] New Delhi Motilal Banarsidass, 1976 - 13, 329 pp

A monograph on theodicy in Indian philosophy and theology P 151ff deal with *samsara* in BhG (AK)

3057 HERTEL, J Ein Hymnus auf Rama [Ger, Skt] In WZKM 18, 1904, pp 127-130

Edition of a hymn contained in a South Indian Grantha ms of the Pañcatantra (probably copied from a Vaisnava collection of hymns) (AM)

3058 HERTEL, J Der Ursprung des indischen Dramas und Epos [Ger] In WZKM 18, 1904, pp 59-83 and 137-168

The origin of both drama and Epic is to be seen in the Vedic *samvadas* (acc to H dialogues which were chanted and dramatically performed) (AM)

3059 HESTON, MARY BETH Iconographic themes of the gopura of the Kailāsanātha temple at Ellora [Engl] In AA 43,3, 1981-1982, pp 219-235, 8 fig

It can be suggested that the representational carvings in the niches of the *gopura* form an iconographic programme i e to prepare the devotee for his encounter with the deity within the temple For an interpretation of the carvings the ŚiP, LiP and KūP are selected as primary sources since they appear to have been compiled about the time when the temple was carved Both the texts and the images emphasize knowledge of the ultimate reality of Śiva as a religious goal Just as the KūP is divided into two parts exposing alternative ways of obtaining this knowledge the two sides of the entrance suggest through repetition of themes that (left side) knowledge can be attained as a boon conferred by Śiva as a benevolent teacher (cf *dhyanayoga*) or (right side) by relentless and active pursuit until the demons of ignorance or illusion are destroyed (cf *karmayoga*) (SD)

[quoted passages not included]

3060 HEWITT, J F The land of the four rivers a supplement forming part III of the series of notes on the early history of Northern India [Engl] In JRAS (N S) 21, 1889, p 527-582, 1 map

»In two previous papers written in the Journal of this Society [JRAS 1888 and JRAS 1889] I have adduced reasons for believing that the earliest Indian civilization was originated by the Dravidian immigrant races who formed stable governments in the countries previously ruled under the more loosely organized system of the Kolarian tribes, and who founded and maintained a flourishing internal and foreign trade In my latest paper I brought forward arguments based chiefly on the early religious history of India to prove that there were at least two Dravidian immigrations into Northern India before the Aryans entered the country or at least before the arrival of that section of the Aryan race who founded the Brahmanical religion The first Dravidian immigrants were the Accadian moon and snake worshippers called in India Haihayas, or Sombunsi the sons of the moon or Lunar Rajputs and the

second were the Semite-Accad trading and warrior tribes, called Sukas Sans, sons of Ikshvaku, or Solar Rajputs. These latter immigrants worshipped the snake as their predecessors had done, but regarded the snake sun-god Vāsuki, or Vishnu, as their parent and as the true symbol of the creative energy of nature, instead of the moon, which had occupied a similar position in the theology of their Accadian predecessors. - I now propose to examine these conclusions still further than I was able to do in my previous papers, and to compare the Indian evidence with that furnished by the records of Accadian history and those of other nations who derived their astronomy and rules for reckoning time, as well as a large part of their theology, from Assyria. If we look into the early history of Assyria, Egypt and Palestine, we find in all these countries distinct evidence of a lunar year preceding the later solar-lunar year, and we also find strong reasons for believing that the people of these countries worshipped, under the symbol of the snake, the creative energy which gave life to the heavens and earth. It was also, according to their belief, the moon who was the ruler of this vital creative power, and who regulated the lapse of time, caused the seasons in their courses to replace the dying produce of the past year by the reproduction of new life ...« (F)

[quoted passages:] [Includes occasional references to MBh, according to Roy's translation.]

3061 HEWITT, J. F.: Notes on the early history of modern India. Part V: On the succession of the Hindu priesthood, the Bhrigus [sic], Añgiras, and Atharvans, and the historical evidence thence derived, followed by the history of the year [Engl.]. In: JRAS 1890, pp. 527-605.

The »modern India« of the title clearly is a mistake for »Northern India«, as both the running titles and the table of contents show. - »Bhārata in its original form was not an Aryan word, but one formed according to Dravidian rules, and ... the tribe so called must originally have been of Dravidian race«. - Mainly based on Avesta and Veda; only occasional references to MBh. (F)

[quoted passages] [All MBh references according to Roy's translation]

3062 HEWITT, J. F.: Notes on the early history of Northern India. Part II. [Engl.] In: JRAS (N.S.) 21, 1889, pp. 187-359.

Based mainly on ṚV, MBh, Manu, and ancient Greek sources. Deals with: early trade and commerce (attributing it to the Kolarian and Dravidian settlers who maintained a flourishing domestic and foreign trade long before the advent of the Aryans), the history of the Purus and the Pauravas, the Yadu-Turvasu tribes (i e Kolarian tribes who mixed with the races of the Bhojas and the Dravidian Sauvīras before the arrival of the Aryans); Suvarṇa or Sauvīra (»The founders of Vaiśālī, and of the kingdom of Videha, were the trading and fighting races of Sindhu-Sauvīra and Saurāshtra who had originally come from the valley of the Euphrates «); Nahuṣa, Druhyu or Bhojas, Bhāratas, Gandhāri; and »astronomical evidence« (switch from lunar to solar year) The appendices deal with: 1 the genealogies of the Purus and Kurus, as given in the MBh and ṚV, beginning with Puru; 2. the thirty-three gods and the *dīkṣāyajña* or sacrifice of initiation. - The author envisages a very high cultural level of pre-Aryan India (cf. especially p 199ff) (F)

[quoted passages] [Numerous MBh references, all to Roy's translation]

3063 HEWITT, J F Notes on the early history of Northern India Part IV Essay on the pre-Vedic history of India and the identity of the early mythologies of Europe and Asia founded on a study of the Brāhmanas and of sacrificial observances [Engl] In JRAS 1890, pp 319-481

Seeks to give »satisfactory proof that the evolution of religious thought in India which I shall trace out in the sacrifices agreed exactly step for step with that which can be shown to have taken place in other mythologies and the theologies of Western Asia and Europe This accumulative proof will add great force to the arguments I have already brought forward to prove that Indian Asiatic Egyptian and European civilization all originated in the Euphrates valley, that it was the Sumero-Akkadian races for the most part of Dravidian origin living in that country who laid the foundations of stable government and added the most practically valuable parts of the superstructure, and that this same people originated both materialistic theology and the study of astronomy undertaken with the object of regulating the proper times for the official sacrifices « Based mainly on Brāhmana literature but references to MBh can also be found (F)

[quoted passages] [All MBh quotations according to Roy s translation]

3064 HEWITT, J F Notes on the early history of Northern India Part VI On the historical value origin and growth of early methods of record anterior to alphabets including iconographic signs sacred numbers and myths [Engl] In JRAS 1890 pp 697-758

Establishes the following rules for the interpretation of myths »*It may thus be laid down as an invariable rule in mythological research that any attempt to interpret* myths whether historical religio historical or naturalistic by treating the actors in them as individuals, must be utterly wrong If the myth is historical the characters must mean tribes or communities or a collection of tribes or communities Thus the river in many early myths is said to be the father of certain heroes who are the tribes living on its bank If it is religio-historical the actors must be the divine persons representing the abstract idea of divinity *consecrated in the religious convictions of the nation* And the last thing that *myth makers would have thought of doing* would have been to ascribe religious changes to individuals They were the work of the race or of communities united as a nation In a nature myth the persons named must be natural phenomena « Discusses accordingly the myth of Rāma and Sītā (according to MBh Rāmopākhyāna the »*whole story is clearly an account of how the full moon wanes and finally disappears from sight during the last fourteen days of the lunar month* which are the fourteen years of Rama and Sītā s exile Her final disappearance is represented by her rape by Rāvana and her rescue means the return of the new moon «) and the myth of Nala and Damayantī (The »whole story evidently depicts the course of the wind and its fluctuations through the year in those countries where the monsoon winds blow The first part tells of *the spring the burning summer and the seemingly incontrollable tempests of the rainy season* during which the controller and she whom he is to control are temporarily separated The last part tells of the return of law and order in the later autumn when the North and East winds blow and *the complete restoration of peace and harmony and the undisturbed ripening of the winter harvests in the cooler season* which marks the close of the year ruled by the moon god Pushkara Thus, the whole story was framed before the solar year deposed the moon from his former place as

second were the Semite-Accad trading and warrior tribes, called Sukas Sans, sons of Ikshvaku, or Solar Rajputs. These latter immigrants worshipped the snake as their predecessors had done, but regarded the snake sun-god Vāsuki, or Vishnu, as their parent and as the true symbol of the creative energy of nature, instead of the moon, which had occupied a similar position in the theology of their Accadian predecessors. – I now propose to examine these conclusions still further than I was able to do in my previous papers, and to compare the Indian evidence with that furnished by the records of Accadian history and those of other nations who derived their astronomy and rules for reckoning time, as well as a large part of their theology, from Assyria. If we look into the early history of Assyria, Egypt and Palestine, we find in all these countries distinct evidence of a lunar year preceding the later solar-lunar year, and we also find strong reasons for believing that the people of these countries worshipped, under the symbol of the snake, the creative energy which gave life to the heavens and earth. It was also, according to their belief, the moon who was the ruler of this vital creative power, and who regulated the lapse of time, caused the seasons in their courses to replace the dying produce of the past year by the reproduction of new life ...« (F)

[quoted passages] [Includes occasional references to MBh, according to Roy's translation.]

3061 HEWITT, J. F.: Notes on the early history of modern India. Part V: On the succession of the Hindu priesthood, the Bhrigus [sic], Añgiras, and Atharvans, and the historical evidence thence derived, followed by the history of the year [Engl.]. In: JRAS 1890, pp. 527–605.

The »modern India« of the title clearly is a mistake for »Northern India«, as both the running titles and the table of contents show. – »Bhārata in its original form was not an Aryan word, but one formed according to Dravidian rules, and ... the tribe so called must originally have been of Dravidian race«. – Mainly based on Avesta and Veda; only occasional references to MBh (F)

[quoted passages] [All MBh references according to Roy's translation]

3062 HEWITT, J. F.: Notes on the early history of Northern India. Part II. [Engl.] In: JRAS (N.S.) 21, 1889, pp. 187–359.

Based mainly on ṚV, MBh, Manu, and ancient Greek sources. Deals with: early trade and commerce (attributing it to the Kolarian and Dravidian settlers who maintained a flourishing domestic and foreign trade long before the advent of the Aryans), the history of the Purus and the Pauravas, the Yadu-Turvasu tribes (i.e. Kolarian tribes who mixed with the races of the Bhojas and the Dravidian Sauvīras before the arrival of the Aryans), Suvarṇa or Sauvīra (»The founders of Vaiśāli, and of the kingdom of Videha, were the trading and fighting races of Sindhu-Sauvīra and Saurāshtra who had originally come from the valley of the Euphrates«), Nahuṣa, Druhyu or Bhojas, Bhāratas, Gandhāri, and »astronomical evidence« (switch from lunar to solar year). The appendices deal with: 1. the genealogies of the Purus and Kurus, as given in the MBh and ṚV, beginning with Puru; 2. the thirty-three gods and the *dīkṣāvajña* or sacrifice of initiation. – The author envisages a very high cultural level of pre-Aryan India (cf. especially p. 199ff) (F)

[quoted passages] [Numerous MBh references, all to Roy's translation]

3063 HEWITT, J F. Notes on the early history of Northern India Part IV: Essay on the pre-Vedic history of India and the identity of the early mythologies of Europe and Asia, founded on a study of the Brāhmanas and of sacrificial observances [Engl] In· JRAS 1890, pp 319-481

Seeks to give »satisfactory proof that the evolution of religious thought in India, which I shall trace out in the sacrifices, agreed exactly, step for step, with that which can be shown to have taken place in other mythologies and the theologies of Western Asia and Europe This accumulative proof will add great force to the arguments I have already brought forward to prove that Indian, Asiatic, Egyptian and European civilization all originated in the Euphrates valley, that it was the Sumero-Akkadian races, for the most part of Dravidian origin, living in that country, who laid the foundations of stable government, and added the most practically valuable parts of the superstructure, and that this same people originated both materialistic theology and the study of astronomy, undertaken with the object of regulating the proper times for the official sacrifices« Based mainly on Brāhmana literature, but references to MBh can also be found (F)

[quoted passages] [All MBh quotations according to Roy's translation]

3064 HEWITT, J F Notes on the early history of Northern India Part VI On the historical value, origin and growth of early methods of record anterior to alphabets, including iconographic signs, sacred numbers, and myths [Engl] In JRAS 1890, pp 697-758

Establishes the following rules for the interpretation of myths »It may thus be laid down as an invariable rule in mythological research that any attempt to interpret myths whether historical, religio historical or naturalistic by treating the actors in them as individuals, must be utterly wrong If the myth is historical the characters must mean tribes or communities or a collection of tribes or communities Thus the river in many early myths is said to be the father of certain heroes who are the tribes living on its bank If it is religio historical the actors must be the divine persons representing the abstract idea of divinity, consecrated in the religious convictions of the nation And the last thing that myth makers would have thought of doing would have been to ascribe religious changes to individuals They were the work of the race or of communities united as a nation In a nature myth the persons named must be natural phenomena « Discusses accordingly, the myth of Rāma and Sītā (according to MBh, Rāmopākhyāna, the »whole story is clearly an account of how the full moon wanes and finally disappears from sight during the last fourteen days of the lunar month, which are the fourteen years of Rāma and Sītā's exile Her final disappearance is represented by her rape by Rāvana, and her rescue means the return of the new moon «) and the myth of Nala and Damayantī (The »whole story evidently depicts the course of the wind and its fluctuations through the year in those countries where the monsoon winds blow The first part tells of the spring, the burning summer and the seemingly incontrollable tempests of the rainy season during which the controller and she whom he is to control are temporarily separated The last part tells of the return of law and order in the later autumn when the North and East winds blow, and the complete restoration of peace and harmony, and the undisturbed ripening of the winter harvests in the cooler season, which marks the close of the year, ruled by the moon god Pushkara Thus, the whole story was framed before the solar year deposed the moon from his former place as

the measurer of annual time.«). According to the author, it was the story of Nala and Damayantī »which formed the foundation of the plot of the Mahābhārata. This, like the story of Nala, turns on the loss of their kingdom by the five Pāṇḍava brothers, the five seasons, in a gambling match.« (F)

[quoted passages·] [All references to MBh from Roy's translation.].

3065 HILGENBERG, LUISE: Die kosmographische Episode im Mahābhārata und Padmapurāṇa: textgeschichtlich dargestellt [Ger., Skt.]. Stuttgart: Kohlhammer, 1934. - 53, 40 pp. (Bonner Orientalische Studien 4).

Employing Kirfel's text-critical methods, the author analyses a parallel cosmographical passage of the MBh and the PdP in comparison also with other Purāṇic sources MBh/PdP are considered to be a younger excerpt of the other Purāṇic passages, the differing contents being probably adopted from Jaina sources (which are not discussed). The MBh passage was probably taken from PdP. MBh-manuscript BN2 of the Berlin Staatsbibliothek is closest to the PdP text. Edition of the MBh text with reference to Purāṇic parallels (variant readings); concordance. (RS)

[quoted passages] BdP 1,15-19, LiP 1,48-49, 1,52-53; MBh (cr ed) 6,6-12; MBh 6,5-11; MtP 113-114; 121-123; PdP (ASS) 3,3-9; 5,2.88ff; VāP 34; 43; 45-46; 49; 52; VarP 75; 84

3066 HILLEBRANDT, ALFRED: Altindische Politik: eine Übersicht auf Grund der Quellen [Ger.]. Jena: Fischer, 1923. - 12, 210 pp. (Die Herdflamme: Sammlung der gesellschaftswissenschaftlichen Grundwerke aller Zeiten und Völker, herausgegeben von Othmar Spann, 7. Band).

Centres on the psychology of politics and the relations of ethics and politics The first part (general) discusses sources and principal concepts (*dharma*, *artha*, relation of power and justice, politics and fate, and so on) The second part discusses the fundamentals (i e. *prakṛti*) of the ancient Indian state: king, *rājadharma*, divinity of king, family relationships within the royal family; the minister; town and village; treasury of state; war and army; diplomacy (concept of *mitra*) An appendix deals with the relations of state and brahmin caste - Epic material, especially from MBh 12, is extensively referred to. [source·] Stein, O : [Review] (F)

[reviews·] Stein, O[tto]: In: ZII 3, 1925, pp 157-161. - Gray, Louis H : In: JAOS 44, 1924, p. 79.

3067 HILLEBRANDT, A[LFRED]: Über die Anfänge des indischen Dramas [Ger.] München: Verlag der Königlich Bayerischen Akademie der Wissenschaften, 1914. - 32 pp. (Sitzungsberichte der Koniglich Bayerischen Akademie der Wissenschaften, Philosophisch-philologische Klasse, Jahrgang 1914, 4. Abhandlung).

Deals with references to actors and dramatic performances in the MBh. The Rm gives the names of different kinds of bards: *svastikas*, *sūtas*, *magadhas*. H. quotes the explanations of commentaries on Rm. The *sūta* is in one of the commentaries explained as Paurāṇika. (AM)

3068 HILLEBRANDT, ALFRED: Zum altindischen Königsrecht [Ger.]. In: ZDMG 70, 1916, pp. 41-48.

On regal law in ancient India Makes incidental allusions toRm. (F)

[quoted passages] Rm 2,67; 2,67.2; 2,100.36

3069 HILLEBRANDT, ALFRED Zur Charakteristik des Śarvilaka in der Mrcchakatikā Spuren eines Steyaśāstra? [Ger] In ZII 1, 1922, pp 69-72

Starting from a character occurring in the Mrcchakatikā, the author postulates the existence of a lost *»steyaśāstra«*, i e a text book of the art of robbing In this connection, H discusses two MBh passages in 12,133 occur some allusions to the instructions and customs of robbers, and in 12,135 the story of the »noble robber« Kāyavya is told, who is said to have brought the special »moral code« to his fellow-robbers The text of both passages could refer to a lost *śāstra* work (F)

[quoted passages] MBh 12,133 15-20, 12,135

3070 HILTEBEITEL, ALF Brothers, friends, and charioteers parallel episodes in the Irish and Indian epics [Engl] In Homage to Georges Dumezil 1982. - pp 85-111

3. »the symbolism: initiations, allegories, levels of narrative tradition«, discussing especially the interpretation by M. Biardeau (in Annuaire de l'EPhE, Section des Sciences Religieuses, 79, 1971-1972, pp. 139-146), which centres around the »background myth«. - Concludes that the cr.ed. should not be »followed blindly. Very often material limited to one recension throws real light on a passage or episode«. The reflection of the »background myth« allows the story »to make sense as a story, whether or not it also makes sense as history«. (F)

[quoted passages:] BhG 11.19-32; 11.32; 11.33; MBh (cr ed.) 1,16.23-25; 1,61.5; 1,65.20ff; 1,79.7; 1,104.4-7; 1,107; 1,199.51; 1,213.6; 1,213.16; 1,213.18; 1,213.63-64; 1,214.14-25; 1,214 30-32; 1,216 2-25; 1,216 27; 1,216.31-32; 1,217.9; 1,217.13; 1,217.16; 1,217.18; 1,217.20; 1,218.1; 1,218.4-12; 1,218.15-16; 1,218 19-26; 1,218.29-38; 1,218 41; 1,218 46; 1,219.3; 1,219.6; 1,219.8; 1,219.11-16; 1,219 35-40; 1,220.17; 1,220.22-32; 1,223.7-19; 1,223.21; 1,224.17ff; 1,225.6-7; 1,225.10; 1,225.13; 1,225.19; 1, App. I,118.39; 2,13.7; 2,13.33-46; 5,94; 7,172.80; 12,334 11; 12,337.4; 14,68 21; 3, App. I,25.

3072 HILTEBEITEL, ALF: Draupadī's garments [Engl.]. In: IIJ 22, 1980, pp. 97-112.

Studies the textual evidence as presented by the cr.ed. of the MBh with regard to a plausible sequence of interpolations and to the development of the text: ethical interpretation of Draupadī's reclothing converges with »nature mythology« (Karṇa/sun disrobing Draupadī/earth) and precedes interpolation of Kṛṣṇa's intercession. The thematic convergence of garments, colours, *dharma* and the earth is explored. (PS)

[quoted passages] MBh (cr ed) 1,1827*; 1,1830*-1834*; 2,61 23-38; 2,61.40; 2,544*; 2,61.40-42; 2,553*; 2,64 2-3; 2,68.31; 2,71.18-20; 3, App. I,16.58-124; 3,31.21-29; 4,8 2; 4,27.12-27; 4,29 9-10, 4,35.22-23; 4,61.13; 5,27.35; 5,138.15; 5,179.10-14; 6,13 17; 6,20 9; 6,55.11-12; 6,55.121-125; 6,85.25; 6,90.38; 6,92.65; 6,99 33-38; 7,13 8-18; 7,68 47-48; 7,123.30-41; 8, App. I,16; 8,14 26-59; 8,33.81-86; 8,36 9; 8,36.29-32; 8,36 31; 8,55.38-42; 8,55.42; 8,57.2; 8,58 7-8; 8,66 59, 8,68 34; 9,8.29-33; 9,8.33; 9,16 53, 9,28 16; 12,27.21-22

3073 HILTEBEITEL, ALF: Draupadī's hair [Engl.] In: Puruṣārtha 5, 1981, pp. 179-214.

After noting departures from the Epic in Bhaṭṭa Nārāyaṇa's Veṇīsaṃhāra, those passages of the MBh are discussed which make reference to Draupadī's hair (pulling of the hair of the menstruating Draupadī by Duḥśāsana; departure for the forest; exile in disguise; Draupadī's call for war; the rebraiding) They indicate that Draupadī's thirteen year dishevelment represents a condition of extended menstrual defilement, as well as symbolical widowhood and an extended condition of interrupted menstrual purification. Ultimately, Draupadī's dishevelled hair is »an image of *kālarātri*, the Night of Time, the night of the dissolution (*pralaya*) of the universe« (p. 207) (PS)

[quoted passages] MkP DevīMā 1.78; 5.12; 5 88; 5 121-7.20, 8 40-63; MBh (cr.ed) 1,155 42; 1,155 44; 1,155.50; 1,178 17; 1,189.13; 1,1827*; 2,59.1; 2,60 22-32; 2,60 23; 2,66.24; 2,67.1; 2,68.45, 2,68.46; 2,70 9; 2,71.17-21; 3,12 3; 3,12.17; 3,13 108; 3,48.33-35; 3,125 19; 3,141.21-22; 3,226.20; 3,227.10; 3,265.25; 4, App I,4D 11; 4,3.16-17; 4,3.19-20; 4,8.1-2; 4,8.18-19; 4,8 27-31; 4,15.7; 4,15 36; 4,16 2; 4,21.19; 4,21.42; 4,23.11-12; 4,35.22-23; 4,63 46-47; 4,64 68; 4,66 10; 4,94*.6; 4,309*.3; 4,338*.2; 5,80 33-36; 5,80 39; 6, App I,1.17; 7,20.31-37; 9,4 18; 9,58 10; 10,8 64-65;

10 16 33-34, 12 16 25, 12,218 3 12,218 5, 13 48 19-20, 18 4 10, MtP 111 4-10, 155 28-33 Rm (cr ed) 2, App I 8 17-18, 3 47 16 5 13 24 5 17 18, 5 23 9, 5 26 17, ŚiP (b) 5 48 58-59

3074 HILTEBEITEL, ALF Dumezil and Indian studies [Engl] Richards, J F [ed] In JAsianS 34,1, November 1974 Symposium The achievement of Georges Dumezil 1974 - p 129-137

Reviews the impact (critical as well as appreciative) which Dumezil s work had on the evaluation of Indian material Stresses that Dumezil combines the synchronic and the historical approaches and pleads for a complementarity of »dualistic« and »trifunctional« structures as well as of comparative approaches with those of the Indian specialists (Cf also J F Richards Introduction) (PS)

3075* HILTEBEITEL, ALF Gods heroes and Krsna a study of Indian and Indo European symbolism [Engl] Chicago University of Chicago, 1973 [thesis]

3076 HILTEBEITEL, ALF Krsna and the Mahābhārata a bibliographical essay [Engl] In ABORI 60 1979, pp 65-107

Starting with the observation that recent studies on the MBh »are fragmented both topically and geographically« the author attempts »to bring some clarity and order to this situation by tracing the major interpretative approaches to the epic from the early history of epic studies to the present« The aim is not a full history of MBh criticism but »to sharpen and freshen the focus by discussing MBh studies in relation to how they have treated the figure of Krsna« Part A »60 years of German hegemony« discusses the works of Lassen the Holtzmanns Oldenberg Ludwig and Dahlmann Part B deals with »the Hopkins years analysis and fragmentation« a period which towards its end saw a decline in MBh studies and led to a »piecemeal approach« Part C »ethnological approaches ‹ is dedicated to the works of Held Ruben and Autran Part D »the Hindu critic« reviews the works of V S Sukthankar and Irawati Karve In part E »the recent period« the author briefly alludes to the effects of the cr ed of the MBh and to new perspectives opened by archaeological research the section deals mainly with the ›structural approaches‹ of Wikander Dumézil Biardeau and Gehrts (SD)

[quoted passages not included]

3077 HILTEBEITEL, ALF The Mahābhārata and Hindu eschatology [Engl] In HR 12 1972-1973, pp 95-135

After extended analyses of the views of Dumezil and Biardeau on the eschatological symbolism underlying the MBh (the one based on Indo European comparisons with the Scandinavian myth of the Ragnarok and comparing Yudhisthira with Baldr the other utilising the Hindu myth of the *pralaya*) the author attempts to show that the Sauptikaparvan is structured on the myth of Daksa s sacrifice and to present Abhimanyu »the figure who represents the plant of immortality (*soma*)« as the equivalent of Baldr »slain with the plant of immortality (mistletoe)« Baldr s reappearance as ruler of the renewed world being linked with Krsna s revival of Abhimanyu s still born child Parīksit (JLB)

3078 HILTEBEITEL, ALF Nahusa in the skies a human king of heaven [Engl] In HR 16 1976-1977, pp 329-350

Recounts the Epic's versions of the Nahuṣa story; interprets the symbolic connections between the Nahuṣa and Yayāti stories; analyzes the astrological concerns and implications of the episode, and presents three avenues of interpretation: ceremonial, allegorical, and soteriological. Agastya is identified with the star Canopus and is related to the mythology and the ritual of *dīvālī*; »it is certainly likely that the Nahuṣa narrative represents an effort to synthesize Upaniṣadic soteriology with epic concerns about how the origins of the world in the *kṛtayuga* are related to the founding of the Lunar dynasty« (p. 350). The Yayāti and Nahuṣa episodes can thus be seen to present the *devayāna* and *pitṛyāna* (Nahuṣa) and the animal fate of the wicked (Yayāti), i.e. the three destinies mentioned in BĀU and ChāU. (PS)

[quoted passages:] MBh (cr.ed.) 1,70.13-30; 1,84.10; 1,85.10-11; 1,85.19-20; 1,90.7-9; 2,11.34; 3,102.1-15; 3,102.16-3,108 19; 3,176-178; 5,11-17; 12,329.29-41; 13,101.44-13,103 37.

3079 HILTEBEITEL, ALF: Purity and auspiciousness in the Sanskrit Epics [Engl.]. In: Purity and auspiciousness in Indian society ... 1985. - pp. 41-54.

In this examination of the concepts of *śuddha* and *śubha* (and related terms), Hiltebeitel stresses their ubiquity in both Epics He first compares the stories of Draupadī and Sītā, emphasising their narrative similarity but the difference of accentuation on Draupadī's impurity (contrasting with an underlying purity) and on Sītā's auspiciousness (until the imputations on her purity in Rm 7 render her inauspicious) He then argues conversely that »whereas Draupadī is concerned primarily with purity and secondarily with auspiciousness, Arjuna is concerned primarily with auspiciousness and secondarily with purity. And whereas Sītā is concerned primarily with auspiciousness and secondarily with purity, Rāma is concerned primarily with purity and secondarily with auspiciousness.« Discussion focusses especially on the Pāṇḍavas' year in disguise and on Rāma's entry into Mataṅga's wood and his meeting with the *vānaras* (JLB)

3080 HILTEBEITEL, ALF: Rāma and Gilgamesh: the sacrifices of the water buffalo and the bull of heaven [Engl.]. In: HR 19, 1979-1980, pp. 187-223.

»Our comparison concerns Indian and ancient Near Eastern rituals of sacrifice to the goddess and draws much of its material from the treatment of such rituals as narrative sequences in the great epic stories of Rāma and Gilgamesh.« A lengthy survey of the contemporary South Indian buffalo sacrifice to the goddess is followed by an interpretation of Vālin's slaying of Dundubhi as involving »evocations of a buffalo sacrifice«, with particular reference to Mataṅga and Śabarī Similarly, »the Gilgamesh epic also has a scene which indisputably invokes themes of sacrifice: the killing by Enkidu and Gilgamesh of the Bull of Heaven « (JLB)

[quoted passages:] Rm (cr ed) 3,69.16-19; 3,70 10-12; 3,70 19-21; 3,70 23-24, 3,71.4-5; 3,332*; 4,11.7; 4,11.25-26, 4,11.34-36; 4,11.40-42; 4,11 46; 4,11.50-52.

3081 HILTEBEITEL, ALF: The ritual of battle: Krishna in the Mahābhārata [Engl.] Ithaca, London: Cornell University Press, 1976 - 368 pp. (Symbol, Myth and Ritual Series).

Taking the research of Dumézil, Wikander and Biardeau as the main frame of reference, Hiltebeitel attempts by text-study to analyse the »structural relations« between the MBh and Hindu and Indo-European mythology and ritual In chapter 1 the author rejects to see in the Epic a »replica of myth« (regarding this position the

consequence of Dumezil's approach) and takes the Epic as a unique »subcategory of legend« Distinguishing myth and legend he is able to show the interaction of both in the Epic In this perspective the Epic is a reflection of the relation between »cosmic order and human destiny«, which is shown in it by several devices such as the deaths of the heroes, their birth, character, sins, virtues, etc Seeing in the MBh analogies to other epics of an »Indo-European continuum«, he assembles their morphological features in the »heroic age« In chapter 2 three Krsnas are distinguished Krsna-Vāsudeva, Vyāsa Krsna Dvaipāyana (both incarnations of Visnu-Nārāyana) and Krsnā-Draupadī (incarnation of Śrī) H points to some possible »interpretative frameworks« for this, as e g the colour symbolism This is followed (ch 3-4) by an analysis of several pre war-episodes, in which Krsna plays a decisive role (even while absent) Draupadī's marriage, the game of dice, his theophanies In chapter 5 there is given a comparison between Krsna and Odin The author concludes, that Krsna's role in the episodes is to » perceive the hidden structure of *dharma*, even while it has been suspended« Interpreting Krsna's theophany in BhG as a rememory of *pralaya*, H connects the theophany in the Udyogaparvan with the Vāmana myth of the three steps viewing it an »Indian reinterpretation of an archaic gesture« of divine sanction of an inevitable war In dealing with »world sovereignty« (ch 7) the role of Śrī as the source of sovereignty is explored and connected with the description of the royal virtues by analysis of several episodes in the MBh and myths in Purānic and Vedic literature The examination of those virtues shows that there is no separation between didactic and narrative passages in the Epic The issue of the royal virtues is central to the Epic, because its theme is the »struggle for world sovereignty« The virtues correspond to the three functional structure of sovereignty and are prompted by the respective heroines appearing in the Epic as incarnations of Śrī The quest for sovereignty implies the commitment of sins, which are discussed in ch 9 by relating the sins of Indra to those of Yudhisthira and interpreting them as a necessary part in the restauration of their respective sovereignty The place of the sins in the context of the Epic is shown by the author in an analysis of the deaths of the four *senapatis*, three of which imply a sinful act on the side of Yudhisthira The moral dimension of those deaths is interpreted as an Epic illustration of the process of moral decline and restauration with regard to the three functions Their cosmogonical significance is acc to H the »ritual of battle« taking place in *kuruksetra* and requiring human victims The sinful act becomes on this level a ritual necessity open to absolution which is achieved by the *aśvame dha*-sacrifice In ch 12 and 13 H takes up the »epic eschatology and renaissance« arguing against Biardeau's interpretation of Sauptikaparvan by referring to the destruction of Daksa's sacrifice and applying a comparative perspective (AM)

[quoted passages] BhG 11 15-33, 18 42-44, MBh (cr ed) 1,13 44-117, 1,61 93-95, 1,189 9-39, 2 18 10, 3,13 49, 3,292 5, 3,295 2-10, 3,295 13-15, 3,296 6, 3,296 11-38, 3,298 13-24, 5,8 9-10, 5 8 25-27, 5 18 12-17, 5,34 81, 5 39 50, 5,88 18-41, 5,88 90-92, 5 104-121, 5,129 1-15, 5,135 15, 5,138 12-15, 5,143 8, 6,20 9, 6,20 11, 7,33 1-10, 7,167 33-35, 7,167 41-42, 8,27 66-68, 9 6 24-37, 9,16 49-54, 9,30 68-71, 9,60 47-49, 9,60 54-55, 9,60 62, 12 27 4-22, 12,33 11-27, 12,45 18-19, 12,124 54-56, 12 217 18-19, 12,218 12, 12 220 44-46, 12,221 23-26, 13,11 19-20, 14 66 16, 14 68 16-23, 14 70 19-20, MkP 5 24-25.

[reviews] Scheuer, Jacques In IIJ 21, 1979, pp 50-54

3082 HILTEBEITEL, ALF Sītā vibhūsitā the jewels for her journey [Engl] In IT 8-9, 1980-1981 Dr Ludwik Sternbach commemoration volume 1981 - pp 193-200

Contrasts the portrayal of Draupadī in the MBh that is characterized by dishevelled hair and one dirty garment only, with that of Sītā who is dressed in silk and adorned with all kinds of jewels, when departing for the forest, and is given even more garments and jewels during her stay with Anasūya. Thus Sītā represents symbolically the auspiciousness of a married woman, while Draupadī takes on the character of such inauspicious figures as e.g. Kālī. Special attention is drawn to the *cūḍāmaṇi*, the last jewel left in Sītā's possession and considered to be a symbol of auspiciousness, which she hands to Hanumat as a recognition-token, and also to Sītā's hairstyle (*ekaveṇī*). Finally, Vālmīki's Sītā, who »must remain an auspicious woman throughout«, is compared to the Sītā of the Rāmopākhyāna in the MBh, who seems to be more like Draupadī, when she appears before Rāma at the end of her captivity. Thus, Sītā in the Vālmīki Rm »is depicted in images that represent certain aspects of the Hindu goddess«, especially the goddess Śrī (auspiciousness) and the earth goddess Bhūdevī (from whom she is born and into whom she disappears at death), i.e. a combination of the two wives of Viṣṇu. Furthermore, parallels are drawn between Sītā and the Sumerian goddess Innana as well as the Akkadian Ishtar. (RS)

[quoted passages:] HV (cr.ed.) 2.40; 2.43; MBh (cr.ed.) 3,226.20; 3,227.10; 3,275.9-11; 10,11.20; 10,15.33; 10,16.21; 10,16.25; Rm (cr.ed.) 2,33.9; 2,33.12; 2,34.15; 2,34.17-18; 2,82.13-14; 2,110.17-20; 2,111.11; 2,111.13; 3,13.43; 3,44.12; 3,47.9; 3,47.16; 3,50.8; 3,50.13-16; 3,50.24-31; 3,52.2; 3,60.16-17; 3,60.24; 5,13.37; 5,13.41; 5,13.43; 5,13.45; 5,13.47; 5,15.21; 5,18.8; 5,26.17; 5,26.18-20; 5,26.27; 5,34.2; 5,36.52; 5,38.7; 5,38.10; 5,55.7; 5,57.12; 5,63.21; 5,63.31; 5,64.4-5; 5,65.30; 6,102.7-13.

3083 HILTEBEITEL, ALF: Śiva, the goddess, and the disguises of the Pāṇḍavas and Draupadī [Engl.] In: HR 20, 1980, pp. 147-174.

On the basis of the assumption that the MBh possesses »a remarkable coherence«, the disguises adopted by the Epic heroes (cf. Virāṭaparvan) are interpreted as revealing the »deepest identities of the heroes« and »much of the purpose – primarily theological – of the roles they play in the epic narrative as a whole« (p. 148). Thus, the affinity of Arjuna and Draupadī with Śiva and the goddess is seen as expressed in their disguises: outcaste role, extreme impurity, and evocation of the goddess in her destructive forms in the case of Draupadī; disguise as dancer-musician and eunuch transvestite evoke Śiva (*ardhanārīśvara*, *naṭarāja*, destructive dance of Rudra-Śiva) in the case of Arjuna. An excursus on eunuchs stresses their appearance at (1) festivals and temples, (2) births, and (3) weddings; similarly, Arjuna presides over both a marriage (Abhimanyu and Uttarā) and a birth (Parikṣit). From the interpretation of the disguises of all the Pāṇḍavas and of Draupadī's associations with impurity the representation of Śiva and the goddess emerges as common denominator. (PS)

[quoted passages:] MBh (cr.ed.) 4

12,250.1-37; 12,250.41; 12,272.28-31; 12,273.1-60; 12,274.2-58; 13,40.3-10; 13,84.19-47; MkP 80.21-44; 103.1; 103.3-40; 105.1-20; MtP (ASS) 1.11-34; 2.1-19; PdP (ASS) 5,13.201; 5,13.203-322; 5,13.332-333; 5,13.336-347; 5,13.411-412; 5,13.416-421; 6,282.8-52; 6,282.85-93; Rm (cr.ed.) 1,45.1-22; 1,47.15-32; 1,48.1-10; 6,103.1-25; 6,104.1-27; 6,105.1-12; 6,105.25-26; 6,106.1-20; ŚiP (PP) 2/3,20.2-23; 2/4,1 44-63; 2/4,2.1-73; ŚiP (B 1884) 6,4 4-26; 6,49.23-46; 6,49.74-86; SkP (VePr) 1/2,27.58-84; 1/2,28.1-14; 1/2,29.1-69; 1/2,29.72-81; 2,60.7-97; 2,60.106-108; 3/1,6.8-42; 3/1,10.1-69; SauP (VaVā) 53.21-65; 53.69-73; 54.1-8; 54.16-22; VāP 2,36 74-86; 65.121-129; 65.146-159; 65.161-162; ViP (C 1972) 1,4 3-11; 1,4 25-29; 1,4.45-49; 3,17.9-10; 3,17.35-45; 3,18.1-33; 4,24 25-29; ViP 1,5.26-48; 1,5.59-65; VmP (cr.ed) 17.2-23; VarP (BibInd) 33 4-15; 33.25-34.

3090 Hinduism [Engl.]. Renou, Louis [ed., comm., introd.]. London: Prentice-Hall International, New York: George Braziller, Inc., 1961. - 255 pp. (Great Religions of Modern Man [4]). - Translation: L'Hindouisme [Fr.]. Renou, Louis [ed.]. ... ca. 1967.

A source-book, including a preface, a general introduction into Hinduism (p. 15-57; providing inter alia a definition of Hinduism), 37 introductory notices to the selected texts, translation references, suggested readings, and an index. The selected texts, taken mostly from extant English translations, are divided into »Sanskrit sources« (from ṚV to AdhyātmaRm) and »Non-Sanskritic sources« (from Appar to the modern author Radhakrishnan) The anthology includes translations of parts of the BhG, MBh, Rm, the Purāṇas, Gītāgovinda of Jayadeva, AdhyātmaRm, and of the works of Bhavabhūti, Rāmānuja, Caitanya, Tulasīdāsa, etc. (AK)

[reviews.] Hacker, Paul: In: ZDMG 115, 1965, pp. 409-413 - Bender, Ernest: In: JAOS 82, 1962, pp 414-415. - Brucker, Egon: In: OLZ 70, 1975, pp 399-401 (Fr.)

3091 Hinduism [Engl.] Hinnells, John R.; Sharpe, Eric J. [ed.] Newcastle-upon-Tyne: Oriental [or Oriel?] Press, 1972. - 10, 224 pp. (World Religions in Education).

Includes an article by the editors, dealing with the BhG. [source] Callewaert/Hemraj (AK)

3092 Hinduism: new essays in the history of religions [Engl.] Smith, Bardwell L. [ed.] Leiden: E. J. Brill, 1976. - 7, 231 pp. (Studies in the History of Religions, Supplements to Numen, 33).

Contains the following contributions of Epic/Purāṇic interest: O'Connell, Joseph T.: Caitanya's followers and the Bhagavadgītā: a case study in bhakti and the secular; Long, J Bruce: Life out of death: a structural analysis of the myth of the ›churning of the ocean of milk‹; Hiltebeitel, Alf: The burning of the forest myth For commentaries see separate entries (F)

[reviews] Lavan, Spencer. In: JAsianS 37,1, November 1977, pp. 157-158 - Smith, John D.: In: Numen 25,1, 1978, pp 87-89 - Killingley, D H.: In: JRAS 1978, pp 186-187. - Rocher, Ludo: In: JAOS 98, 1978, pp 325-326 - Buddruss, Georg: In: ZDMG 128, 1978, pp 216-217.

3093* HINGORANI, GOPI: Bhagavadgītā, avesta tathā john kī gospel meṃ īśvara kā svarūpa [Hi.] Benares: Benares Hindu University, 1967-1970.

3094 HINLOOPEN LABBERTON, D VAN· The Mahabharata in mediaeval Javanese [Engl] In JRAS 1913, pp 1-22

Starts with a rapid survey of Old Javanese literature - The study is based on (and restricted to) H H Juynboll's edition (1906) of the complete Old Javanese Ādiparvan text (with variant readings) »I propose to give here some extracts from it in English, in order to show how the MBh appeared to Java in the eleventh century AD« - Presents 1 a detailed comparison of »the genealogy of the Pūru dynasty given on pp 89-91 [of Juynboll's ed] with that in the extant Skt version« (»Now there are in the extant Sanskrit editions of the MBh two sets of genealogies for the Pūru dynasty In the Bombay ed we find the first set in the 94th chapter and the second in the 95th, in the Kumbhakonam or South Indian edition the first set is found in the 88th and the second in the 63rd chapter The knotty point as to the more reliable of the two sets is decided by our Old Javanese text in favour of the second, this being the only one it knows «) and 2 a complete translation of the Śakuntalā story as found in the Old Javanese MBh »Striking a balance between this version in Old Javanese and the extant Sanskrit editions, we find our present *version much shorter, approximately only one-third of the B and C editions which* in seven chapters number more than 300 *ślokas* The K and Gr editions are longer still, in twelve chapters numbering more than 600 *ślokas* Nevertheless our tale is complete in itself and seems decidedly the better for being more concise « (F)

3095 HIRALAL, RAI BAHADUR The situation of Ravana's Lankā [Engl] In Jhā commemoration volume Part 2 1937 - pp 151-161

Nurtures the theory that Lankā is located »on the Amarakantaka peak of the Mekala range of the Vindhya mountains in Central India « This theory »appears to be the most natural one and shows that Rāma who was banished for 14 years to live in jungles spent the whole of that time in Chitrakuta and the adjoining Dandaka forests without going out of it during the whole period of his exile It was in that forest that his wife Sītā was abducted by Rāvana and it was within its limits that the great battle between him and Rāma took place with the help of the leading aboriginal tribes inhabiting that wild region « Consults corroborating Purānic material (F)

[quoted passages] MtP 113 52-54, Rm 4 41 8-9 VaP 45 132-134

3096* HIREMATH, R C Basavagitā and Bhagavadgitā [Engl] In PTAIOC 17, October November 1953, p 83

3097* HIRIYANNA, M The message of the Gita [Engl] In IRev 39, [1938], p 440 - Also in Reviews Mysore Kavyalaya Pub , 1970

3098 The history and culture of the Indian people [Vol 1] The Vedic age [Engl] Majumdar, R[amesh] C[handra], Pusalker, A D [ed], Munshi, K[anaiyalal] M[aneklal] [introd] London George Allen & Unwin LTD, Bombay Bharatiya Vidya Bhavan, 1951 - 565 pp , 8 pl [betw p 176 and 177], 2 maps and plans, 2 folding charts, bibliography, index (The Bhāratiya Itihāsa Samiti's History and Culture of the Indian People, Vol I) - 5th impression Bombay 1971 - 572 pp [altogether], 8 pl , 2 maps, 1 folding chart

Though mainly concerned with the cultural history of Vedic India (up to the *sutra* period) the volume includes three chapters which are also of Epic/Purānic interest,

viz., ch. 2 (in book 1: Introduction) »Sources of Indian history«, by R. C. Majumdar, and the whole of book 4 »Historical traditions«, by A. D. Pusalker, consisting of ch. 14 »Traditional history from the earliest time to the accession of Parīkshit« and ch. 15 »From the accession of Parīkshit to the end of the Bārhadratha dynasty«. For commentaries see separate entries. (AK)

3099 The history and culture of the Indian people. [Vol. 2:] The age of imperial unity [Engl.]. Majumdar, R[amesh] C[handra]; Pusalker, A. D. [ed.] Bombay: Bharatiya Vidya Bhavan, 1951. - 2nd ed.: ibid., 1953. - 63, 733 pp., 37 pl. - *Bombay 1960. - 5th ed.: Bombay 1980. - 798 pp. [altogether]*, 37 pl., 4 maps.

Collected edition; the 25 chapters deal with the political history of India from the sixth century B C. up to the Śātavāhana period, with language and literature of the period in question, political theory and administrative system, law and legal institutions, religion and philosophy, art, social conditions, education, economic conditions, India and the Western world, colonial and cultural expansion. Purāṇas and Epics have frequently been used as sources; the following contributions should be especially noted: Mookerji, Radha Kumud: Rise of Magadhan imperialism; Mehendale, M. A.: Sanskrit language and literature; Sircar, D. C.: Vaishṇavism. For commentaries see separate entries (F)

3100 The history and culture of the Indian people. [Vol. 3:] The classical age [Engl.]. Majumdar, R[amesh] C[handra]; Pusalker, A. D. [ed.]; Munshi, K[anaiyalal] M[aneklal] [introd.]. Bombay: Bharatiya Vidya Bhavan, 1954. - 59, 745 pp., 4 maps, 43 pl. [following p. 745] (Bharatiya Vidya Bhavan's History and Culture of the Indian People 3). - 2nd ed.: Bombay 1962. - 3rd ed.: Bombay: Bharatiya Vidya Bhavan, 1970. - 818 pp. [altogether], 43 pl., 4 maps.

Chapter 15 »Literature« (section 1 »Sanskrit«) contains an article on »The Purāṇas« by M. A Mehendale and R. C. Majumdar. For commentary see separate entry. (AK)

[reviews] Basham, A L.: In: JRAS 1957, pp. 129-132.

3101* History of Buddhism by Bu-ston [Engl.] Obermiller, E. [tr.] Heidelberg 1931-1932. - (Materialien zur Kunde des Buddhismus 18-19).

Translation of Buddhist Mahāyāna *texts in which occurs »prophetic history, similar* to that of the Purāṇas.« [source.] Rocher, pp 90-91. (AK)

3102 Hoefer, A.: Ueber das Sanskrit-Werk Bālabhārata [Ger.] In: ZDMG 1, 1847, pp. 201-202.

Discusses in short the Greek translation of Amaracandra's Bālabhārata by D. Galanos (unfortunately without giving exact bibliographical data) and makes some remarks on the work's relation to the MBh. (F)

3103 Hoens, D. J.: An excursus on Bhagavadgītā 6,11 [Engl.]. In: Pratidānam: Indian, Iranian and Indo-European studies presented to Franciscus Bernardus Jacobus Kuiper ... 1968. - pp. 523-532.

3111 HOHENBERGER, A[DAM]: Das Vāmanapurāṇa [Ger.] In: IIJ 7, 1963–1964, pp. 1–57.

Gives a survey of the contents of the VmP, arranging the material under the following aspects: cosmography, Viṣṇu-worship (including legends connected with Viṣṇu, Vāmana and Bali, Nārāyaṇa and Prahlāda, Murāri, etc.), Śiva-worship (including the legends of Dakṣa's sacrifice, birth and marriage of Pārvatī/Umā, origination of Vināyaka/Gaṇeśa and Skanda, Kātyāyanī/Kālī fighting demons, Śiva and Andhaka, king Vena, origin of *liṅga*-worship, etc.), combination of Viṣṇu and Śiva (»Unionsversuche«), types of righteousness, idols and idol-worship, places of pilgrimage. *In the introduction (»Literarisches«) some information is given on the* literary form (metres, similes), on possible sources (KūP, MtP, Manusmṛti, Kālidāsa's Kumārasambhava, etc.), and on place and time (not before 8th century A.D.) of the composition of the VmP. (RS)

[quoted passages] GaP (KSS) 1,219.26; HV 3,11.290; 3,65.1–3,69.17; KūP 1,1.12; *1,1.21–23; 1,9.1–88; 1,9.20; 1,17.44–45; 2,38.1–165; 2,45.1; 2,45.137–142; MBh* 3,80.1–3,156 21; 12,299 47; 13,104.32–33; MtP 2 22; 53.45–46; 53.65; 102.5; 110.7; 154–159; 154.301–380; 176.16; 244.9–246.96; PdP 5,36.14; 6,194.102; ViP 3,7.14; [selective, VmP passages not included]

3112• HOHENBERGER, ADAM: Viṣṇu nach dem Matsya-Purāṇa [Ger.] Leipzig 1918.

3113 HOLTZMANN, ADOLF [(JUN.)]: Die Apsaras nach dem Mahābhārata [Ger.]. In: ZDMG 33, 1879, pp. 631–644.

Detailed presentation of the MBh passages concerning the apsarases. Deals especially with appearance, proper names (giving a list of 102 items, which claims to cover the whole MBh), the various accounts of origin, relation to gods and men, seduction stories, abodes. Discerns an increasing loss of reputation in the »younger parts« of the MBh. Considers the *apsarases* to present a clear example for the autochthonous »anthropomorphistic« mythology of the Epics, in opposition to both Vedic and classic literature. (F)

[quoted passages] MBh (B) *1,63.58; 1,65 45;* 1,71.20; 1,72.10; *1,130 6; 1,212 9;* 1,216 17; 3,45 1; 3,46 41; 3,46 42; 3,96.14; 3,110 36; 3,148 20; 3,220 39; 3,231.26; 3,231.44; 3,261 6; 5,9 7; 5,44 21; 5,123 4; 12,89 46; 12,166.18; 12,282 43; 12,324 4; 12,342 32; 13,3.11; MBh (C) 19.1363

Phantasie«) and thus different from the old Vedic gods as personifications of natural phenomena The contribution is primarily devoted to an attempt to sift out the »original« Epic Brahman, but also gives a comprehensive survey of all MBh passages referring to Brahman Deals in 43 chapters with the »Epic« Brahman, Brahman as providence, B as oracle of the gods, as teacher of the gods, as lord of the gods, Brahman as Varada (bringer of gifts), as creator, direct as well as commissioning, as preserver, Brahman and the human individual, B and *dharma*, and marriage, and installation of kingdom, and caste system, and sacrifice, asceticism and pilgrimage, B and the Veda, and poetry and science, and measurement of time, B as destroyer, eternity and immortality of B, his days and nights, qualities of B, the (neuter) *brahman*, B and the Vedic gods, and the *asuras*, and Śiva, and Skanda, and Viṣṇu, *trimūrti*, shape of B, attributes, residence, origin of B, his wife, his descendants, worship of B, names of B (F)

[quoted passages not included]

3116 HOLTZMANN, ADOLPH (JUN) Grammatisches aus dem Mahābhārata ein Anhang zu William Dwight Whitney's Indischer Grammatik [Ger] Leipzig Breitkopf und Hartel, 1884 - 6, 50 pp - Reprint Hildesheim 1980

A collection of miscellaneous grammatical details extracted from the MBh (Bombay 1863 and Calcutta 1834 editions) intended as a supplement to Whitney's grammar and arranged according to its paragraphs (JLB)

3117 HOLTZMANN, ADOLF [(JUN)] Der heilige Agastya nach den Erzahlungen des Mahābharata [Ger] In ZDMG 34, 1880, pp 589-596

Detailed presentation of the various MBh passages referring to the sage Agastya Interprets Agastya as the type of the first Indo-Aryan pioneers in India, i e a warrior and hunter The changings of his character into a sage and ascetic took place only in later text layers Lists the passages referred to both according to the Bombay and Calcutta editions (F)

[quoted passages] MBh (B) 1 81 19 1,118 14 1,139 8 1 188 15, 1,192 9, 1,215 2, 1,216 3, 2 8 29, 2,11 22 3,11 37, 3,82 44, 3 87 20, 3,87 21, 3 88 13, 3,88 18, 3,95 11, 3 96 1, 3 96 6, 3,96 14 3,97 11, 3,98 1, 3,98 2 3,98 19, 3,99 6, 3,99 18, 3,99 25, 3,99 27, 3,103 6, 3,103 13, 3 103 14, 3 103 15, 3 104 1-15, 3,104 14, 3,104 17, 3,105 1, 3 105 15, 3,118 4, 3,130 6, 3 161 49, 3 161 56 3 180 14 3 181 35, 3 181 36, 4,21 14, 5 17 2, 5,17 17, 5,117 12, 5 143 44, 10 12 14 12,141 71 12 208 29, 12,342 51, 13,66 23, 13,84 38, 13 94 4, 13,99 11 13 99 17 13 100 14, 13 116 17, 13,137 11, 13,151 35, 13,154 3 13,156 1-14, 13 166 40, 14,92 4, MBh (C) 19 6591, 19 12839-12845

3118 HOLTZMANN, ADOLF [(JUN)] Indra nach den Vorstellungen des Mahābhārata [Ger] In ZDMG 32, 1878, pp 290-340

Monograph with thorough examination of the relevant MBh passages (contains about 520 quotations) States that the »older parts« of the MBh show Indra as king of the gods a form exactly fitting the religious needs of a warrior society Sees a direct relation between the decline of Indra's power in the »younger parts« (this term is not defined, unfortunately) of the MBh and the decline of the warrior society Accordingly, a correlation between the growing importance of the »quietist« (»beschaulich«) Brahman and the social dominance of the brahmin class is postulated The final loss of Indra's power is (according to the author) the result of

the rise of Śiva and Viṣṇu. So we can find Indra in the recent MBh only in the shape of a minor god among the followers of Viṣṇu or Śiva. - The contribution deals in 11 chapters with: Indra as king of the gods; I. and Brahman; attributes and residence of I.; his immortality; genealogy and kinship of I.; I. and *asuras*; Indra's relation to other gods (esp. Agni, Kṛṣṇa, Parjanya, Tvaṣṭṛ) and to Bṛhaspati and Nārada; I. and men (esp. worship of I. and I.'s relation to several sages); I. and the »later« gods (i e. esp Viṣṇu and Śiva); I. in the »latest books« of the MBh (MBh 12-15); names of I. Adds a concordance of the passages quoted according to the Bombay and Calcutta editions. (F)

[quoted passages:] [A selection of references is not given here, because the author seems to have collected all relevant passages from the MBh, without calling special attention to some or the other one.]

3119 HOLTZMANN, A[DOLF (JUN.)]: Das Mahābhārata und seine Theile. Band 1-4 [Ger.]. Kiel: C. F. Haeseler, 1892-1895. - Band 1: Zur Geschichte und Kritik des Mahābhārata, 1892. - 196 pp. - Band 2: Die neunzehn Bücher des Mahābhārata, 1893. - 298 pp. - Band 3: Das Mahābhārata nach der nordindischen Recension, 1894. - 112 pp. - Band 4: Das Mahābhārata im Osten und Westen, 1895. - 245 pp. - Reprint: Osnabrück: Biblio, 1971.

Vol 1 deals with the »history and criticism« of the MBh It is a specification of the statements the author made in an earlier essay (1881) He accepts the hypothesis of the existence of an Indo-European »Urepos« as the root of the MBh, which belongs essentially to the warrior-caste The Epic in its original form was, according to Holtzmann, created by a poet with a Buddhist attitude and had its centre in the recital of the fight of Duryodhana The main hero was Karṇa Holtzmann distinguishes two recensions of this original Epic in the course of time, both due to a Brahmanical reaction against Buddhism The first Brahmanical revision consists of the inversion of the sides: the Pāṇḍavas now appear as the »good« side, while the Kauravas are styled as demons Viṣṇu-Kṛṣṇa is introduced as the highest god and is identified with Vāsudeva of the Yādava-clan. This inversion is in the author's opinion testified e g in the fact that the Pāṇḍavas are praised for deeds which would normally preclude such praise. Signs of the original Epic are to be seen in the greater freedom admitted to women, in a less rigid caste-system, etc. The whole plot of the MBh was remade to match Viṣṇuite interests, which also appear in the hostile attitude towards Śiva. The second »Purāṇic« revision starts about 900 A D It is marked by an attempted reconciliation with Śiva, by an extension of the narrative, the interpolation of didactic passages and a general increase of partisanship for the brahmins and the Pāṇḍavas The intention of this revision is for Holtzmann to give the reader the impression that »the same is written everywhere« (p 152) Vyāsa is therefore none other than the »personification of the general revision of the whole *Epic literature by the brahmins« (p 153). At the end of the study Holtzmann* expresses his hope that now another period in the history of the Epic has started with the reconstructive work done and to be done by Western philology. In Vol. 2 Holtzmann discusses all the books of the Epic successively, taking the editions of Bombay and Calcutta for reference. Starting with the enumeration of the parts of the book concerned, he gives a short critical comment with regard to older or younger passages in the book and lists editions, translations and manuscripts available. Then he proceeds to discuss the single parts of each book in a similar way, adding a summary of the main events. Vol. 3 deals with the editions and the

Northern recensions of MBh known so far and lists the manuscripts available Then he discusses several adaptations and abridgements of the Epic found in Indian tradition This is followed by a treatment of commentaries, dedicating a longer passage to Nilakantha Finally he points to versions of the MBh in Northern vernaculars and in Dravidian languages Vol 4 deals in the first part with the relation of the MBh to Sanskrit literature Holtzmann starts by listing and discussing quotations found in the Epic from other sources of Indian tradition oral tradition, Vedic literature and the Purānas (which are regarded as generally dependent on the MBh) After briefly treating the relationship between Rm and MBh, Holtzmann turns to *kavya*, which is seen as depending on the MBh in the matter of content but being free in the manner of composition The same is stated for dramatic literature The didactic literature (e g Hitopadesa) draws much from the Epic Holtzmann gives a list of aphorisms quoted from the MBh in these works After briefly discussing the relation of the Epic to folk tales and novels, philosophical and mathematic literature the author examines extensively the relationship between Manusmrti and MBh He ends the first part with some remarks about Jainist and Buddhist literature and about inscriptions with regard to the Epic In the second part Holtzmann gives a survey of MBh studies in Europe and in the USA This volume includes a Sanskrit and a German index (AM)

[reviews] Jacobi Hermann In Gottingische gelehrte Anzeigen 1895 2 pp 659-662

3120 HOLTZMANN, ADOLF [(JUN)] Über das alte indische Epos [Ger] Durlach 1881 - 25 pp (Beigabe zum Programm des Grossherzoglichen Pro- und Realgymnasiums Durlach fur das Schuljahr 1880-1881, Progr -Nr 531)

Complaining about the neglect of the MBh by Western philology the author points out that the Epic contains vast material for text-criticism He argues that the incoherence of the inner structure of the MBh has its main cause in the difference between the older and the younger versions of the Epic Whereas in the original text of the MBh »law and virtue« were on the side of Karna and Duryodhana the partisanship for Arjuna and Krsna in the younger Epic is the result of a revision on the lines of Vaisnava faith Holtzmann seeks the explanation for this revision in a Brahmanical reaction against contemporary Buddhism the latter being amalgamated with Śivaite elements Asvatthāman and Jarāsamdha are to be considered as symbols of this aforesaid Buddhism which had been excluded by the time of the Visnuite revision of the MBh The author places the poetical composition of the original Epic in Buddhist circles (around 250 B C) (AM)

3121 Homage to Georges Dumezil [Engl] Polome, Edgar C [ed , introd]. Washington, D C Institute for the Study of Man, 1982 - 143 pp (JIES, Monograph No 3)

The introduction by the editor notes Georges Dumezil s impact on Indo-European studies in the United States, followed by a brief survey of his methodology One contribution to Epic studies by Hiltebeitel Alf Brothers friends and charioteers See separate entry (SD)

3122 Hommage a Sylvain Lévi pour le centenaire de sa naissance (1963) Conferences par Luciano Petech, Étienne Lamotte, Paul-Émile Dumont [Fr] Institut de Civilisation Indienne [ed] Paris Editions E de Boccard, 1964 - 70 pp

Contains one contribution to Epic studies by Dumont, Paul-Émile (*Le primitivisme dans l'Inde ancienne*) See separate entry. (SD).

3123 Hommages à Georges Dumézil [Fr.] Bruxelles: Latomus, Revue d'Études Latines, 1960. - 28, 237 pp. (Collection Latomus, Vol. 45).

Contains a detailed bibliography of Georges Dumézil up to 1960. One contribution to Epic studies by Molé, M.: Deux notes sur le Rāmāyaṇa. See separate entry. (SD)

3124• HOOYKAAS, C.: Āgamatīrtha: five studies in Hindu-Balinese religion [Engl.]. *Amsterdam 1964.*

3125 HOOYKAAS, C.: Bharata's departure: a passage on artha-śāstra in the Old-Javanese Rāmāyaṇa Kakawin [Engl.] In: *JOI 5, 1955-1956*, pp. *187-192*.

On the passage Rm-Kakawin 3,53-85, an instruction in *rājadharma* spoken by Rāma to Bharata when sending him back to Ayodhyā with his sandals. The passage, an interpolation from an unknown source, is given in translation. (vSt)

3126 HOOYKAAS, C.: The contents of the Bhaṭṭikāvya [Engl.]. In: JOI 8, 1958-1959, pp. 132-147.

After stressing the importance of comparing the Old-Javanese Rm with different Indian versions of the Rm, the author presents a summary of the Bhaṭṭikāvya, the contents of which do not deviate much from the Vālmīki-Rm, except in minor points; the Uttarakāṇḍa, however, is not represented in it. (RS)

3127 HOOYKAAS, C.: The glorification of Viṣṇu in the Sanskrit Bhagavadgītā and the Old-Javanese Rāmāyaṇa kakawin [Engl] In: JOI 6, 1956-1957, pp. 69-74.

3128 HOOYKAAS, C.: The Old-Javanese Rāmāyaṇa: an exemplary kakawin as to form and content [Engl.]. Amsterdam: N. V. Noord-Hollandsch Uitgevers Maatschappij, 1958. - 70 pp. (Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe Reeks, Deel 65, No. 3).

The Old Javanese Rm *kakawin* can be regarded as the oldest among the extant *kakawins* (10th century A D.) It is also the only one of which the Indian origin has been traced with certainty, i e. Bhaṭṭi's *mahākāvya* Rāvaṇavadha: the first 56% of the Rm *kakawin* and the first 65% of the Rāvaṇavadha run closely parallel - It is the central thesis of the present study that the Rm *kakawin* »deliberately aimed at being an exemplary *kāvya/kakawin*« The normative principles for the composition of the Rm *kakawin* are to be sought in Indian theoretical treatises on poetics. Unlike Bhaṭṭi's *mahākāvya*, however, it stresses its exemplary character by including not only the obligatory elements but all possible constituents of a *mahākāvya*. - Ch I deals with »the exemplary *kāvya* in theory and practice« (discussing Daṇḍin's Kāvyādarśa and Bhāmaha's Kāvyālaṅkāra) Part one of ch II compares the Rāvaṇavadha with the Rm *kakawin* with regard to deviations of the latter from the former (changes in the sequence of stanzas, condensed passages, extended passages, passages not occurring in the Rāvaṇavadha) In the second part, the Rm *kakawin* is tested by the rules laid down by Daṇḍin and Bhāmaha and, in the light of their theories, compared with Bhaṭṭi's work Through a study of »norms and deviations from them« (ch III) the author critically discusses the question of ›interpolations‹ in the Old Javanese Rm. (SD)

3129 HOOYKAAS, C. Sītā's laments in the aśoka-grove as found in the Old-Javanese Rāmāyaṇa Kakawin [Engl] In: JOI 5, 1955-1956, pp 244-248

A translation of Rm-Kakawin 8,143-178a which is an insertion into the 8th *sarga* from an unknown source (vSt)

3130 HOOYKAAS, C.: Śivaism in Bali two hypotheses [Engl] In: JOI 15,3-4, March & June 1966, pp 381-390, 2 pl [betw p 384 and 385]

3131 HOOYKAAS, C. Vibhīsana's succession in Lankā. a passage on nīti-śāstra in the Old-Javanese Rāmāyana Kakawin [Engl] In: JOI 5, 1955-1956, p 338-344

Translation of a passage, the Indian source of which is not yet identified, of the Rm-Kakawin *sarga* 24,43-86 (vSt)

3132 HOOYKAAS, C The wailing of Vibhīṣana in the Old-Javanese Rāmāyaṇa Kakawin [Engl] In: JOI 5, 1955-1956, pp 335-337

Passage of Rm-Kakawin *sarga* 24,31-42 translated (vSt)

3133 HOPKINS, [EDWARD] WASHBURN Addenda et corrigenda 1 A Sanskrit parallel to Thucydides' ›automatic‹ conflagration 2 Lexicographical notes 3 Grammatical notes 4 Archaeological notes [Engl] In JAOS 20,2, 1899, pp 217-224

2 Addenda to H's lexicographical notes from the MBh Lists various earlier Epic references than the ones found in the large and the concise Petersburger Worterbuch 4 H adds to his article »Notes from India« in JAOS 19,2 1898, pp 29-41 (AP)

[quoted passages not included]

3134 HOPKINS, E[DWARD] W[ASHBURN] Allusions to the Rāma story in the Mahābhārata [Engl] In JAOS 50, 1930, pp 85-103

An examination of allusions to the Rm Vālmīki, Rāma and the Rāma story in the MBh, including the *sodasarajakiyas* of MBh 12 and MBh 7, the Rāmopākhyāna and Bhīma's meeting with Hanumat Hopkins notes that among MBh 6-9 MBh 7 has the largest number of allusions, while there are also a considerable number in MBh 12 The article concludes with a table of the references noted (JLB)

[quoted passages] MBh (B) 1,55 5, 2,76 5, 3,11 47-48, 3,25 8-15, 3,84 70, 3,85, 3,147 11-12, 3,151 7, 3,157 60, 3,274-291, 4,21 12-13, 4,22 55, 4,39 10, 5,109 12, 5,117 17, 7,59, 7,96 28, 7 106 17, 7,107 28, 7,108 13, 7,109 3-4, 7 139 86, 7,142 10, 7,143 67-68, 7,156 98, 7,157 17, 7,178 27, 7,196 35, 8,5 54, 8,87 26, 9,31 10-11, 9,55 31, 12,29 51-52, 12,153 67, 12,340 85-89 12,361 15, 18,6 93, [selective]

3135 HOPKINS, E[DWARD] W[ASHBURN] The Bhārata and the Great Bhārata [Engl] In AJPh 19, 1898, pp 1-24

An examination of the process of growth of the MBh, written in response to Dahlmann's book (and in place of a review of it) Affirms the relative lateness of the didactic portions and points out the lower proportion of variant readings in them by comparison with the battle books, while also arguing that the Virātaparvan is a later extension to the original core (JLB)

[quoted passages] MBh (B) 1,1.101-102; 1,129.35-40; 1,155.41-45; 1,224.3-7; 5,48.70; 5,130.51; 7,29.19-21; 7,70 7-8; 7,149.26ff; 7,163.29-31; 7,175.97; 7,197.10; 7,202.16-17; 12,137.34; 12,150.20; 13,62.74ff; 13,84.2-3; 15,11.23; MBh (C) 1.101ff; 1.5065ff; 1.8159; 7.7308-7310.

3136 HOPKINS, E[DWARD] WASHBURN: Buddha as tathāgata [Engl.]. In: AJPh 32, 1911, pp. 205-209.

On the meaning of *tathāgata* and related phrases in the Epics. (JLB)

3137* HOPKINS, EDWARD WASHBURN: The divinity of kings [Engl.] In: JAOS 51, 1931, pp. 300-316.

3138 HOPKINS, E[DWARD] WASHBURN: Epic chronology [Engl.]. In: JAOS 24,1, 1903, pp. 7-56.

Historical study of MBh. Starts with an approving review of V. G. Aiyer's attempt in his »Chronology of ancient India« to establish the date of the MBh war beginning on Oct. 14, 1194 B C coinciding with the beginning of the *kaliyuga*. A's theory consists of 11 converging arguments, 2 of which are discussed in H's essay. There follows a condemnatory review of J. F. Hewitt's »History and chronology of the myth-making age«. Hopkins quotes numerous revealing passages from the book (e g Hewitt's dating of the horse-sacrifice to 10200 B.C. and of the birth of Yudhiṣṭhira, who participates in it, in May, 12200 B C.) and concludes: »epic chronology based ... on fancy«. - In his own investigation, Hopkins deals with passages in MBh and Vedic literature revealing the notions of negative time, months and seasons, asterisms, planets, sun, years, ages, aeons, and cycles, comparing them with Purāṇic notions. Concludes: »... Epic chronology represents an earlier point of view in the earlier books, and the Purāṇic point of view in what I call the pseudo-epic [i e. mainly MBh 12] « - In an excursus, he examines the Epic itself as a guide to its own date by analyzing the biographical data of its main heroes and concludes: »Altogether the Epic is as fairly consistent in its dates as was to be expected of so huge a compilation. Some of the inconsistencies, however, are so decided as to admit of no reasonable doubt that the poem has been largely interpolated « - Appended is a syntactical note on the ablative of time. (AP)

[quoted passages not included].

3139 HOPKINS, E[DWARD] WASHBURN: Epic mythology [Engl.]. Strassburg: Trübner, 1915. - 277 pp., index (Grundriss der Indo-Arischen Philologie und Altertumskunde 3,1 b). - Reprints: Varanasi: Indological Book House, 1968. - Delhi: Motilal Banarsidass, 1974. - 275 pp.

Tersely formulated summaries of mythological notions and episodes from MBh and Rm, classified according to sections on: the lower mythology; the spirits; the gods; the eight great *devas*; the hosts of spirits; the divine seers as star-gods; earthly *ṛṣis*; the three supreme gods. References are to the Bombay editions. Detailed index. (PS)

3140 HOPKINS, E[DWARD] WASHBURN: The Epic use of bhagavat and bhakti [Engl.]. In: JRAS 1911, pp. 727-738.

A careful philological examination of occurrences in either Epic of *bhaj-* and related terms, leading to the conclusion that »from the point of view of the epic poets, who also wrote the Gītā, *bhakti* is affection rather than faith. ... As to

bhagavat, I should prefer to retain, as nearest to the original sense, the translation Blessed, he who is blest with the possession of all good attributes, and, by implication, makes blessed his *bhaktas*, those who have made him theirs, and are devoted to him « (JLB)

3141 HOPKINS, E[DWARD] W[ASHBURN] The Epic view of the earth [Engl] In JISVedAR 1, 1930, pp 68-87.

3142 HOPKINS, E[DWARD] W[ASHBURN] Female divinities in India [Engl] In JAOS 14, 1890, proceedings, p 162

H sketches the historical development of ideas about the »mother»-deities with reference to Epic and Purānic texts (AP)

[quoted passages] AgP 39 11, 81 73, 167 15, MBh 3 230, VarP 27 34ff, 96 51

3143 HOPKINS, E[DWARD] WASHBURN The fountain of youth [Engl] In JAOS 26,1, 1905, pp 1-67

On the Jaiminīya legend of Cyavana, which is on the fountain of youth The myth is spread throughout the Orient, Europe America, and Polynesia It is told in Vedic literature, in MBh, and it also appears in Purānic literature, being alluded to in ViP and told at length in BhāgP and PdP H surveys its treatment in this literature The text of JaiBr 3,120f is given on pp 58-60 The sequel to the tale, i e the tale of Vidanvant and Cyavana, is dealt with afterwards The paper is continued in JAOS 26,2, 1905, pp 411-415 with additional material (Japan, etc) (AP)

[quoted passages] BhāgP 9 3 11ff, MBh 1 8 1 76 33 1 83 41, 3,125 8, 3,127-128, 14 80 42, Rm (B) 3,76 27, 6,120 13

3144 HOPKINS, E[DWARD] WASHBURN Further notes on automatic conflagrations, the Hindu method of counting, and the period of pregnancy [Engl] In JAOS 24,2, 1903, pp 390-393

The last note refers to H s »Epic chronology« answering in the negative Grierson s question as to whether there exists a pregnancy period of 11 months and 11 days in MBh (AP)

3145 HOPKINS, E[DWARD] WASHBURN Gleanings from the Harivamsa [Engl] In Festschrift fur Ernst Windisch Leipzig Harrassowitz, 1914 - pp 68-77

Remarks on Indra s replacing of Visnu s head at HV 7315ff as parallel to the Brāhmana myth of Makha's head, on the echo at HV 8803 of RV 7,103 (the frog hymn) on allusions to Indra's loss of strength and the story of Hiranyakasipu (compared with the Sabhāparvan account) on Krsna's rescue of Sāndīpani s son at HV 4906ff (compared with BhāgP 10,45 31, ViP 5,21 19f and MBh 2), and on the story of Raji at HV 1474ff and ViP 4 9 (JLB)

[quoted passages] BhāgP 10 45 31, HV (C) 1474ff, 4906ff, 7315ff, 8803, ViP 4,9, 5,21 19-20

3146 HOPKINS, E[DWARD] W[ASHBURN] The Great Epic of India its character and origin [Engl] New York Scribner, 1901 - 16, 485 pp - 2nd ed New Haven Yale University Press, 1920 - Reprint Calcutta Punthi Pustak, 1969

3147 HOPKINS, EDWARD WASHBURN: Hindu Calvinism [Engl.]. In: JAOS 16, 1896, proceedings, pp. 118–119.

The *prasāda* doctrine of MBh 3,29–36 reminds H. very strongly of the Calvinistic doctrine of salvation by election. (AP)

[quoted passages.] MBh 3,29–36.

3148 HOPKINS, E[DWARD] WASHBURN: Hindu salutations [Engl.]. In: BSOS 6, 1930–1932, pp. 369–383.

Mainly based on MBh and Rm. (JLB)

3149* HOPKINS, EDWARD WASHBURN: Indra as a god of fertility [Engl.]. In: JAOS 36, 1917, pp. 242–268; continued as: Indra and other gods of war and fertility combined. In: JAOS 37, 1918, pp. 85–86.

3150 HOPKINS, E[DWARD] W[ASHBURN]: Interpretation of Mahābhārata iii.42.5 [Engl.]. In: JAOS 14, 1890, proceedings, p. 161.

On the interpretation of *tulāguda* and *vāyusphoṭa* as parts of the description of Indra's chariot, suggesting »possessed of the basket-balls« or »balance-balls« and »with the noise of wind« respectively. (JLB)

[quoted passages.] MBh (B) 3,42.5.

3151 HOPKINS, E[DWARD] W[ASHBURN]: Lexicographical notes from the Mahābhārata [Engl.]. In: JAOS 20,1, 1899, pp. 18–30 and addenda pp. 218–222.

Lists words or meanings not given in the St. Petersburg Lexicon. (JLB)

3152 HOPKINS, E[DWARD] WASHBURN: Limitation of time by means of cases in Epic Sanskrit [Engl.]. In: AJPh 24, 1903, pp. 1–24.

A survey of the use of cases in phrases of time, examining the usages of the genitive, locative, dative, accusative, instrumental, ablative, and other means of denoting the limit of time by adverbs and the like. (JLB)

3153 HOPKINS, E[DWARD] W[ASHBURN]: Magic observances in the Hindu Epic [Engl.]. In: PAPhS 49, 1910, pp. 24–40.

A comprehensive survey, with brief comments, of allusions to magical practices in the MBh. After some introductory remarks on *tīrthas*, the material is arranged under the following headings: magic in sacrifice, sacrifice, hair, the evil eye, minor magical traits, magic rites with images and authority for magical observances; within these, *mantras* and water-magic receive particular attention. (JLB)

[quoted passages.] MBh (B) 1,132.33; 2,22.11; 3,30.14ff; 3,82.66; 3,84.155; 3,138.13; 3,147.8–9; 3,173.62–63; 3,255.13ff; 4,16.46; 5,16.26; 5,16.32; 8,94.30; 9,41.30

3154 HOPKINS, E[DWARD] WASHBURN: Modifications of the karma doctrine [Engl.] In: JRAS 1906, pp. 581–593.

Concise and lucid summary of the various definitions and elaborations *karman* doctrine has found in Hindu and Buddhist religions/theologies; the »karma doctrine in its Brahmanistic form teaches that every individual in successive existences reaps the fruit of ignorance and desire as these were expressed in action performed in antecedent existences«. The author aims principally at clear and

distinct logical discriminations, historical developments are presented only in outline - Refers frequently to MBh which displays a broad variety of *karman* theories (F)

[quoted passages] MBh 1,80 2, 1,80 5, 1,92 11-12, 4,20 7-29, 12,16 22, 12,90.36, 12,91 6, 12,139 22, 12,139 24, 12,153 38; 12,153 41, 12,153 56, 12,181 15; 12,291 12-14, 12,291 22; 12,323 14; 13,1 47, 13,1 50, 13,6 30, 13,6 32, 13,7 4; 13,48 42-43, 15,34 18; Rm 2,27 4-5

3155 HOPKINS, E[DWARD] WASHBURN. Mythological aspects of trees and mountains in the Great Epic [Engl] In: JAOS 30, 1909, pp 347-374

3156 HOPKINS, EDWARD WASHBURN: Notes from India. 1 Bridles in sculpture and painting 2 Buddha's wooly hair 3 The veiled Jain at Bādāmi. 4 Wooden fences in India 5. The Anandasram [Engl] In: JAOS 19,2, 1898, pp 29-41

Note 1 (subsequent to H's essay in JAOS 13, pp 258-265) discusses the iconography of horses, namely the occurrence of bridles and bits in the sculptures of horses and chariots at Sanchi Refers to MBh and Rm Note 5 describes the purpose of the Ānandāśrama and announces that a MBh-encyclopedia by Apte is in progress (AP)

[quoted passages] MBh 8,19 42, 12,117 7 13,23 72, 13,23 79

3157 HOPKINS, E[DWARD] WASHBURN Notes on the Çvetāçvatara, the Buddhacarita, etc [Engl] In JAOS 22,2, 1901, pp 380-389

Several miscellaneous references to MBh and BhG passages and comparison of some Buddhacarita passages with MBh passages (AP)

[quoted passages] BhG 8 12, 16 1, 18 52 MBh 2,10 36, 2,24 19, 3,5 20, 3 33 41, 3,211 9, 5,29 15, 5,109 18, 6 5 8, 8 19 48 8 24 64, 8 58 31 12,167 27, 12,195 1, 12,218 9, 12,237 30-31, 12,340 68, 12,350 65, 13,4 56, 13,14 222-223, 13,14 230

3158 HOPKINS, EDWARD WASHBURN The oath in Hindu Epic literature [Engl] In JAOS 52, 1932, pp 316-337

This paper was delivered in short form at the Leiden Oriental Congress in 1931, but came to the journal only after his death A semantic study of MBh and Rm references concerning the oath (AP)

3159 HOPKINS, EDWARD W[ASHBURN] Observations on the condition of Hindu women according to the Mahābhārata [Engl] In JAOS 13, 1889, pp 136-138

Study of woman's position as stated in the aphorisms, legal saws and tales of MBh, the results being compared with those given by Vedic and legal literature The essay comprises the following heads 1 1 general statements, 2 character, 3 honour to, 4 crime against, 5 social condition, freedom, restraint, 6 property of, 7 as queen, as warrior, 8 the girl before marriage, 9 sale of the girl, 10 woman enslaved. 2 1 the wife polygamy, polyandry, 2 marriage rites, relation of wife to husband, duty, obedience, guarding, adultery, levirate-marriage, 4 wife's property, 5 divorce, 6 general remarks 3 the mother, power of, 4 the widow (AP)

[quoted passages] MBh 1,122 3ff, 1,195 27, 2,67 34, 3,51.23, 3,71 6, 3,150 49, 3,307 15, 5 38 42-43, 6,19 19, 6,22 3, 6,107 81, 12,33 45, 12,81 56, 12,96 15, 12,165 64, 12,213 7, 12,269 27, 13,38 1, 13,44 47, 13,46 8ff, 13,47 23-25, 13,48 36ff, 14,90 13

3160 HOPKINS, E[DWARD] W[ASHBURN]: The ocean in Sanskrit Epic poetry [Engl.]. In: AJPh 21, 1900, pp. 378–386.

Collects and analyses references to the ocean in MBh and Rm, concluding that both »employ much the same matter in similes and allusions to the ocean; that one text of the Rm [i e. Gorresio as against Bombay ed.] has rather more such matter than the other; but that both texts, taken together, indicate that water-similes and descriptions of flood-water refer to ocean.« (JLB)

3161 HOPKINS, E[DWARD] W[ASHBURN]: On Bühler's Manu [Engl.]. In: JAOS 13, 1889, proceedings, pp. 198–203.

Review of Georg Bühler's translation of the Bhṛgusaṃhitā. Criticises Buhler's dating of MBh to 2nd century A.D. (same date as BhṛguSa): »... accuracy is sought where accuracy cannot exist. ... The whole subject seems to me unsettled. ... No one knows the date of the present form of the Epic, or the 12–13 parvan-appendix to the Epic ... In respect of greater precision, non liquet [no judgement due to lack of evidence] seems to me at present a more scientific result than any q e.d. [proven as evident]«. – Appends a synopsis of parallel passages of Manu and MBh. (AP)

3162 HOPKINS, E[DWARD] W[ASHBURN]: On fire-arms in ancient India [Engl.]. In: JAOS 13, 1889, proceedings, pp. 194–198.

Harshly criticises the arguments of the unnamed author of »Weapons, etc., of the ancient Hindus«, and of an edition of the Nītiprakāśikā and the Śukranītisāra who tries to prove that explosive powder and fire arms such as cannons, rockets, etc., had been in use since the Vedic age. – Eg. the word *agnicūrṇa*, taken as evidence for the existence of »[gun-]powder«, H. cannot find in the entire MBh. – »As to a suggestion that MBh 12 may be later than the rest we find nothing; yet all of the real proof of his position he draws from this late portion. Indeed, so void of critical sense or so prejudiced does this writer appear, that he proposed to insert a wild varia lectio into the received text of Manu«. H. concludes: »A patriotic Hindu may be pardoned for supporting such a claim with the best Indian ingenuity; an ingenuous observer must deny it.« (AP)

[quoted passages:] MBh 6,54 43; 6,96 57ff; 6,96.71; 6,106.13; 6,113.39ff; 7,23.34; 7,29.17; 7,121.45; 7,133.44; 7,156.157; 7,175.96; 7,179.14; 7,183.2; 8,14.35; 8,81.12; 9,13 32; 9,57.15–19; 12,101.1ff; 12,103.38.

3163 HOPKINS, [EDWARD] WASHBURN: On the Hindu custom of dying to redress a grievance [Engl.] In: JAOS 21, 1900, pp. 146–159.

On the *upaveśanas* of Kaikeyī and Bharata in Rm. (RS)

[quoted passages:] MBh 1,2.304; 1,74 46; 1,125.31; 1,179.20; 2,14 41ff; 3,7.5; 3,132 15; 3,249.11; 3,249 20ff; 3,251.19; 3,252.2; 3,283.30ff; 7,143.33–35; 7,192.46; 7,198.29–31; 10,11.15; 10,16 22; 12,27.23ff; 12,111.73; 12,111.90; 12,148.9–10; 13,7.16; 13,93 4; 13,154 7; 14,80 17; 14,80 40–41; 15,33.21; MBh Nalopākhyāna 4 4; Rm 2,11.21; 2,12.47; 2,21 27–28; 2,29 21; 2,66.12; 2,74 33; 2,111.14–17; 3,5; 3,47.8–9; 3,74 32–33; 4,53 12–13; 4,53.19; 4,55.11; 4,57 18; 4,59.11; 5,13.38ff; 5,26.7; 6,19.41; 6,21.1.

3164 HOPKINS, EDWARD W[ASHBURN]: *On the professed quotations from Manu* found in the Mahābhārata [Engl.]. In: JAOS 11, 1885, pp. 239–275.

Elaborate text-critical study with the aim of examining the precepts ascribed to Manu by the compilers of the MBh After a short excursion on Manu in the

Brāhmanas, *sūtras* and inscriptions, H reviews all MBh quotations emphasized by »Manu said« or something equivalent The personal Manu appears in MBh as a law-maker, king, demi-god, and creator His genealogy is very variable The chief mythology about him is a late product Among the mass of MBh verses corresponding to Mānavadharmaśāstra the explicit quotations from Manu are very rare Out of the 33 quotations given, 8 occur in MBh 1-9 (2 can be verified in Mānavadharmaśāstra, 6 not) 15 in MBh 12 (8 verified, 7 not) and 10 in MBh 13 (7 verified, 3 not) Of the 17 ranked as traceable, only 5 are verbal quotations, the rest agree in doctrine only Instead of giving the easy explanation that the untraceable ones come from a lost older recension of Mānavadharmaśāstra, H draws attention to the fact that the law books grow, not contract, with time Furthermore, in the Epic, mostly Manu the sage and demi god is quoted whereas the Mānavadharmaśāstra is seldom quoted, and chiefly in the modern part of the Epic It may be inferred then that the treatise was worked out between the time when the mass of the MBh was composed and its final completion, and that there existed previously a great number of sententious remarks, proverbial wisdom ascribed to Manu, floating in popular currency as »Manu's laws«, these were welded into one with the »laws of the Mānava sect« This may have begun in the *sūtra* period - Most of the verses in MBh that correspond to Mānavadharmaśāstra quote no authority Some are denoted as *śruti* and some are attributed to numerous other law-givers a list of whom with quotations (mainly from MBh 12) is given at the end (AP)

[quoted passages not included]

3165 HOPKINS, EDWARD W[ASHBURN] On the vyūha or ›battle order‹ of the Mahābhārata [Engl] In JAOS 13, 1889, proceedings, pp 191-193

H sketches the arrays depicted in the 18 days war The authorities upheld by the Epic heroes are Brhaspati and Usanas Attention is called to the differences between the *vyuha* in MBh and in comparatively modern works With Manu the agreement is fair More *vyuhas* are employed in MBh than are recognized in Manu and some Manu *vyuhas* practically unrecognized in MBh (AP)

3166 HOPKINS, E[DWARD] WASHBURN The original Rāmāyana [Engl] In JAOS 46, 1926, pp 202-219

Following the start of publication of the NW recension of the Rm H raised the question whether an *adi*-Rm (from which the Marathi saints profess to draw their citations, as had been demonstrated by J E Abbott) ever existed »This heretical suspicion I will seek to justify by an examination of a few passages (as already published in that recension) and a comparison between them and the corresponding readings in other recensions« (p 202) After working back from the textual variations handed down in the several recensions, he drew the inevitable conclusion that no plausible original can be reconstructed and that in practice there was from the time of the first repetition of the text no original Rm So he joins Jacobi (Das Ramayana) in believing in oral transmission by bards The latter must have been little concerned to reproduce exact tradition by the precise words or arrangement which they had heard (AP)

[quoted passages] MBh 1,160 12, 7,143 67, 12,57 48, 12 67 14, 12,68 10, 12,68 13-15, 12 68 30, 12,68 32, Rm (Beng rec) 1,79 1, 1,79 4b, 1,80 9, 1,80 13, 2,33 15-20, 2 69 11, 2,69 18, 2 69 20, Rm (B) 1,77,180, 1,77 1, 2,33 12-17, 2,67 18, Rm (NW rec) 1,1 1, 1,2 11, 1 2 15, 1,36 16, 2,73 11, 2,73 20, 2,73 27

3167 HOPKINS, E[DWARD] W[ASHBURN]: Parallel features in the two Sanskrit Epics [Engl.]. In: AJPh 19, 1898, pp. 138-151.

A collection and examination of phrases identically or similarly worded in both MBh and Rm, grouped under phraseology of peaceful scenes, phraseology of battle (including many set formulae of *pāda* length), similes and the *kaccit* sections. (JLB)

[quoted passages:] MBh (B) 2,5; Rm (B) 2,109.

3168 HOPKINS, EDWARD WASHBURN: Phrases of time and age in the Sanskrit Epic [Engl.]. In: JAOS 23,2, 1902, pp. 350-357.

Continuation of »Remarks on ...« in JAOS 23,1. Continued by »Epic chronology« in JAOS 24,1. (AP)

[quoted passages not included].

3169 HOPKINS, E[DWARD] W[ASHBURN]: Proverbs and tales common to the two Sanskrit Epics [Engl.]. In: AJPh 20, 1899, pp. 22-39.

A review of the proverbs common to both Epics, in continuance of his survey of common phraseology. Includes some comments on proverbs found in one but not the other, as well as drawing attention to the common passages in MBh (Bombay) 12,8 16ff and Rm (Bombay) 6,83.32ff, MBh (Bombay) 2,67-68 and Rm (Bombay) 2,67, and HV (Calcutta) 13809ff, and Rm (Bombay) 6,58.24. (JLB)

[quoted passages] HV (C) 13809ff; MBh (B) 2,67-68; 12,8.16ff; Rm (B) 2,67; 6,58.24; 6,83.32ff.

3170 HOPKINS, E[DWARD] W[ASHBURN]: Quantitative variations in the Calcutta and Bombay texts of the Mahābhārata [Engl.]. In: JAOS 12, 1888, proceedings [October 31 - November 1, 1888; printed separately], pp. 4-6.

H. inter alia maintains, without qualification, that Purāṇic literature is »»directly traceable to the latest additions made to the Epic««. [source:] Rocher, p. 84. (AP)

3171 HOPKINS, E[DWARD] W[ASHBURN]: Quantitative variations in the Calcutta and Bombay texts of the Mahābhārata [Engl.]. In: JAOS 14, 1890, proceedings, pp. 4-6.

Remarks arising from his preparation of a concordance to the two editions (JLB)

3172 HOPKINS, EDWARD WASHBURN: The religions of India [Engl.] Boston: Ginn, 1895. - 13, 612 pp., bibliography, index. - (Handbooks on the history of religions 1). - 2nd ed.: London: Edward Arnold, 1896.

3173 HOPKINS, EDWARD WASHBURN: Remarks on the form of numbers, the method of using them, and the numerical categories found in the Mahābhārata [Engl.]. In: JAOS 23,1, 1902, p. 109-155.

This article is continued as »Phrases of time .. « and »Epic chronology« (JLB)

[quoted passages not included]

3174 HOPKINS, EDWARD WASHBURN: The sacred rivers of India [Engl.]. In: Studies in the history of religions presented to C. H. Toy. New York: Macmillan, 1912. - pp. 213-229.

From MBh and Rm. (JLB)

3175 HOPKINS, E[DWARD] W[ASHBURN]. Sanskrit Kabâiras or Kubâiras and Greek Kabeiros [Engl] In: JAOS 33, 1913, pp 55-70.

Semantic study (JLB)

[quoted passages] HV (C) 382-383, MBh 7,69 24

3176 HOPKINS, E[DWARD] WASHBURN. Sanskrit te for tvām [Engl] In: JAOS 51, 1931, p 285.

On *te* as accusative (JLB)

[quoted passages] Rm (B) 7,49 10, 7,71 12; Rm (Gorresio) 7,51 19, 7,77 12

3177 HOPKINS, E[DWARD] WASHBURN The sniff-kiss in ancient India [Engl] In. JAOS 28,1, 1907, pp 120-134

Besides the Epics, H also takes into account Vedic literature and compares the material with various ethnological data (AP)

[quoted passages] MBh 1,74 61, 1,74 120, 1,221 21-22, 3,112 12, 13,19 79-81, 13,102 58, 14,53 2, Rm 2,25 40

3178 HOPKINS, EDWARD W[ASHBURN] The social and military position of the ruling caste in ancient India, as represented by the Sanskrit Epic [Engl] In JAOS 13, 1889, pp 57-376, indices - Reprint Varanasi 1972

Comprehensive study of the topic »My first intention was to record the data furnished by the MBh in regard to the Warrior-caste I have since been led to add matter illustrative of my topic from works more or less parallel to the Epic « - »I believe no especially Epic study of Hindu civilization has yet been attempted My authorities are, therefore, chiefly the native texts « Besides MBh, H mainly refers to Rm (Gorresio), Manu, Gautamadharmasāstra (Stenzler), ViP, AgP, ĀpDhS (Buhler) Due acknowledgement is made to the work already done by Wilson, Weber, Rājendralāla Mitra and others The elaborate paper is divided into the following 5 main sections 1 introductory giving an account of the origin of the Epic (p 57-70), 2 historical value of the Epic (p 70-71) 3A social position of the ruling class (p 72-113), 3B royalty (p 113-181) 4 military position of the ruling caste, 4A the chariot (p 235-262), 4B cavalry (p 262-265), 4C elephant riders (p 265-269), 4D weapons (p 269-303) 4E armour and defence (p 303-308), appendix to 4D and 4E remarks on magic in war and on the meaning of the ›science of weapons‹ (p 308-315), 4F battle and music in the Epic (p 316-329), 5 appendix on the status of woman (p 330-372) Furthermore, useful subject indices for chief and secondary topics are appended - A further reprint of this study can be found in JAIH 1ff, 1967ff (AP)

[quoted passages not included]

3179 HOPKINS, E[DWARD] W[ASHBURN] Two notes on the Mahābhārata [Engl] In Album-Kern 1903 - pp 249-251

The first, on »Religious intolerance«, examines an allusion to an Aśoka at MBh 1,67 as a northerner and an incorporate devil, and interprets it as possibly indicating the Mauryan Aśoka and the Pāndavas as aiding »in breaking down the last strength of the Mauryan dynasty« The second, »A Vedic curse in Epic form«, compares MBh (Bombay) 8,40 33 with RV 1,191 16, AV 10,4 9 and 5,13 4 (JLB)

[quoted passages·] MBh (B) 1,67.14; 1,67.40; 1,113.27; 2,12.69; 2,14.14-15; 2,31.72; 5,48 76; 5,48 83; 5,158.7; 8,40 33; 12,89 8; 12,65.13-14; 13,30.59; 13,45.8; 13,84.81; 13,98.56

3180 HOPKINS, E[DWARD] WASHBURN: Words of defamation in Sanskrit legal language [Engl.]. In: JAOS 45, 1925, pp. 39-50.

Lexicographical study. Occasionally refers to Epic/Purāṇic literature. (AP)

[quoted passages] MBh 2,5.104.

3181 HOPKINS, E[DWARD] WASHBURN: Yoga-technique in the Great Epic [Engl.] In: JAOS 22,2, 1901, pp. 333-379.

Elaborate textual study of MBh passages on *yoga*-technique. H. refers frequently to his »The Great Epic of India«, to Upaniṣads, Yogasūtra, Haṭhadīpikā. Due to the involved treatment of the vast material, access is difficult. - »... there are many parts of the early epic where didactic chapters have been placed, and moral and technical allusions of all sorts are scattered through the poem, but *yoga prāṇāyāma, yoga āsana, yoga*-technique, in short, is scarcely recognized. Apart from the pseudo-epic [i e. MBh 12], *yoga* is either not recognized at all, its place being taken by austerity, *tapas*, or it is considered as synonymous with *tapas*. In the pseudo-epic, *tapas* is only a preparation for *yoga*. Roughly speaking, there are three epic groups, old *tapas* tales and teaching, void of *yoga*; tales and teaching in which *tapas* and *yoga* are synonymous, and both are merely a means of magic; tales and didactic masses in which is found an elaborated systematic *yoga* philosophy. But to most scholars, the pseudo-epic's familiarity with *yoga-śāstra*, *yoga* teachers, and *yoga* technique will of itself probably be sufficient to settle the question whether the date of the Book of Peace is nearer 500 A D or 500 B C The examples of technique given in this paper (especially the use of *dhāraṇā*) place the technical part of the pseudo-epic on a par chronologically with the late Kṣurikā rather than with the older Upanishads « (AP)

[quoted passages] BhG 2 9; 2.20; 2 48; 2.54; 4.29; 5.13; 5.27; 6 13; 6 23; 8 10; 9.2; 9.11; 11 8; MBh (C) 13 916; MBh 1,1.48; 1,3.152; 1,13; 1,30 2; 1,31.8; 1,31.13; 1,34 14; 1,40 25; 1,41.4; 1,43.8; 1,45 1; 1,60 4; 1,66 43; 1,67, 1,71.37; 1,72; 1,73.25; 1,75.45; 1,75.54; 1,78.38; 1,86.15; 1,89.19; 1,90 21; 1,91.3ff; 1,92.17; 1,99.7; 1,99.34; 1,100.21; 1,107.3; 1,111; 1,115.24; 1,119.7; 1,119.34; 1,121.37; 1,123 6; 1,123.26; 1,128.13; 1,130 40; 1,170.41-46, 1,175.47; 1,209 8; 2,11.23; 2,17.27; 2,38 23ff; 2,55.14; 2,68.43; 3,2.18; 3,2 41-46; 3,2 80-82; 3,3.26; 3,3 34-37; 3,3 45; 3,3 59; 3,3 61; 3,36 30; 3,37.10-12; 3,38.14; 3,38 22ff; 3,67.6; 3,69.8; 3,82 23; 3,82 97; 3,83 63; 3,83.163; 3,84.58; 3,90.31; 3,91.19; 3,91.59; 3,97.21-22; 3,100.21; 3,106 11; 3,106.23; 3,107.70; 3,116.1; 3,122 2; 3,126 33; 3,129 7; 3,135.16ff; 3,149.17; 3,163 24; 3,164.12; 3,165.13; 3,177.22; 3,182.90; 3,183 76ff; 3,187.4ff; 3,200 99-109; 3,200 105; 3,201.34; 3,204 2; 3,204.31; 3,211.15; 3,211.20-21; 3,213.17; 3,306 8; 3,306 10; 3,307.23; 3,307.28; 4,33 61; 4,42 33; 4,42.60; 4,45.18; 5,14.12ff; 5,33 66; 5,44.7ff; 5,44.16-17; 5,63.9ff; 5,68; 5,69.20, 5,69.21; 5,70 4; 5,70 14; 5,102.1; 5,102 6; 5,141.104; 5,142.11; 5,145; 5,160 14ff; 5,186 41; 6,65; 6,65 47ff; 6,66 187-20; 6,90 37; 6,120 36; 6,121.56; 7,5.15; 7,71.12-17; 7,79.9ff; 7,113.13; 7,141.7; 7,143.34-35; 7,146 68; 7,146 85; 7,192.49; 7,202.15; 8,9.38; 8,11.27; 8,34.15; 8,68.9; 8,74 47; 8,91.4; 9,7.23; 9,37.48; 9,44 33; 9,44 37; 9,46 92; 9,46 96; 9,48.30; 9,49 23-24; 9,50 7; 9,50 23ff; 9,50.53-64; 9,54 6; 12,47.70; 12,96 12; 12,105 25; 12,139.103; 12,142.57; 12,153.36; 12,161.5; 12,185.11; 12,187.7; 12,187.26; 12,189.16-17; 12,192.13-14; 12,195 10; 12,195.15; 12,196-198;

12,196 18, 12,196 20, 12,197 7, 12,199 13, 12,200 16-22, 12,214 17-19, 12,215 21, 12,217 21-22, 12,237 3, 12,237 6-7, 12,237 13-16, 12,237 33, 12,241, 12,255 7, 12,271 31, 12,285 175, 12,290 8, 12,290 12, 12,298 18, 12,299 3-4, 12,299 12, 12,299 18-22, 12,299 33, 12,301 15-17, 12,301 30, 12,301 35, 12,301 37, 12,301 39ff, 12,301 54, 12,303 16, 12,304 9ff, 12,307, 12,307 8-10, 12,307 14ff, 12,317, 12,317 5, 12,318, 12,326 8, 12,329 49-52, 12,330 8, 12,330 15, 12,330 37, 12,330 39, 12,331 20, 12,332 2, 12,332 52-53, 12,334 1ff, 12,334 20-26, 12,334 40, 12,339 2, 12,340 55, 12 341 46-48, 12,343 38-42, 12,343 42, 12,343 48, 12,344 60, 12,348 47, 12,348 63, 12,350 23, 13,4 23-37, 13,14 22, 13,14 323, 13,14 420, 13,14 423, 13,29 6, 13,29 11, 13,31-32, 13,36 14-16, 13,40, 13,40 43, 13,40 56-57, 13,40 59, 13,41 3-12, 13,41 13, 13,41 15, 13,41 18, 13,41 19, 13,46-47, 13,50-51, 13,50 3ff, 13,53 68, 13,54 15, 13,55 19, 13 58, 13,73 4, 13,75 8, 13,75 12, 13,83 18, 13,83 26-29, 13,99 10, 13,107 130, 13,109 15, 13,114 176, 13,141 4, 13,141 8-9, 13,141 66, 13,141 89, 13,141 111, 13,142 8-10, 13,142 38-43, 13,169 2, 14,16 22-23, 14,17 15ff, 14 19 17-21, 14 19 24-25, 14,20 19, 14 21 10ff, 14,23 22, 14,24 17, 14,27 2ff, 14,30, 14,48 4, 15,26 17, 15,26 26-30, 15,28 16, 15,30 10, 15,30 21, 15,31 1, 15,31 14, 15,34 9, 15,35 3, 15,37 12, 15,37 28, 15,37 30 16,3 43, 16,4 21, 16,4 26

3182 HOPKINS, THOMAS J The Hindu religious tradition [Engl] Belmont, California Wadsworth Publishing Company, 1971 - 10, 156 pp (The Religious Life of Man Series)

An introduction based on literary sources, includes 1 map 1 diagram on chronology selected readings index Chapter 6 (»The religion of the Epics and Purānas«) introduces MBh, BhG, Rm VāP (Pāsupatas) and ViP (Pañcarātra) chapter 7 (»Late Purānic religion the full tradition«) introduces Āgamic and Tantric practices, philosophical developments the BhāgP (devotionalism) Devi worship (PS)

3183 HOPKINS, THOMAS J The social teaching of the Bhāgavata Purana [Engl] In Krishna myths, rites, and attitudes 1968 - pp 3-22

Places the BhāgP in the mid ninth century and in the Tamil country Surveys the *bhakti* teachings of the work stressing the Ālvār aspects »Two main points stand out in this description of the religion of the Bhāgavata the almost complete break with the traditional religious ceremonies based on the Vedas, and the absence of the qualifications based on birth and status that restricted participation in orthodox ceremonies These features of the new *bhakti* religion are by no means unintentional The Bhāgavata meets the minimum requirements of Hindu orthodoxy by not denying the authority of the Vedas, but Vedic religion is generally damned with faint praise when it is not openly criticised « Concludes »The BhāgP definitely does not represent the viewpoint of the established orthodox social and economic groups On the contrary, the wealthy, learned, and influential supporters of the status quo appear as the prime opponents of devotional religion as it appears in the BhāgP Praise of poverty and compassion for the distressed characterize the social teachings of the BhāgP [The devotional movement represented by the BhāgP] was probably led by devoted ascetics whose learning and prestige gave the movement its structure It drew its support from social and economic groups that were despised by the rest of society, but their poverty and distress made them naturally sympathetic to a devotional religion based on faith and simplicity and led by persons who were themselves poor The establishment of temples and the various group activities indicate that the movement probably was urban rather than rural and drew its support from members of the depressed urban classes that would be present in

sufficient numbers to give the movement stability. Appealing as it did to the needs of these people, it could offset the opposition of established orthodox groups by its popular appeal.« (F)

[quoted passages:] BhāgP 1,4.24-25; 1,5.8-11; 1,5.17-19; 1,5.23; 1,5.28-32; 1,17.30; 1,18.18; 2,4.18; 3,6.33; 3,14.27; 3,16 6; 3,27.4-5; 3,29.14-19; 3,29.32-33; 3,33.6; 3,33.7; 4,23 32; 4,29.44-47; 4,29.79-80; 4,31.11-12; 4,31.21; 5,8.10; 6,1.41; 6,16 44; 7,5.23-24; 7,9.9-10; 7,9.12; 7,11.8-30; 7,11.35; 7,15.72-74; 8,16.56; 10,4.41; 10,7.13; 10,10.13-18; 10,23.9-11; 10,23.42-43; 10,41.40; 10,41.43; 10,42.13; 10,47.58; 10,60.14; 10,70 43; 10,81.3-4; 10,86 53; 10,88.1; 10,88 8-9; 11,2.45; 11,2.48-52; 11,5.5-7; 11,11.20; 11,11.34-40; 11,12.1-2; 11,12.4-7; 11,14.20-22; 11,14.23-24; 11,17.16-21; 11,19.36-40; 11,21.32-34; 11,22.59; 11,23.17; 11,27.15-18; 11,27.48-53; 12,12.65; MBh (C) 13,143 6; 13,143.46-51; MBh (cr ed.) 3,177.20-21; 3,177.26-28; 3,177.30-32; 3,206.12; 5,43.29; 12,181.10-15; 12,182.4-8.

3184 HORA, SUNDER LAL: Fish in the Rāmāyaṇa [Engl.] In: JASCalcutta (3rd series) 18, 1952, pp. 63-69, 1 pl.

Identification of 5 species of fish mentioned in the Rm (3,76.9 or 3,79.7-8) to be found in the Pampā lake and further references to catching and preparation of fish. (vSt)

[quoted passages:] Rm (Gorresio) 3,76 9; Rm (N rec.) 3,79.7-8.

3185* HORRWITZ, E. P.: Resemblances between gospel and Gita [Engl.]. In: KK 2, 1935, pp. 102-104.

3186 HORSCH, PAUL: Die vedische gāthā- und śloka-Literatur [Ger.]. Bern: Francke Verlag, 1966. - 8, 516 pp.

The first part (p. 5-71) is devoted to a discussion of the so-called marginal areas (Randgebiete) of Vedic literature among which *itihāsa* and *purāna* are included (cf. especially pp 13-16); discusses the earliest testimonies for *purāna* as name of a literary category. The commentary on the collected verses in part 2 includes occasional references to Purāṇic parallels (PS)

3187 HOSPITAL, CLIFFORD G[EORGE]: Bhakti and liberation in the Bhāgavata Purāṇa [Engl.] In: SR 12, 1983, pp. 397-405.

From the time of the Upaniṣads the Indian articulation of a rationale for action becomes focused on a goal. Eventually there is developed a systematization of four goals (*caturvarga, puruṣārtha*) and of the *trimārga*. This classification »serves well to highlight a more complex picture that is developed in the BhāgP, in the relation between the path of *bhakti* and the goal of liberation«. Four kinds of material are analysed: (1) direct teachings about *bhakti*; (2) relatively formalized conclusions to stories of principal *avatāras*; (3) presentations of devotion in relation to liberation via the stories of great devotees and (4) via the stories of the lord's principal *avatāras* (especially as Kṛṣṇa) It is concluded that »in part BhāgP fits its way of devotion into classic patterns. ... But there is another mode of thinking *Bhakti* is not only a way to the goal of liberation but is itself a counter to the negative, problematic aspects of living. For one who is focussed on God, the sting of life and death has gone. One who is attached to the feet of the Lord can know no greater bliss«. (SD)

[quoted passages:] BhāgP (VePr) 7,5 23-24; 7,7 30-36; 7,9.50; 8,12.45-46; 3,5.38; 3,13 48-50; 3,19 33-35; 3,33 37; 4,7.28; 4,7.28; 4,9.11; 4,11.30; 4,12 45; 4,20 6;

4,20 24; 4,29 36, 4,29 39-40, 5,11 15-16, 5,13 8, 5,14 27-28; 5,14 33, 5,18 4, 6,1 36; 6,1 55; 6,15 5; 6,15 23; 6,15 26, 6,16 7-8, 6,17 8, 7,1 23; 7,2 42, 7,6 13, 7,7 20; 7,10 46-47, 7,13 33; 8,12 45-46, 8,22 35-36, 8,23 28-31, 8,24 59-60, 10,16 36-38; 10,90 50, 11,3 2, 11,31 27

3188 HOSPITAL, CLIFFORD G[EORGE] The enemy transformed. opponents of the lord in the Bhāgavata Purāṇa [Engl] In: JAAR 46, 1978, supplement, pp 200-215 [abstract: Journal, p 206]

A developmental pattern is traced from the straightforward victories of the *devas* over the *asuras* in the Brāhmanas, through the more complex implications of the victories of the gods in Epic-Purānic myths, to the poetic sophistication of the lord's triumph in the BhāgP »It is clear that the BhāgP did not originate the idea of the enemy who is saved when slain Rather it continued and developed a tradition, perhaps implicit in the MBh and clearly explicit in the ViP, about the salvation of Śiśupāla « (Taken from the abstract) (JLB)

3189 HOSPITAL, CLIFFORD G[EORGE] Itihāsapurānavarnito rāvaṇah [Skt] In: Purāṇa 27,2, July 1985, *samskrta khandah*, pp 1-3

Detailed Skt summary of the author's study on »Rāvana in Epic and Purāna« (same volume, pp 352-370) For commentary see separate entry (F)

3190 HOSPITAL, CLIFFORD G[EORGE] Līlā in the Bhāgavata Purāna [Engl] In Purāṇa 22,1, January 1980, pp 4-22

Study of the philosophical and theological meaning and importance of *krsnalila* Stresses the devotional aspects Refers to BrS (F)

[quoted passages] BhāgP (VePr) 1,10 24, 2,4 12, 2,6 41, 2,6 45, 2,7 12, 2,7 39, 3,9 14, 3,13 47, 3,19 37, 3,20 8, 4,7 26, 6,15 6, 7,8 40, 7,9 13, 7,10 44, 8,6 17, 8,6 38, 8,22 20, 8,24 31, 8,24 54, 9,11 20, 9,24 64, 10,7 10, 10,8 24, 10,8 29, 10,9 17-19, 10,11 8-9, 10,11 12-13, 10,11 33, 10,11 37, 10,11 39-40, 10,11 58, 10,12 7-8, 10,13 26, 10,15 2, 10,15 41-43, 10,18 10-11, 10,19 15-16, 10,21 3-4, 10,25 19, 10,25 19, 10,25 28, 10,25 33, 10,26 3, 10,26 25, 10,29 15, 10,29 33, 10,30 14, 10,30 15-23, 10,30 22, 10,32 20, 10,33 20, 10,33 30, 10,33 34, 10,33 37, 10,35 1, 10,35 3

3191* HOSPITAL, CLIFFORD GEORGE The marvellous acts of god a study in the Bhāgavata Purāna [Engl] Harvard 1973 [thesis]

3192 HOSPITAL, CLIFFORD G[EORGE] Paradox and divine wickedness in the Krishnakarnamrita reflections on the uses of discrepant symbols [Engl] In Tradition and modernity in bhakti movements Lele, Jayant [ed]. 1981 - pp 59-71

Among the poems of the Krsnakarnāmrta, a collection of short poetic meditations on Krsna composed (or compiled) by Līlāsuka Bilvamangala in South India in the 12th-13th century or earlier, the author has here translated, and commented upon, those which contain a juxtaposition of two contradictory or apparently contradictory aspects of Krsna's nature What interests him is the innovatory changes occurring in regard to the subject matter taken from earlier texts like the HV, ViP and BhāgP changes which create a new ambivalence or inherent anti-structure in devotional meditation which may lend itself, in times of such need, to partial reinterpretation and modernization of tradition (vSt)

3193 HOSPITAL, CLIFFORD G[EORGE]: Rāvaṇa in Epic and Purāṇa [Engl.]. In: Purāṇa 27,2, July 1985, pp. 352–370.

»This paper is an attempt to examine initially the complexity of Vālmīki's characterization« of Rāvaṇa *which has been pointed out by Jean Filliozat;* »*but* then also to explore the diversity of approaches to the figure of Rāvaṇa that are found in Purāṇic traditions.« Concludes: »Rāvaṇa develops from a mildly complex figure in the Vālmīki Rm – mainly negative with some positive characteristics – into a figure who in different Purāṇas serves a variety of positive functions Perhaps a basic clue to the potential for the development of the early Rāvaṇa into this variously positive figure is that in Kālidāsa's Raghuvaṃśa ... . Vālmīki's presentation of Rāvaṇa as an appropriately awesome opponent for Rāma necessarily involved some characteristics demanding of respect, even esteem. The fertile mythic imaginations of the Purāṇic authors allowed them to develop and build upon these characteristics in accordance with their various purposes « (F)

[quoted passages:] AgP (ASS) 5–11; BhG (POS) 8.5; BhāgP (B 1903) 3,15.12–35; 9,10–11; DBhāgP (Vijnanananda tr.) 28.50; 30.14; MBh (cr ed.) 2,42.22–24; PdP (ASS) 6,29.233; 6,29 334; Rm (cr ed) 3,30; 3,30 6; 3,30 12; 3,30.14; 3,30.17–18; 3,31.2–3; 3,46; 3,46 2–6; 5,18 5–6; 5,50.8–9; 6,56; 6,80; 6,99; 7,9; 7,10.17–18; 7,11; 7,13; 7,13.8–10; 7,16; 7,17; 7,19.23–24; 7,26; ŚiP (B 1906) 4,28 5; 4,28.29–30; 4,28 65; 4,28.70; 4,28.72; SkP (B 1908/9) 1,8.113; 1,8.115–120; 3,47.39–41; 3,47.45–50; ViP (GiPr) 4,15; VarP (VePr) 163.32; 163.41; 163 49–51.

3194 HOSPITAL, CLIFFORD [GEORGE]: The righteous demon: a study of Bali [Engl.] Vancouver: University of British Columbia Press, 1984. – 9, 294 pp.

A study of the figure of Bali (especially of the shift in his depiction from the enemy of the gods to devotee of Viṣṇu and righteous ruler) ranging from the Epics and Purāṇas through the *ōnam* festival of Kerala to »the only significant literary treatment of Bali in Western literature«, Robert Southey's »The curse of Kehama«. The main part of the book is devoted to the Epic and Purāṇic texts on Bali. Hospital discerns four main phases of the central myth concerning Bali and Viṣṇu as the dwarf, as well as another myth of an encounter between Indra and Bali reborn as an ass, found only in the MBh. The first phase presents Bali as a demonic being constituting a threat to *dharma*; the second phase presents him more positively, arriving finally at devotion to Viṣṇu; the third phase depicts Bali clearly as a devotee, focusing on the motif of Viṣṇu's feet; the fourth phase, found in the SkP, shows in some versions a tendency to link Bali with *dīvālī*. (JLB)

[quoted passages:] AgP 4 5–11; BdP 2,73 75–86; BhāgP 8,15–23; BṛNāP 10–11; BrP 73; HV (cr.ed.) 31 68–92; KūP 1,16; MBh (cr.ed) 12,216–218; 12,220–221; 12,326 74–76; MtP 244–246; PdP 6,266–267; Rm (cr.ed) 1,28.1–11; SkP 1/1,17.286–1/1,19; 5/1,63 10–270; 7/1,114; 7/2,14–19; 7/4,19; VāP 2,36 74–87; VmP 48–52; VmP SaroMā 2–4; 6–10.

3195* HOWELLS, GEORGE: The Bhagavadgītā and the New Testament: the internal relations of their fundamental doctrines [Engl.] Cuttack 1907.

Phil. thesis for Tübingen University [source] Callewaert/Hemraj, p 358 (PS)

3196* HOWELLS, GEORGE: The doctrine of god common to the Bhagavadgītā and the New Testament [Engl] In: PIPhC 1, Calcutta 1925, pp. 454–469.

3197* HOWELLS, GEORGE: The place of the Bhagavadgītā in Indian thought [Engl] Oxford 1906.

3198 [HṚṢĪKEŚA ŚĀSTRĪ.] HṚISHĪKEŚA SĀSTRĪ, GUI, ŚIVA CANDRA: A descriptive catalogue of Sanskrit manuscripts in the library of the Calcutta Sanskrit College. prepared under the orders of the Government of Bengal Vol 4: Purāṇa manuscripts [Engl] Calcutta: Banerjee Press, 1902 - 3, 192 pp

Description of 314 Epic and Purānic manuscripts (KPG)

3199* HUBER, ÉDOUARD· Légende de Rāma en Annam [Fr.] In. BEFEO 5, 1905, p 168ff.

The Rāma story was »known to the people of Annam in northern Vietnam The Annamites have given it a local orientation Champa, south of Annam, is described as the kingdom of Ten-Heads (Rāvana) and Annam itself is the kindom of the Ten-Chariots (Daśaratha) Since Annam and Champa were hostile to each other, the Champa king abducts the beautiful wife of the Annamite king The king of Annam builds a causeway across the sea and recovers « [source] Desai, Santosh N In JAsianS 30,1, November 1970, pp 8-9 (F)

3200 HUBER, ÉDOUARD Le Rāmāyana et les jātakas [Fr] In BEFEO 4, 1904, pp 698-701

First of »Études de littérature bouddhique« Brings to notice and translates another *jātaka* beside the Dasarathajātaka that reproduces the Rāma story, preserved in the Lieou tou tsi king (Nanjio, Catalogue, No 143) Here, however, the seizure of Sītā, Jatāyus, the causeway to Laṅkā and Sītā s ordeal are all present (JLB)

3201 HUBERT, P[AUL] Histoire de la Bhagavad-Gîtâ ses diverses editions de 1785 a nos jours [Fr] Adyar, Paris 1949 - 59 pp, index

Hubert gives a collection of remarks on the value of the BhG and a survey of translations and versions of the BhG in French and their resp sources A last section lists »famous« editions and translations of the BhG in other European languages (AM)

3202 HUDSON, [D] DENNIS Piṉṉai, Krishna's cowherd wife [Engl] In The divine consort 1982 - pp 238-261

3203* HUDSON, [D] DENNIS Śiva, Mīnākṣi, Viṣṇu - reflections on a popular myth in Madurai [Engl] In IESHR 14,1, 1977, pp 107-118

3204 HUDSON, D DENNIS Two citrā festivals in Madurai [Engl] In Religious festivals in South India and Sri Lanka 1982 - pp 101-156

The wedding festival of Mīnākṣī and Sundaresvara (Śiva - Pārvatī) and the *jātrā* of Alagar (Viṣṇu about 12 miles north of Madurai), two different festivals which are connected in popular myth, Alagar being considered the brother of Mīnākṣī Both festivals take place in the month *citra* or *cittirai* (= *caitra*) Refers to the *sthalapurāṇas* of the Mīnākṣī-Sundaresvara temple and to the Vṛṣabhagirimāhātmya (vSt)

3205 HULIN, MICHEL. Hegel et l'Orient suivi de la traduction annotée d'un essai de Hegel sur la Bhagavad-Gita [Fr] Paris 1979 - 224 pp

3206 HULIN, MICHEL: Sāṃkhya literature [Engl.]. Wiesbaden: Harrassowitz, 1978. - pp. 27-62 (A History of Indian Literature, Vol. 6: Scientific and Technical Literature, Fasc. 3).

Deals on pp. 132-135 with Sāṃkhya teachings in the Mokṣadharmaparvan of MBh. Select bibliography, index. (AM)

[reviews:] Schmithausen, Lambert: In: ZDMG 130, 1980, p. 195.

3207 HULTZSCH, E.: Ueber eine Sammlung indischer Handschriften und Inschriften [Ger.]. In: ZDMG 40, 1886, pp. 1-80.

Mentions p. 2 the custom of painting Purāṇic scenes on house walls and gives pp. 11-12 a list of ca. 25 Purāṇic manuscripts. (F)

3208 HULTZSCH, E.: Verses relating to gifts of land [Engl.]. In: JRAS 1912, p. 476.

Gives a further MBh verse which is sometimes cited in land grants (compare Pargiter's »Verses relating to gifts of land cited in Indian land grants«, same volume of JRAS, pp. 248-254) (F)

[quoted passages.] MBh 13,62.48

3209 HUMBACH, H[ELMUT]: Iranische Sonnenpriester in Indien [Ger.]. In: ZDMG Supplement 1, 1969: XVII. Deutscher Orientalistentag vom 21. bis 27. Juli 1968 in Würzburg. Vorträge, Teil 3. Voigt, Wolfgang [ed.] Wiesbaden: Franz Steiner Verlag, 1969. - pp. 882-884.

Contribution to the controversy about the date of the arrival of the Magas in India and their religious affiliation. (vSt)

3210 HUMBOLDT, WILHELM VON: Ueber die Bhagavad-Gita: mit Bezug auf die Beurteilung der Schlegelschen Ausgabe im Pariser Asiatischen Journal. Aus einem Briefe des Herrn Staatsminister von Humboldt. Nebst einer Vorerinnerung des Herausgebers [Ger.] Schlegel, A. W. [ed., comm.] In: Indische Bibliothek 2,2, 1826, pp. 218-258; and 2,3, 1826, pp. 338-372.

Reply to Langlois' critique of Schlegel's translation. Humboldt gives also his own suggestions to some of the problems, which in turn invited Schlegel to give his opinion The remarks of Schlegel are printed as notes to Humboldt's text Both discuss also fundamental difficulties in translating the BhG. (AM)

3211 HUMBOLDT, WILHELM VON: Ueber die unter dem Namen Bhagavad-Gītā bekannte Episode des Mahā-Bhārata [Ger.]. In: Abh. Kgl. Ak. Wiss. Berlin 1825, pp 1-64. - Berlin 1826

Humboldt attempts to give an interpretation of the »philosophical system« of the BhG. He therefore arranges the only »loosely connected« arguments and thoughts according to the philosophical themes, which appear in the BhG. According to H the BhG gives prominence to the following propositions: 1. The »spirit« (Geist) as a whole and as imperishable is opposed to the body, which is made up of parts and therefore destructible 2 The man, who seeks perfection, has to act without regard to the consequences, showing complete detachment In the explication of these two propositions Kṛṣṇa advises Arjuna to practise *yoga* The theism of the BhG comes close to a pantheistic position - In the evaluation of the BhG one has to consider its

»poetical« form, which makes the BhG a »philosophical poem« to be compared with Lukrez This form allows later additions to the text Humboldt thinks that the chapters after BhG 12 might be later interpolations (AM)

3212 HUME, ROBERT ERNEST The world's living religions, with special reference to their sacred scriptures and in comparison with Christianity an historical sketch [Engl] Compl revised ed New York Scribner, 1959 - 12, 335 pp - Previous ed Edinburgh Clark, 1924 - 8, 298 pp

Includes pp 29-31 a chapter entitled »Devotional Hinduism the Bhagavadgītā« [source] Callewaert/Hemraj (AK)

3213 HUNTINGTON, RONALD M[EREDITH] Avatāras and yugas an essay in Purānic cosmology [Engl] In Purāna 6,1, January 1964, pp 7-39

Stresses the importance the *avatara* concept has in Purānic literature The primary question that arises is how an *avatara* is to be distinguished from all other manifestations of the divine in the world of names and forms, i e *namarūpa* In pursuit of this point, the author discusses the themes evolution of the *avatāra* concept, myths of the *dasavatara* (with short examination of the various Purānic accounts) the *devasura* motif, and a discussion of the Purānic cosmology in relation to the pattern of *avataras* Refers to ŚBr, RV, NrsimhatāpanīyaU, ChāU (F)

[quoted passages] AgP 2 1-16 9, 2 1-17, 16 1-7, 49 1-10, BhG 2 31-33, 3 35, BhāgP 1,3 24, 1,3 26-27, 1,3 36, 2,7 1-38 2 7 26, 2 7 37 3 13-19, 6,8 13-18, 6,8 19, 8,15-22, 8,15 6-7, 8 18-23, 8 24 25 9,10 12, 9 15 16-9,16 27 10,40 22, 11 4 17-23, *11,30 33-38, BhvP 1,98 11 BVP 4,122-125 GaP 1,292, MBh (cr ed) 3,186, MkP* 4 56, MtP 1-2, 47 39 47 105 47 234-245, PdP 5 13, Rm 1,27, 1,38 VāP 6 8-9, 48 40, 97 16, 97 94, 97 137-142, ViP 1 3 24, 3,1 3,1 35, 3 2 19, 3,17 14-3 18 32, 3,18 13, 3,18 19, 4 4 96, 4,11 20 5 37 54-57 5 37 68-73, VarP 39-48

3214 HUNTINGTON, RONALD M[EREDITH] The legend of Prthu a study in the process of individuation [Engl] In Purāna 2,1-2, July 1960, pp 188-210

After a paraphrase of the myth according to the BhāgP H interprets it in terms of C G Jung's psychology (PS)

[quoted passages] BhāgP 4,14-23, VāP 62

3215* HUNTINGTON, RONALD MEREDITH A study of Purānic myth from the viewpoint of depth psychology [Engl] University of Southern California, 1960 [thesis]

3216 HUTTEN, KURT Die Bhakti-Religion in Indien und der christliche Glaube im Neuen Testament Ein Vergleich [Ger] Thesis Stuttgart Kohlhammer, 1929 - 16, 143 pp - 2nd ed 1930 - 16, 141 pp (Veroffentlichungen des Orientalischen Seminars der Universitat Tubingen, Abhandlungen zur Orientalischen Philologie und zur allgemeinen Religionsgeschichte, heraus gegeben von Enno Littmann und Jakob Wilhelm Hauer, Heft 1)

3217* IKEDA, KENTARO Rāmānuja's interpretation of karmayoga in his Bhagavadgītā bhāshya [Engl] In PTAIOC 29, 1978, pp 298-299

3218 IKEDA, KENTARO: The three yogas in Rāmānuja's Gītābhāshya [Engl.]. In: JIBuddhS 25,1, 1976, pp. 23–25.

3219* IMAM, S. M.: Drama of prince Arjuna [Engl.]. Delhi: Motilal Banarsidass, 1973.

3220* IMMANUEL, R[AJAPPAN] D[AS]: Studies in the Bhagavadgītā [Engl.] In: ICQ 17, 1959.

3221 INDEN, RONALD: Hierarchies of kings in early medieval India [Engl.]. In: CIS (N.S.) 15,1-2, January-December 1981, pp. 99–125. - Simultaneously published in: Way of life ... Essays in honour of Louis Dumont ... 1982. - pp. 99–125.

3222 INDEN, RONALD: The temple and the Hindu chain of being: the sarvatobhadra temple of Kashmir [Engl.]. In: L'espace du temple I: Espaces, itinéraires, médiations. Galey, Jean-Claude [ed.]. Paris: Éditions de l'Ecole des Hautes Études en Sciences Sociales, 1985. - (Collection Puruṣārtha, No. 8). - pp. 53–73.

King Muktāpīḍa Lālitāditya of Kashmir (ca. 725–762), after completing a conquest of the quarters (*digvijaya*) and founding a new capital, Parihāsapura, proceeded to build a complex of Vaiṣṇava temples outside the city. This temple complex corresponds to the *sarvatobhadra* type, consisting of a central shrine with four subsidiary shrines at its corners and with four doors opening to the cardinal directions and four *mandapas*. Topped by an ensemble of nine towers, the *sarvatobhadra* was the most elaborate modification of the *kailāsa* type of temples and of the 101 types of temples mentioned in chapters 86–87 of book III of the VDhottP. The temple of Muktāpīda near Parihāsapura was built according to the prescriptions of the VDhottP and the author believes that the text itself, in which the sage Mārkaṇḍeya instructs his royal pupil Vajra, was composed in Kashmir in the 8th century at the court of Muktāpīḍa Lālitāditya and that the pupil Vajra of the text was Muktapīḍa's elder brother Candrāpīḍa Vajrāditya who died prematurely The major part of the article deals with the cosmological foundation of the royal temple and with the hierarchy of spaces within the temple precincts. Untouchables had to remain outside the precincts The general public remained in the temple courtyard The temple itself which stood on a raised platform could be entered by the king, his family, his ministers, and his servants, while access to the sanctum was reserved to the *sātvatas*, i e. ordained brahmins and ascetics of the Pāñcarātra sect (vSt)

3223 India, history and thought: essays in honour of A. L. Basham [Engl.]. Mukherjee, S. N. [ed.] Calcutta: Subarnarekha, 1982. - 331 pp.

Includes the following contributions of Epic/Purānic interest: Sharma, R. S.: The Kali age: a period of social crisis; Thapar, Romila: The Ramayana: theme and variation For commentaries see separate entries. (AK)

[reviews:] Rocher, Ludo: In: JAOS 104,3, 1984, pp 596–598

3224 India maior: congratulatory volume presented to J. Gonda [Engl.] Ensink, J.; Gaeffke, P[eter] [ed.]. Leiden: E. J. Brill, 1972. - 14, 257 pp.

With »bibliography of publications by J Gonda« comprising the years 1929-1972 with 564 entries The following contributions refer to Epic/Purānic topics Bollo O Dvaidhībhāva in the Kautilīyārthaśāstra [sic] and in other texts Buitenen J A B van On the structure of the Sabhāparvan of the Mahābhārata Teeuw A Prose and poetry a contribution to the study of versification in Old Javanese Raghavan V The date of the Narasimha Purāna For commentaries see separate entries (F)

3225 Indian and Iranian studies presented to George Abraham Grierson on his eighty fifth birthday 7th January, 1936 [Engl, Fr Ger Portuguese It]. Bailey H W, Turner, R L [ed] In BSOS 8 2-3 1936 London The School of Oriental Studies (University of London) 1936 - pp 298-891 frontispie ce

With bibliography of Grierson s works - The following contribution deals with Epic/Purānic matters Chatterji Suniti Kumar Purāna legends and the Prakrit tradition in New Indo-Aryan For commentary see separate entry (F)

3226* The Indian heritage an anthology of Sanskrit literature [Engl]. Raghavan V[enkatarama] [ed tr comm] Prasad Rajendra [forew] 3rd ed Bangalore Indian Institute of World Culture 1963 - 57 494 pp - 1st ed 1956 - 2nd enlarged and revised ed 1958 - (UNESCO Collection of Representative Works Indian Series)

» The exhaustive introduction offers so many insights into the traditional values of Hindu *dharma* the Indian way of life and thought that it will be a precious guide to India s heritage still alive A large portion of the Epics and Purānas is translated Samples from *samhitā* Brāhmana and the Upanisad of the Veda short but remarkably well selected passages of the *dharmaśāstra* and finally a rare section of well chosen prayers such as Ādityahrdaya Visnusahasranāma Vedānta Desika s Astabhūjāstaka Śaiva hymns from Kashmir and others make this selection not only a learned anthology of Skt literature but also a popular book in the best sense of the word « [source] Oberhammer G (Review). (F)

[reviews] Oberhammer G[erhard] In WZKSO 3 1959 p 172 - Emeneau M[urray] B[arnson] In JAsianS 17 1957 1958 pp 349-350 - Ruben W[alter] In OLZ 1958 pp 571-573

3227 Indian inheritance Vol 1-3 [Engl] Munshi K[anaiyalal] M[aneklal] Diwakar R R [ed] Bombay Bharatiya Vidya Bhavan 1955-1956 - Vol 1 Literature philosophy and religion 1955 - 4th ed 1965 - 14 236 pp - Vol 2 Arts history and culture 1956 - 4th ed 1970 - 12 270 pp - Vol 3 Science and society 1956 - 3rd ed 1970 - 11 177 pp - (Bhavan s Book University 34 35 40)

Vol 1 ch 4-6 are devoted to the Rm MBh and Purānas respectively ch 11 deals with the BhG The authors are in ch 4 Jawaharlal Nehru (The immortal Epic) V Chandrasekhara Aiyar (Sri Ramachandra), Swami Vivekananda (The Epic story [Rm]) in ch 5 K M Munshi (Veda Vyasa, the author), A D Pusalker (Sri Krishna) Swami Vivekananda (The Epic story [MBh]) in ch 6 V Chandrasekhara Aiyar (The Bhagavata), A D Pusalker (The Puranas) in ch 11 S Radhakrishnan (Bhagavadgita) (vSt)

3228 Indian religion [Engl.]. Burghart, Richard; Cantlie, Audrey [ed.]. London: Curzon Press, New York: St. Martin's Press, 1985. - 10, 258 pp., fig., tables (Collected Papers on South Asia, No. 7).

Contains inter alia the following contribution of Purāṇic interest: Das, Veena: Paradigms of body symbolism: an analysis of selected themes in Hindu culture. For commentary see separate entry. (AK)

3229 Indian studies in honor of Charles Rockwell Lanman [Engl., Fr., Ger.]. Cambridge, Massachusetts: Harvard University Press, London: Oxford University Press, 1929. - 10, 258 pp.

The following contributions are directly related to Epic/Purāṇic matters: Thomas, Frederick William: A Rāmayaṇa [sic] story in Tibetan from Chinese Turkestan; Ryder, Arthur William [tr.]: How to live happily on nothing a year: translated from the twelth book of the Mahābhārata. For commentaries see separate entries (AK)

3230 India's contribution to world thought and culture: a Vivekananda commemoration volume / Vivekananda commemoration volume on theme India's contribution to world thought and culture [Engl.]. Lokesh Chandra [ed.]. Triplicane, Madras: Vivekananda Rock Memorial Committee, 1970. - 15, 705 pp., 91 pl., 12 col. pl., text-fig.

Most of the (about 70) contributions centre around India's influence on the neighbouring Asian cultures (»Greater India«, China, Japan, Central Asia; but Europe, Africa, pre-Columbian America and even Siberia and New Zealand also come up for discussion), especially as concerns art and archaeology, but also trade, spread of Indian names and tales, cultural contacts in general, spread of Hinduism and (especially) Buddhism and so on. Thus, Purāṇic matters (especially deities and their images) are often involved, although only the following eight contributions deal specifically with Epic/Purāṇic topics: Chaturvedi, Harish Kumar: Rāmāyaṇa in Asia; Nakamura, Hajime. Indian influence on Japanese stories; Dhaninivat (H H. Prince). The Rāmāyaṇa in Thailand; Soundara Rajan, K. V.: Hindu Epic and Purānic traditions in South-East Asia; Dutta, B : The Javanese Brahmāṇḍa Purāṇa; Gonda, J.: The presence of Hinduism in Indonesia: aspects and problems; Goudriaan, T.: Sanskrit texts and Indian religion in Bali; Lokesh Chandra: Indian culture in Transbaikalian Siberia. For commentaries see separate entries (F)

3231* Indikōn Metaphraseōn Prodromos, periéxōn Batrixarē basileōs ĕuologías, gnōmologías kai allēgorias; tou autou ȳpothēkas ē peri mataiotētos tōn tou kosmou syllogēn politikōn oikonomikōn kai ēthikōn ek diaphorōn poiētōn; Sanakea synopsin gnōmikōn kai ēthikōn kai Zagannatha Panditaraza allēgorika paradeigmatika kai ōmoiōmatika [Greek]. Galanos, Demetrios [tr.]; Typaldos, G[eorgíos] K.; Kosmetos, G. Apostolidos [ed.] Athens: N. Aggelidos, 1845. - 155 pp.

Besides translations from Bhartṛhari, Cāṇakya, etc, the present work contains in its preface passages from BhāgP and BhG. [source] Gildemeister, p 18f (F)

3232 Indische Gedichte: in deutschen Nachbildungen. Vol. 1-2 [Ger.] Hoefer, A. [tr.]. Leipzig: F. A. Brockhaus, 1844. - Vol. 1: 209 pp. - Vol. 2: 242 pp.

Contains, besides other texts, Ger adaptations of stories from MBh (Manu and the fish, Vol 1, pp 29-42, Sāvitrī, vol 2, pp 77-128, The jackal's smartness, vol 2, pp 187-192), Rm (The descent of the Gaṅgā, vol 2, pp 32-75) and BrP (The Kandu-episode, vol 1, pp 43-63) (vSt)

3233 Indische Geisteswelt: Eine Auswahl von Texten in deutscher Übersetzung Band 1-2 [Ger.] Glasenapp, H[elmuth] von [ed , tr] Baden-Baden: Holle Verlag, 1958 - Band 1: Glaube und Weisheit der Hindus - 334 pp. - Band 2: Weltliche Dichtung, Wissenschaft und Staatskunst der Hindus - 348 pp - (Sammlung »Geist des Morgenlandes«)

Contains in vol 1, pp 48-124; 150-151; 229-232 excerpts from MBh, Rm, MkP, ŚiP, PdP, BhāgP, MtP, SauP, and Rāmacaritamānasa of Tulasīdāsa (vSt)

3234* Indische Handschriften. I Beschrieben von K L. Janert [Ger.] Janert, K[laus] L[udwig] [comm], Schubring, Walther [ed] Wiesbaden: Steiner, 1962 - 13, 293 pp, 1 col pl, 16 pl (Verzeichnis der Orientalischen Handschriften in Deutschland 2,1, Voigt, W [ed])

J minutely describes 492 hitherto not yet catalogued Indian manuscripts of the former Preußische Staatsbibliothek The present volume comprises mainly the manuscripts now in the Westdeutsche Bibliothek in Marburg/Lahn The manuscripts are catalogued according to 17 subject titles Title No 2 Epic literature (MBh Rm, Purāṇas, Mā, BhG, Tantra), 3 formal cult (stars, Maheśvara, Devī, Vāgīśvarī, Lakṣmī, Gaṇapati, Viṣṇu/Kṛṣṇa with Rādhā and the corresponding places, Rāma Sītā, Hanumat, Gaṅgā, Kāśī), 4 practical cult (stars all deities Maheśvara Devī, Mahālakṣmī, Viṣṇu/Kṛṣṇa Rāma, saṃdhyā miscellanea) [source] Weller, F [Review] (AP)

[reviews] Weller, F In OLZ 61 1966, pp 177-179 - Hacker, P[aul] In ZDMG 115, 1965, p 409

3235 Indische Sagen Band 1-2 [Ger] Holtzmann, Adolph [adapt] 2nd revised ed (in 2 vols) Stuttgart Krabbe, 1854 - Vol 1 32, 338 pp - Vol 2 344 pp - Reprint Winternitz, Moriz [ed] Jena Diederichs, 1920-1921 - 1st ed (in 3 parts) Karlsruhe 1845-1847

Collection of Ger adaptations of famous tales from MBh and Rm Includes The Kauravas (a condensed rendering of the Bhārata war), the birth of Bhīṣma, Ambā, Sāvitrī, Uśīnara, the ocean (connecting Indra s fight with Vṛtra, the emptying of the ocean in order to catch the Kālakeyas, and the descent of the Gaṅgā), Ṛṣyaśṛṅga, Rohiṇī, Nahuṣa, king Nala, Yayāti, the snake sacrifice, Rāma (condensed version of Vālmīki's Rm) (vSt)

[reviews] W[eber] A[lbrecht Friedrich] In ZDMG 9, 1855 pp 281-284

3236* Indischer Dichterhain ein Lesebuch für die Jugend, besonders als Festgabe fur die Zöglinge der Gymnasien, und höhern Töchterschulen verfasst [Ger] Grube, A W [ed , tr] Leipzig Brandstetter, 1856 - 12, 288 pp

3237 Indologen-Tagung 1971 Verhandlungen der Indologischen Arbeitstagung im Museum für Indische Kunst Berlin, 7. -9 Oktober 1971 [Ger , Engl , Fr] Härtel, Herbert, Moeller, Volker [ed] Wiesbaden. Steiner, 1973 - 21, 301 pp , 119 ill , 1 table (Glasenapp-Stiftung 8)

Includes the following contributions of Epic/Purāṇic interest: Sankalia, Hasmukh Dhirajlal: The Ur (original) Rāmāyaṇa or archaeology and the Rāmāyaṇa; Joshi, N. P.: Some Kuṣāṇa passages in the Harivaṃśa; Stietencron, Heinrich von: Bemerkungen zur Gaṅgādhara-mūrti des Śiva. For commentaries see separate entries. (AK)

3238 Indological studies in honor of W. Norman Brown [Engl., Fr.]. Bender, Ernest [ed.]. *New Haven, Connecticut: American Oriental Society, 1962.* - 20, 253 pp., ill., tables (American Oriental Series, Vol. 47).

The following studies are concerned with Epic/Purāṇic matters: Chatterji, Suniti Kumar: Purāṇa apocrypha: a »Manipura-Purāṇa«; Filliozat, Jean: Les dates du Bhāgavatapurāṇa et du Bhāgavatamāhātmya; Kuiper, F. B. J.: The three strides of Viṣṇu. For commentaries see separate entries. (F)

3239 Indra-dhanuṣa: an annotated bibliography of Indian painting (through the ages) [Engl.] Nath, R[am] [ed., comm.]. Jaipur: The Historical Research Documentation Programme, 1982. - 16, 200 pp.

Contains 1144 entries; the annotations are restricted to short remarks The material is divided into 7 chapters: 1. Skt. texts (theory of Indian painting); 2 general studies; 3. mural painting; 4. palm-leaf, scroll (pata, cloth) and pichhai paintings (including painted textiles); 5. miniature painting (subdivided according to the various eras of history of art); 6. raga-mala painting; 7. Company and Bengali painting. The following indices are added: 1. titles of ancient and medieval illustrated works; 2. names of places; 3 historical names of painters and princes; 4 titles of texts; 5. *various collections of paintings, painted textiles, etc.*; 6 *names of modern authors.* (F)

3240• INDRARĀJA: Veda aura gītā [Hi.] In: Aryamitra 85, No. 30, 1982.

3241 INGALLS, DANIEL H. H.: Ātmanātmānam [Engl.] In: jñānamuktāvalī: commemoration volume in honour of Johannes Nobel ... 1959. - pp. 101-110.

An examination of the meaning of this phrase in the BhG and of the interpretations by the commentators, leading to its identification as an instance of *lāṭānuprāsa* (of which the general Epic usage is illustrated from Rm 6-7); thus, the sense of *ātman* is the same in both forms »We arrive thus at the position that the verses of the Gītā in question are self-contradictory in expression and are intentionally so.« »One must raise up the self by the self alone.« (JLB)

[quoted passages] BhG 2.55; 3 43; 6.5; 6 6; 6.20; 10.15; 13 24; 13 28; MBh (cr.ed) 12,69 14; 12,136 171; 12,162.46; Rm (B 1888) 6,69.17ff; 6,80.38ff; 6,95 4; 6,102.19; 6,107.27; 6,111.89; 6,114.34; 6,128.77; 7,5 34; 7,6 4

3242• INGALLS, DANIEL H. H.: Cynics and Pāśupatas: the seeking of dishonor [Engl.] In: HarvardThR 55, 1962, pp. 281-298.

3243 INGALLS, DANIEL H. H.: The Harivaṃśa as a mahākāvya [Engl.]. In: Mélanges d'Indianisme à la mémoire de Louis Renou ... 1968. - pp. 381-394.

An essay on the literary merit of the Viṣṇuparvan section of the HV as the basis of later Kṛṣṇa literature, illustrated with several passages in translation. Emphasises the ignorance of Kṛṣṇa's nature by the cowherds, the vividness of description, and its stylistic simplicity, which relies almost entirely on *svabhāvokti* and simple simile

and metaphor, the frequent use of parataxis to produce the figure *citra* is also noted Brief comparisons are made with the ViP, BhāgP and Rm (JLB)
[quoted passages] BhāgP 10,6 2ff, 10 20 3-7, HV (C) 3424-3436, 3519-3531, 3550-3556, 3678, 4011ff, 4526, 4637-4640, Rm (B) 4 30 58, 6,58 29-33, ViP (B 1902) 5 6 36ff

3244* INGALLS, DANIEL H H Source of a Mulasarvāstivadin story of the origin of the Ganges [Engl] In HarvardJAS 14, 1951, pp 185-188

3245* IRWIN, JOHN The class-struggle in Indian history and culture [Engl] In ModernQ (N S) 1,2, 1946, pp 73-88

3246* ĪSVARADATTA, VIDYĀLANKARA Rāmānuja's commentary on the Bhagavadgita, introduction, translation and notes [Engl] Hyderabad Chandrakanth Press, 1930

3247 IYENGAR, B N An esoteric interpretation of the story of Somaka and Jantu [Engl] In Purāna 10,2, July 1968, pp 188-190
Excerpt from the author s work »Indo Aryan mythology«, giving a symbolistic interpretation according to Advaita ideas With a note by V M Bedekar (F)
[quoted passages] MBh 3 127-128

3248* IYER, K V The Bhagavadgita a brief analysis [Engl] Madras B V Patel and Co, 1966

3249* IYER, P N Sankara Narayana a method of studying the Gita [Engl] In KK 2, 1935, pp 106-108

3250 [IYER, SUBRAMANIA N] ›ANNA« The concept of yajña (sacrifice) in the Bhagavad Gita [Engl] In VK 54, 2 June 1967, pp 105-107

3251 [IYER, SUBRAMANIA N] ›ANNA‹ Lalita Sahasranama [Engl] In VK 48,1, May 1961, pp 18-21
The author not only discusses from a Vedānta point of view the contents of Lalitāsahasranāma and the worship of the goddess Lalitā but also deals with Tantra and worship of Devī in general (AK)
[quoted passages not included]

3252 [IYER, SUBRAMANIA N] ›ANNA‹ Motherworship in the North and the South [Engl] In VK 39,8, December 1952, pp 358-360
Also refers to BhG and Purānas (KPG)

3253 [IYER, SUBRAMANIA N] ›ANNA‹ A study of the Puranas with special reference to the Srimad Bhagavatam [Engl] In VK 43,5, September 1956, pp 229-235
Gives a survey of contents and features of the BhāgP, and the Purānas in general and discusses from a Vedānta point of view, their value as *smrti* texts by contrasting them with the Vedic *śruti* (AK)
[quoted passages not included]

3254 J. N. Banerjea volume: a collection of articles by his friends and pupils presented on his retirement from Carmichael Professorship of Ancient Indian History and Culture, University of Calcutta [Engl., Beng.]. Calcutta: The Alumni Association, Department of Ancient Indian History and Culture, University of Calcutta, 1960. - 14, 352 pp.

The following contribution is of interest for Epic/Purāṇic studies: Mukherjee, Bratindra Nath: The import of the term »maccocalingae«. For commentary see separate entry. (F)

3255 JACKSON, A. M. T.: Epic and Puranic notes [Engl.]. In: JBombayBRAS extra number 1905: The Journal of the Bombay Branch of the Royal Asiatic Society: ... The centenary memorial volume ... 1905. – pp. 67–77.

The two sections of this article deal with the following topics: (1) »On the date and scope of the original Purāṇa«; (2) »How far are the Purāṇic lists of kings known to the Rāmāyaṇa?«. (AK)

[quoted passages not included].

3256 JACKSON, A. M. T.: [Some miscellaneous notes:] The child Kṛishṇa [Engl.] In: JRAS 1908, pp. 533–534.

Rejects J. Kennedy's (q.v.) theories on the basis of »the discovery at Mandor in Mārwār of *sculptures of certain of his [Kṛṣṇa's] exploits which cannot be dated later* than the Christian era ... . These show that the child Kṛishṇa is much older than the Gujars ... The date I have assigned above [»The date of the Harivaṃśa«, JRAS 1908, p. 529, q v] to the HV also is against any special connection of Kṛishṇa with the Gujars, who seem rather to have been worshippers of the sun. It is likely enough that the Kṛishṇa legend was developed among northern pastoral tribes, but they must have belonged to an earlier swarm than the Gujars, perhaps to the Ahirs of *the Yue-chi period* « (F)

3257 JACKSON, A. M. T.: Some miscellaneous notes: The date of the Harivaṃśa [Engl.]. In: JRAS 1908, pp. 529–532.

Considers the HV to be the »Ur-Purāṇa«: »In the earliest enumerations of Sanskrit literary works we find the *itihāsa-purānam* mentioned in such a way as to imply that there was but one Purāna, and that it was regarded as a supplement to the *itihāsa*. *As the latter name belongs par excellence to the Mahābhārata, it is hard to avoid the* conclusion that the Purāṇa in question was what has now become the Harivaṃśa It must however, have originally had all the five characteristics of a Purāṇa, including a cosmological section, which was omitted most probably when the legends relating to Kṛishṇa and the other incarnations of Vishṇu were amplified at the expense of the other constituents of the original work The latter still survives in parts of the modern Purāṇas, all of which are derived from one common original, but now subsist as independent works, no longer *connected with the Mahābhārata.*« A rapid survey of »the geography of the Kṛishna legends in the HV« leads to the conclusion that it is to the 3rd century A.D. »and to the Western Deccan or Koṅkaṇ that the final redaction of the HV may in all likelihood be assigned«. (F)

[quoted passages] HV (C) 1–6; 7–8; 9–15; 20, 25–38; 84; 113; 194–195; 216; 220, 222; MBh 3,114; 3,117; 7,70; Rm 1,76

3258 JACKSON, A V. WILLIAMS: On Mahābhārata ııı,142 35-45· an echo of an old Hındu-Persian legend [Engl] In: JAOS 17, 1896, pp 185-187.

On Yama and Yıma and the overpopulatıon of the earth, ın Iran and Indıa (JLB)
[quoted passages] MBh 3,142 35-45

3259 JACOB, G. A , A concordance to the prıncıpal Upanıshads and Bhagavadgıtā [Skt , Engl] Reprınt. Delhi: Motılal Banarsıdass, 1963 - ıbıd , 1985 - 8, 1082 pp - Orıgınal ed : Bombay 1891 - (Bombay Sanskrıt Serıes 39)

3260 JACOB, G A . A Sanskrıt sımile [Engl] In· JRAS 1909, pp 1120-1121.

Remeets a somewhat cryptıc Skt sımıle (found »ın the commentary on Śāntıdeva's Bodhıcaryāvatāra«) 1 ın three Palı works, of whıch the Majjhımanıkāya bears »the orıgınal passage«, 2 »as a quotatıon from ›Vāsıstha‹ (doubtless the Yogavāsıstha) ın the Bodhasāra, a modern Vedıc treatıse ın verse by Śrī-Naraharı, and publıshed, wıth a commentary, by the author's pupıl, Pandıt Dıvākar, ın the Benares Sanskrıt Serıes ın 1906« The sımıle refers to a tortoıse and ıts chance entry ınto the hole of a floatıng yoke (F)

3261 JACOBI, H[ERMANN] Ages of the world (Indıan) [Engl] In· ERE Vol 1 1908 - pp 200-202

Gıves a detaıled descrıptıon of the Purānıc »doctrıne of the Ages of the world (yugas), combıned wıth that of two other great perıods, the manvantaras and kalpas« The author also refers to the MBh (AK)

3262 JACOBI, HERMANN Eın Beıtrag zur Rāmāyanakrıtık [Ger] In ZDMG 51, 1897, pp 605-622 - Reprınt ın Jacobı, Hermann Kleıne Schrıften Teıl 1 1970 - pp 322-339

Attempts to gıve an example of the text reconstructıon of a Rm passage, based on the observatıon that sometımes certaın storıes are related twıce ın slıghtly dıfferent forms Interprets thıs fact as the relıc of an early layer of the oral text tradıtıon Thıs fusıon of two text versıons ıs also gıven (accordıng to the author) ın 4,30-44, the passage dealt wıth ın the present contrıbutıon Examınes the story's contents ın great detaıl, ın order to elımınate the duplıcatıons whıch occur The author's argumentatıon ıs exclusıvely based on a dıscussıon of the ınner logıc of the story's contents As a result, all »superfluous« parts are elımınated, the text versıon thus acquıred contaıns about the fourth part of the text as gıven ın the edıtıons then prınted (F)

[quoted passages] MBh 2,77 1-2, Rm 1,1 43ff, 1,1 47, 1,3 20, 2,37, 2,116, 3,6, 3,19 20, 3,21-34, 3,34 9-12, 3,38 9-11, 4,12 12, 4,13, 4,30 61, 4,30 64, 4,30 66-83, 4,31 1-10, 4,31 22, 4,31 25-63, 4,33 1-7, 4,33 9-14, 4,33 17-24, 4,33 39, 4,33 43-44, 4 33 59, 4,33 63-64, 4,34 1, 4,34 5-18, 4,34 38, 4,35 5, 4,35 19ff, 4,36 3-20, 4,38 4-23, 4,39 1, 4,40 2-6, 4,40 10-15, 4,40 76-78, 4,43 58, 4,44 1, 4,44 3-15, 6,126, 6,126 20

3263 JACOBI, HERMANN Beıträge zu unserer Kenntnıs der ındıschen Chronologıe [Ger] In Jacobı, Hermann Kleıne Schrıften Teıl 2 1970 - pp 905-910 - Reprınted from. PIntCO 10, Genève 1894· Actes du Xe Congres Internatıonal des Orıentalıstes, tenu en [1892] a Geneve Sectıon 1 (Inde) Leıden, E J Brıll, 1895 - pp 103-108

On two calendar reforms concerning the time of the beginning of the month and of the year. Draws on MBh material. J. claims that all calendar items transmitted can be easily explained and serve as an argument for the validity of his and Tilak's theory on the age of the Veda. (AP)

[quoted passages:] MBh (C) 3,190.92; 3,230 8ff; 6 4566; 7.5636; 13.4609; 13.5156.

3264 Jacobi, H[ermann]: Beiträge zur indischen Chronologie [Ger.]. In: ZDMG 30, 1876, pp. 302-307. – Reprint in: Jacobi, Hermann: Kleine Schriften. Teil 2. ... 1970. – pp. 882-887.

On the date of Kālidāsa and of some astronomical usages. According to a comparison with Greek astronomy the author establishes the rule that all Indian writings which enumerate the planets in the order »sun, moon, Mars, Mercury, Jupiter, Venus, Saturn« can have been written no earlier than in the 3rd century A.D. *This rule could be applied to ViP. Also makes a note on the meaning of nāḍī* in ViP. Refers to Yājñavalkyadharmaśāstra, Herodotus and other Greek writers (F)

[quoted passages:] BhāgP (B 1860) 3,12.9; BhāgP 5,22; ViP 1,12 92; 2,7.12; 6,3.

3265 Jacobi, Hermann: Bemerkungen zu vorstehendem Aufsatz [Ger.] In: ZDMG 58, 1904, pp. 383-385. – Reprint in: Jacobi, Hermann: Kleine Schriften. Teil 1. ... 1970. – pp. 312-314.

Refers to Belloni-Filippi's contribution on BhG 2.46 in ZDMG 58, 1904, pp. 379-382. On account of a metrical irregularity in the verse in question Jacobi suggests that the author of the BhG had taken up a proverb then common. For the rest, J. supports the views of B.-F., stressing the point that the BhG considered its *bhaktimārga as a legitimate continuation of the Vedic jñānamārga* and *karmamārga*. (F)

[quoted passages:] BhG 2.42-45; 2 46; 2.47; 13.4

3266 Jacobi, Hermann: Die Bhagavadgītā [Ger.]. In: DLZ 42, 1921, col. 715-724. – Reprint in: Jacobi, Hermann: Kleine Schriften. Teil 1. ... 1970. – pp. 315-319.

Occasioned by the publication of a second edition of R. Garbe's translation of the BhG Jacobi examines and rejects Garbe's thesis that the BhG originally was a theistic tract to which later were added pantheistic passages Jacobi points to the Upaniṣadic elements in the religion of Kṛṣṇa, discusses its relation to the Vedāntasūtra of Bādarāyaṇa, its attitude to Vedic sacrifice, and the development of the Bhāgavata religion. The article concludes with a summary of arguments which indicate that Patañjali, the author of the Yogasūtra, is not identical with the author of the Mahābhāṣya (PS)

[quoted passages:] BhG 2 42ff; 2.47ff; 3 9-18; 7.3; 7.14; 7.19; 9 20-21; 9.32-33; 12 2ff; 15.7; 15.16ff; 18 5-6; 18.7; 18 47-48; 18 56ff.

3267 Jacobi, Hermann: Cultural, linguistic and literary historical gleanings from the Kautilīya [Engl.] Utgikar, Narayan[a] Bapuji [tr.] In: IA 53, 1924, pp. 128-136 and 141-146.

Translation of a paper published by Jacobi in Sitzungsber. Kgl Pr. Ak. Wiss Berlin 44, 1911, pp 954-973. Among many other interesting observations, the paper also contains on p 143ff an account of Kauṭilya's use of *itihāsa* and *purāṇa*, of

differences between the Kautilya version and the Epic version of the Nala legend, and of some other variations in the stock of legends Shows that Kautilya has, in some cases the correct tradition while the MBh has introduced changes (e g in personal names) Concludes that at the time of Kautilya there did not yet exist a redaction of the MBh ascribed to Vyāsa Krsna Dvaipāyana or that it had not attained canonical recognition in Brahmanical circles (vSt)

3268 JACOBI, HERMANN Kleine Schriften Teil 1-2 [Ger, Engl] Kolver, Bernhard [ed] Wiesbaden Franz Steiner Verlag GMBh, 1970 - Teil 1 22, 546 pp, bibliography - Teil 2 p 547-1156, indices - (Glasenapp-Stiftung 4,1 and 4,2)

Contains the following contributions of Epic/Purānic interest Beiträge zur indischen Chronologie (p 882-887), Beitrage zu unserer Kenntnis der indischen Chronologie (p 905-910), Ein Beitrag zur Rāmāyanakritik (p 322-339), Bemerkungen zu vorstehendem Aufsatz (p 312-314), Die Bhagavadgītā (p 315-319), Nochmals uber das Alter des Veda (p 278-292), Über das Alter des Rāmāyana (p 320-321) Über den Śloka im Mahābhārata (p 185-188), Über die Einfugung der Bhagavadgītā im Mahābhārata (p 307-311), Ueber die Entwicklung d indischen Metrik in nachvedischer Zeit (p 145-174) Über Visnu Nārāyana Vāsudeva (p 872-881), War das Epos und die profane Litteratur Indiens ursprunglich in Prakrit abgefasst? (p 293-303) Zur Lehre vom Çloka (p 175-184) For annotations, q v (AP)

3269 JACOBI, HERMANN Mahabhārata Inhaltsangabe, Index und Concordanz der Calcuttaer und Bombayer Ausgaben [Ger] Bonn Friedrich Cohen, 1903 - 4, 258 pp - Reprint Hildesheim 1980

3270 JACOBI, HERMANN Nochmals uber das Alter des Veda [Ger] In ZDMG 50, 1896, pp 69-83 - Reprint in Jacobi Hermann Kleine Schriften Teil 1 1970 - pp 278-292

Discusses pp 75-77 the Epic arrangement of the seasons (F)

[quoted passages] MBh 3 182 1 3 182 16 Rm 3 16 1 4 26 14 4 28 3

3271 JACOBI, HERMANN Das Râmayana Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen [Ger] Bonn Friedrich Cohen, 1893 - Reprints Darmstadt Wissenschaftliche Buchgesellschaft, 1970 - ibid, 1976 - 9, 256 pp - Translation Jacobi, Hermann The Rāmāyana [Engl] Ghosal N [tr] In JOI 5, 1955-1956, pp 125-134, 234-243, and 423-433, and 6, 1956-1957, pp 32-41, 102-108, and 205-222, and 7, 1957-1958, pp 7-13, 158-170, and 316-321, and 8, 1958-1959, pp 75-80 and 276-285 - Book reprint of translation Baroda Oriental Institute, 1960

[reviews] Grierson G[eorge] A[braham] Indian Epic poetry In IA 23, 1894, pp 52-56 - Barth A[uguste] In RHR 27, 1893, pp 287-290 - Barth, A[uguste] In Oeuvres Tome 2 1914 - p 151-154 [identical with 1893] - Ruben W[alter] In ZDMG 113 1969 pp 379-380

3272 JACOBI, HERMANN Über das Alter des Rāmāyana [Ger] In Jacobi, Hermann Kleine Schriften Teil 1 1970 - pp 320-321 - Reprinted from Festgruss an Otto von Boethlingk Stuttgart 1888 - pp 44-45

Briefly assembles some *indications of the antiquity of Rm: absence of influence* from Greek astronomy, virtual ignorance of South India, absence of mention of Pāṭaliputra, priority of Ayodhyā to Sāketa, Hanumat's comments on speaking Sanskrit and Vālmīki's importance in the Uttarakāṇḍa. (JLB)

3273 JACOBI, HERMANN: Über den Śloka im Mahābhārata [Ger.]. In: Gurupūjākaumudī: Festgabe zum fünfzigjährigen Doctorjubiläum Albrecht Weber dargebracht ... 1896. - p. 50-53. - Reprint in: Jacobi, Hermann: Kleine Schriften. Teil 1. ... 1970. - pp. 185-188.

A summary of the metrical peculiarities of the *śloka* in MBh 3-5: occurrences of the 2nd *vipulā* with non-dijambic first *pāda* but caesura after the 4th syllable; this caesura is a rule for other *vipulās* with irregular first *pāda* as well. Occurrences of hypermetric *pādas* (9 syllables). (PS)

[quoted passages:] MBh 3-5; Rm (B 1888) 2-4

3274 JACOBI, HERMANN: Über die Einfügung der Bhagavadgītā im Mahābhārata [Ger., Skt.]. In: ZDMG 72, 1918, pp. 323-327. - Reprint in: Jacobi, Hermann: Kleine Schriften. Teil 1. ... 1970. - pp. 307-311.

Considers the BhG to be a later elaboration of the few verses which originally contained Kṛṣṇa's answer to Arjuna Seeks to sift out these original parts. Mainly based on considerations concerning the inner narrative logic of the story, the author comes to the conclusion that BhG 1 must be part of the »original« MBh as well as BhG 2.1-37, with the exception of verses 7 and 8. The final verse of this passage was BhG 18.73 (Arjuna's assent), followed by the description of the battle MBh 6,43 6ff. Gives the Skt text of this proposed »Ur-BhG«. (F)

[quoted passages:] BhG 2.1-6; 2.2; 2 4-6; 2.7-8; 2.9; 2.9-12; 2.18; 2 25-27; 2.30-37; 2.31-33; 2 34-36; 2.37; 2.39; 18 73; MBh 3,1; 3,30; 4,53; 6,43 4; 6,43.6ff; Rm 2,82 14.

3275 JACOBI, HERMANN: Über Viṣṇu-Nārāyaṇa-Vāsudeva [Ger.]. In: Streitberg-Festgabe ... Leipzig 1924. - pp. 159-168. - Reprint in: Jacobi, Hermann: Kleine Schriften. Teil 2. ... 1970. - pp. 872-881.

Concerned with the process of amalgamation of gods in Hinduism, the author at first traces the figure of the god Viṣṇu from the Veda to classical texts, especially Epics and Purāṇas. He then shows how Viṣṇu, Nārāyaṇa, and Vāsudeva, at Vedic times still three different gods - Kṛṣṇa, originally a »mighty chief of a clan«, being the fourth -, were fused into the classical highest god Viṣṇu Nārāyaṇa, whose name is explained by the author as »descendant of Nara«, was an ancient god closely related to *puruṣa*, who was identified with Viṣṇu due to his association with the sacrifice and the universe As to Vāsudeva, the author puts forward the thesis that his name cannot be explained as a patronymic, but that he was a »popular god« of his own right regarded as embracing all gods (*vasus*) and beings, identified only later on with Kṛṣṇa and Viṣṇu. (AK)

[quoted passages:] BhG 11.13; 11 15; BhāgP 6,8 32; HV 1923; MBh 2,44 3; 2.1521; 3,139.5; 3,187.52; 3.10824; 5,131.4ff; 5 4421ff; 12,271.15ff; 12.9769ff; 13,19 33; 13 1413; 16,6.1; Rm 7,15.1; 7,15.3; 7,15.10-15.

3276 JACOBI, HERMANN: Ueber die Entwicklung d. indischen Metrik in nachvedischer Zeit [Ger.]. In: ZDMG 38, 1884, pp. 590-619. - Reprint in: Jacobi, Hermann: Kleine Schriften. Teil 1. ... 1970. - pp. 145-174

Mainly deals with Pali Jaina and classical literature Gives pp 608-609 a remark on a MBh modification of the *tristubh* metre (F)

[quoted passages] MBh (C) 1 7289-7335

3277 JACOBI, HERMANN Ueber ein verlorenes Heldengedicht der Sindhu Sauvira [Ger] In Album Kern 1903 - pp 53-55

The author develops the hypothesis that the Vidurāputrānuśāsana (MBh 5 133-136) is part of a lost epic of the Sindhu and Sauvira tribes (SD)

[quoted passages] MBh 2 265 12 3 264 6 3 265 10b-11a 3 267 1 3 267 8 5 133-136

3278 JACOBI, HERMANN War das Epos und die profane Litteratur Indiens ursprunglich in Prakrit abgefasst? [Ger] In ZDMG 48, 1894, pp 407-417 - Reprint in Jacobi Hermann Kleine Schriften Teil 1 1970 - pp 293-303

Critical discussion of Barth s and Grierson s hypothesis that the Rm had been originally composed in Prakrit and translated into Skt as late as about 1st century A D This process found its analogy in the gradual development of the inscriptional literature from Prakrit to Skt The author s objections are the language of MBh and Rm is the same this could not be the result of a development from different Prakrit sources especially as regards the grammatical irregularities no mention of such a process of translation is made in Skt literature the metric rules in Epic Skt are far more strict than in Prakrit so the Epics must have undergone an equal refinement which process could not have happened gradually and by chance but demands the idea of an individual ›translator‹ After having discussed the social conditions under which the composition and recitation of the Epics took place (caste system different kinds of listeners) the author concludes that there were two streams of Epic literature a so to speak ›official‹ courtly stream and a more popular »romantic‹ one which is still preserved in folklore The similarities between Prakrit and Epic Skt are according to the author the result of the Skt writing authors search for models of an Epic narrative style which could not be found at their time in the traditional Skt literature itself but in epic folk tales (F)

3279 JACOBI HERMANN Zur Lehre vom Çloka [Ger] In IndSt (Weber) 17 1885, pp 442-451 - Reprint in Jacobi Hermann Kleine Schriften Teil 1 1970 - pp 175-184

Summarizes the results of studies by Gildemeister Ruckert and Oldenberg regarding the regularities of the *śloka* and presents his observations regarding the peculiarities of the *śloka* in the works of poets (Kālidāsa Bhāravi Bilhana Māgha) Discusses the reasons which might have led to the observation of regularities in the use of the *vipulā* forms of the *śloka* (PS)

3280 [JACQUES CLAUDE] JAQUES CLAUDE Gayā Māhātmya pp 1-32 [Engl]. Bonazzoli Giorgio [tr] In Purāna 21 2 July 1979 appendix pp 1-32 - Partial translation from Gayā Māhātmya edition critique traduction française et introduction Jaques, Claude [ed tr., comm]. 1962

Engl translation of the French introduction Deals with Gayā and its pilgrimage (detailed description of the various *tirthas* and their functions) Gayā nowadays

according to the Buddhists: the Pali canon and its commentators, the Chinese pilgrims on Gayā; *Gayā according to the Hindus; Gayā in the Epics. (F)*

[quoted passages:] GaP 1,13,42; 1,13,49; MBh 3,82.71-89; 3,85 6-10; 3,91; 3,93.9-27; VāP 108.81.

3281 [JACQUES, CLAUDE:] JAQUES, CLAUDE: Gayā Māhātmya. pp. 33-70 [Engl.]. Bonazzoli, Giorgio [tr.]. In: Purāṇa 22,1, January 1980, appendix, pp. 33-70. - Partial translation from: Gayā Māhātmya: édition critique, traduction française et introduction. Jaques, Claude [ed., tr., comm.] ... 1962.

Continues the Engl. translation of the French introduction from Purāṇa 21,2, July 1979, appendix, pp. 1-32. Continues the account of Gayā in MBh and Rm and goes on to deal with: Gayā and the Purāṇas; Gayā and the medieval compilations; in Veda and Nirukta; other indications, e.g in Ain-i-Akbarī and in European sources; *the evolution of Gayā from 18th century to present times. (F)*

[quoted passages:] AgP 114-116; GaP (SarPr) 1,82-86; 1,83.47; MBh (CiPr) 1,68.38; 1,220.14; 13,25.42; PdP (ASS) 1,38 2-22; Rm (B 1912) 2,107.11-14; SkP 5/1,27 25; 5/1,57-59; 5/1,57.29-33; 5/1,58 4-5; 5/1,59.10; 6,17 3-4; 6,19.25; VāP (ASS) 83.12-44; VāP *8 8-16; 77.96-110; 80 45; 85.19.*

3282* JACQUES, CLAUDE: Les pèlerinages en Inde [Fr.]. In: Les pèlerinages. Egypte ancienne. Israel. Islam. Perse. Inde. Tibet. Indonésie. Madagascar. Chine. Japan. Paris: Ed. du Seuil, 1960. - 372 pp. (Sources Orientales 3). - pp. 157-197.

3283* JADHAO, BHASKARRAO: Vālmīki and Homer [Engl.] In: Chapekar-saṁsmṛti ... 1946.

3284* JAGADISA AYYAR, P. V.: Periyapurana (or the lives of the great Saiva devotees) [Engl.]. In: QJMS (N.S.) 12, 1921-1922, pp. 194-202; and 13, 1922-1923, pp 644-664.

3285* JAGADISA AYYAR, P. V.: South Indian shrines [Engl.]. Madras 1920. - Reprint: New Delhi: Asian Educational Services, 1982.

3286* [JAGADĪŚVARĀNANDA, SVĀMĪ:] JAGADISWARANAND, SWAMI: Gita the quintessence of all scriptures [Engl.] In: KK 4, 1937, pp. 252-257.

3287* JAGAN NATH: Authenticity of the Kṛṣṇacarita [Engl.]. In: ABORI 26, 1945, publ. 1946, pp. 313-318

3288* JAGANNADASWAMI, S. P. S.: Bhagavadgītā pada-sūcikā / Index to the Bhagavadgītā [Skt.]. Vizagatam / Vizagaptam [sic] 1896. - 48 pp.

3289* JAGANNATHA, P.: The text of the Gita. In: Sanskrit Research 2, 1917, pp. 195-215.

3290 JAHN, WILHELM: Aufgaben der Purāṇaforschung [Ger.]. In: Aufsätze zur Kultur- und Sprachgeschichte vornehmlich des Orients: Ernst Kuhn ... gewidmet ... 1916 - p. 305-312.

Gives a short survey of the results of Purāṇa research achieved so far (Winternitz, Pargiter, etc.) and states a strong need for selective editions with critical apparatus

The main concern of Purāna research had to be sought in the exposure of Purānic/Epic text history which could underlie the history of »Indian sects« - By and large, the author's demands correspond to that of Hacker's from 1961 (cf Hacker, Paul Zur Methode der geschichtlichen Erforschung der anonymen Sanskritliteratur des Hinduismus) (F)

3291 JAHN, WILHELM Die Legende vom Devadāruvana 1 [Ger] In ZDMG 69, 1915, pp 529-557.

Collection of Ger translations of the various Purānic accounts of the *devadāruvana* story (origin of *linga* worship) Prefaces this with an early account of the story in question by Sonnerat 1783, and several MBh passages relating to the *linga* (F)

[quoted passages] BhāgP (Burnouf) 5,24 17, KūP (BibInd) 2,38 1-33, 2,38 40-43, 2,38 45-46, 2,38 52-62, 2,38 66, 2,38 70-73, 2,38 83-88, 2,38 91-104, 2,38 118-134, 2,38 138-141, 2,38 146-163, LiP (C 1885) 1,28 31-32, 1,29 1-24, 1,29 35-43, 1,29 65-83, 1,31 1-46, 1,32 5-7, 1,33 1, 1,33 3-5, 1,33 13-15, 1,33 20-23, MBh (B) 2,28 3, 2,28 5, 3,84 19, 3,224, 3,225, 3,226, 9,48, 10,17, 12 171 31, 13,14 161, 13,14 227-233, 13,17 42, 13 25 27, 13,140, PdP (ASS) 5,17 162-164, 5,17 211, 5,17 268-269, ŚiP (B 1884) 1,38 19, 1,42, 4,13 6 4,31 9, 6,10

3292 JAHN, WILHELM Die Legende vom Devadāruvana 2 [Ger] In ZDMG 70, 1916, pp 301-320

Continued from ZDMG 69, 1915, pp 529-557 Gives further translations of the text passages on the topic in question from Purānas and a so-called Yāgīsvaramāhātmya (Skt text, according to a London ms) Alberuni and Dravidian literature Summarizes his conclusions in a list of five stages of the story's development (F)

[quoted passages] SauP (ASS) 69 34-54 VmP (B 1886) 6 57-93 43 44-76 43 76-89 44 1-36, 44 9

3293 JAHN, W[ILHELM] Über die kosmogonischen Grundanschauungen im Mānava-dharma śāstram [Ger] Leipzig Drugulin 1904 - 78 pp

Doctoral thesis Traces parallels to the cosmogonic concept contained in Manu 1, 5-20 and 27 in MBh, Rm, and the following 20 Purānas BrP PdP ViP VāP, BhāgP MkP, AgP, BhvP LiP VarP VmP, KūP MtP, GdP SauP, BrNāP, KāP, ŚiP BrhatsvayambhūP, and ĀtmaP (vSt)

[quoted passages not included]

3294 JAIDEVA SINGH The first verse of the Bhagavadgītā [Engl] In Kavirāja abhinandana-grantha 1967 - pp 213-214

Spiritualizing interpretation of BhG 1 1 by attaching symbolical meanings to the names Refers partly to Abhinavagupta Concludes »The first verse of the Gītā refers not only to the war between the Kauravas and the Pāndavas but also to the perpetual struggle between the dark and the higher forces « (F)

[quoted passages] BhG 1 1

3295 JAIDEVA SINGH The problem of incontinence in the Bhagavadgītā [Engl] In JGJRI 7,2-4, February-August 1950, pp 143-165

3296 JAIN, J C An old version of the Jaina Rāmāyana [Engl] In Sambodhi 4, 1975-1976, pp 22-29

3297* JAIN, KAMTA PRASAD: The Ādipurāṇa and Bṛhatkathā [Engl.]. In: IHQ 5, 1929, pp. 547–548.

3298 JAIN, RAM CHANDRA: Jaya: the original nucleus of Mahabharata [Engl., Skt.]. Delhi: Agam Kala Prakashan, 1979. – 6, 375 pp.

Seeks to reconstitute the »record of the Brahmāryan military conquest (*jaya*) of *bhārata*« from the ṚV, and to trace its transmission into the MBh. »The MBh and the Purāṇas give *jaya*-legendry but its original nucleus is somewhere else. That nucleus has been sought to be established in Book 1. Book 2 gives the *jaya*-text from the ṚV. Book 3 deals with the nature and available accounts of the three great wars and the *brahmāvarta* battles. The descent of *jaya* into the Great Epic has been explained in Book 4 « (AK)

[quoted passages not included]

3299* JAIN, RAMA KANT: Tamil Puranas: Sri Purana and Meru Mandara Purana [Engl.]. In: JainJ 11, 1976–1977, pp. 89–90.

3300* JAIN, SAGARMAL: Buddha evam gītā ke ācāradarśana ke sandarbha meṃ jaināčāradarśana kā tulanātmaka evam samālocanātmaka adhyayana [Hi.]. Jiwaji University, 1965–1971.

3301* JAIN, U. C.: The Gita and the modern man [Engl.]. In: VK 54, 1967, p. 160.

3302 JAIN, VIRENDRAKUMARA: Jaina kathākā lākṣaṇika svarūpa [Hi.] In: Achārya Vijayavallabhasūri commemoration volume (Hindi section). Bombay 1956. – pp. 1–5.

3303* Jaina law [Skt., Hi., Engl.]. Delhi: Satar Press, 2449 [A.D. 1923].

Contains inter alia selections from the Ādipurāṇa of Jinasena, the first part of the Jaina Triṣaṣṭilakṣaṇamahāpurāṇa, with Hindi and English translations. [source:] Rocher, p. 92. (AK)

3304 JAINI, PADMANABH S.: Mahābhārata motifs in the Jaina Pāṇḍava-Purāṇa [Engl.] In: BSOAS 47, 1984, pp. 108–115.

A brief survey of the variation on the basic MBh story (especially with regard to genealogies) introduced into the Jain versions, entitled Pāṇḍavapurāṇa. (JLB)

3305* JAIN-NEUBAUER, J[UTTA]: The Rāmāyaṇa in Pahari miniature painting [Engl.]. Ahmedabad: L. D. Institute of Indology, 1981. – 7, 58 pp., 6 col. and 22 b/w pl. (L. D. Series 80).

Art-historical study of two series of miniatures, namely the Rāmāyaṇa series of 1720 and the Siege of Laṅkā series, discussed in about 25 pages. Refers to a Gītagovinda in the Bahsoli style dated 1730. On the basis of the date of this work and the stylistic differences, the Rm series is dated ca. 1720. [source:] Morris, Rekha: [Review] (AP)

[reviews:] Morris, Rekha: In: JAOS 105, 1985, p. 789ff

3306* JAISWAL, SITARAM: The psychology of Bhagavadgītā [Engl.] In: RJPhSS (Meerut) 1,2, 1964, pp. 23–33.

3307* JAISWAL, SUSHILA: Pramukha upaniṣadoṃ aura śrīmadbhagavadgītā meṃ bhaktitattva [Hi.] Benares: Benares Hindu University, 1971–1979.

3308 JAISWAL, SUVIRA: The origin and development of Vaisnavism (Vaisnavism from 200 B C to A D 500) [Engl] 2nd ed : New Delhi: Munshiram Manoharlal, 1981. - 16, 290 pp - 1st ed Delhi Munshiram Manoharlal, 1967. - 15, 267 pp

This revision of the author's 1963 Patna University thesis presents a picture of the developments of Vaisnavism in chapters on the sources, the Vaisnava pantheon (Nārāyana-Visnu, samkarsana-Baladeva, Vāsudeva-Krsna, Śrī-Laksmī), doctrines, rituals and observances, and the extent of Vaisnavism's spread and influence, while an appendix to the 2nd edition provides a criticism of Dahlquist's »Megasthenes and Indian religion« Jaiswal bases her study partly on inscriptional and numismatic material but mainly on literary sources, of which the principal ones are the Epics and Purānas, on the whole the views of earlier scholars are cited and original treatment of the material is less frequent but a worthwhile overall synthesis is provided (JLB)

[reviews] Edholm, Erik af In Temenos 8, 1972, p 150ff

3309* JAISWAL, SUVIRA Origin of image worship and its rituals [Engl] In PIHC 28, Mysore 1966, pp 58-64

3310 JAMINDAR, RASESH The Rāma story and Mallavādisūri [Engl] In JOI 17, 1967-1968, pp 237-239

3311 JAMKHEDKAR, A P Narrative sculptures from Markandi [Engl] In JOI 23, 1973-1974, pp 202-208, pl [not paginated]

Detailed description of 11 panels representing Rm (9) and MBh (2) events »At Markandi, a village situated at a distance of about 216 kilometres south-east of Nagpur in the District of Chanda, is a group of Śaiva temples and a Vaisnava temple known as Daśāvatāra temple « The Rm panels »portray nine events from the life of Rāma and though suffering from interruption, for obvious reasons, fairly cover the main events from the life of Rāma The first panel starts the story, in this particular case, with the hunt of the fabulous golden deer and ends with the coronation of Rāma « The two MBh panels »narrate one of the final events in the Kuru saga, viz. club-fight between Bhīma and Duryodhana « All panels are reproduced photographically (rather blurred, unfortunately) (F)

[quoted passages] MBh 1 114 28, 2,77 10-14, 2,77 28, 3,54-55, 3,83 208, 9,33 28, 9,58 3-4, 9,58 21, 9,59 5, 9,59 14-16, Rm (GiPr) 3,14 36, 3,42-44, 3,42 15, 3,43 5ff, 3,44 15-19, 3,45 1ff, 3,46 2-3, 3 47 2ff, 4 16 33, 6,67 62-82, 6,102 56-66 6,125 30-31, 6,127 41, 7,9 31

3312 JANAKI, S S Parasurāma [Engl] In Purāna 8,1, January 1966, pp 52-82

Comprehensive survey of the stories around the Parasurāma *avatāra*, using the Purānic literature as well as inscriptions and so far unpublished manuscripts of minor Skt poets Refers to AitBr, RV, MBh Manusmrti, Rm, Parasurāma Carite (in Kannada), Kumāra Bhārgavīya, Bhānukara, Parasurāmarāmāyana (in Kannada) Laksmīsa's Jaiminibhārata, Vādesvarodaya Kāvya (unpublished), Keralamāhātmya or AgastyaSa, Prapañcahrdaya, Mallinātha, Kumārasvāmī, Bālarāmāyana, Keralotpatti, Rasārnavasudhākara, Gadyakarnāmrta, Sagarakathā Mūsakavamsa, Rajatapitha (Kannada), Vanavāsisthalamāhātmya, Parasurāmakalpasūtra, Jāmadagnyadhanurveda, DattaP, Parasurāmapratāpa, Bhārgavārcanadipikā, Bhrguvamsa-

mahākāvya, AV, Nīlakaṇṭha's Bhāvapradīpa, Todarānanda's Avatārasaukhya. Discusses also the Bhṛgus or Bhārgavas in connection with the Paraśurāma. (F)

[quoted passages:] BḍP 3,24; 3,38.29–30; 3,38.32–33; 3,40 66; 3,51–56; 3,51 3–4; BhāgP 9,15–16; BrP 8.35–51; 10; HV 1,33; MBh 1,58.5–8; 5,94; 5,175.4–5; MkP 16; MtP 43–44; PdP 6,268; Rm 1,74 6; ŚiP 7,61.29–43; SkP 6,66–69; VāP 88.127–143; 100 9–10.

3313 JANAKI, S. S.: Purūravas and Urvaśī [Engl.]. In: Sanskrit and indological studies: Dr. V. Raghavan felicitation volume ... 1975. – pp. 163–173.

Concise survey of the references to Purūravas and Urvaśī in Skt. literature, from Vedic to Purāṇic times, including the various etymological attempts as made by Yāska, Nīlakaṇṭha and other commentators. (F)

[quoted passages:] AgP 274.14; BḍP 3,3.30–31; 3,3.66; BdP 1,2.14–26; BhāgP 9,14.43ff; 9,14 46; 9,14.48–49; DBhāgP 1,13.9; MBh (CiPr) 1,75.18–25; 1,123.66; 3,84.157; 3,90.22; 5,74.15; 7,60; 12,22; 12,76 26; 13,6.31; 13,25.46; 13,76 28; MBh 12,22 68; MtP 103.34–39; Rm 3,48.14; SkP 2/8,7.84–107; VāP 2,29.12; 2,29 44; VDhottP 1,29.3–14; 1,136 29–38; 2,35.1–18

3314* JANARDANA ACHAR, HOSABETTU: Sandhya: a study; and sandhyopasana in Ramayana [Engl.] Srirangam: Sri Vani Villas, 1976.

A relatively brief treatment from a devotional standpoint of the *saṃdhyā* ritual, assembling the relevant passages (JLB)

3315 JANERT, KLAUS LUDWIG: Verzeichnis indienkundlicher Hochschulschriften Deutschland – Österreich – Schweiz [Ger.]. Wiesbaden: Otto Harrassowitz, 1961. – 9, 80 pp.

The 931 bibliographical entries are listed according to subjects. An index of names is appended. (AM)

[reviews:] Minard, Armand: In: IIJ 5, 1961–1962, pp 314–315. – Meier, Fr[an]z Jos[eph]: In: OLZ 1962, p 294.

3316 JANI, A[RUNODAY] N[ATVARLAL]: Different versions of Valmiki's Ramayana in Sanskrit [Engl.]. In: Asian variations in Ramayana ... 1983. – pp. 29–56.

Jani begins with the Rāmopākhyāna, surveying previous views on it and noting deviations from the Rm, then notes the existence of religious literature (Agastyasaṃhitā, etc) dealing with Rāma-*bhakti* (without, however, entering into details), and for the main part of the article deals with the Rāma story in the Purāṇas, again listing deviations from the Vālmīki Rm and discussing sectarian – in fact Śaiva and Śākta – influence on their narratives He also examines the later Rms: Yogavāsiṣṭha, AdhyātmaRm, AdbhutaRm and ĀnandaRm, also more briefly the »minor Ramayanas« (BhuśuṇḍiRm, MahāRm, MantraRm, VedāntaRm and AgniveśaRm) Two appendices give, firstly, a »list of RMS published in the book ›Hindutva‹ by Shri Rāmadāsa Gauḍa« and, secondly, a list of versions of the Rm in religious literature and in classical Sanskrit literature. (JLB)

3317* JARIWALLA, JAYANTILAL S.: Gītā: the science of living [Engl.] Delhi: Motilal Banarsidass, 1984. – 17, 433 pp.

[reviews:] Ram Gopal: In: HaryanaSAJIS 1, 1986, pp 285–286

3318* JASH, PRANABANANDA The gangadharamurti of Siva a historical study [Engl] In JIH 55,3, 1977, pp 25-30

3319 JASH, PRANABANANDA History and evolution of Vaisnavism in Eastern India [Engl, Skt] Calcutta Roy and Chowdhury, 1982 - 7, 283 pp, 1 map 10 pl

After a general survey of Vaisnavism up to the 12th century in what is today Bihar Bengal Orissa Assam etc (ch 2) subsequent chapters present material concerning the 10 classical *avataras* the Gopāla Krsna »sub-sect« the »cults« of Laksmi Nārāyana and Rādhāmādhava and (in appendices) the development of *bhakti* and the cult of Jagannātha Appendix 3 prints text and translation of the Daśāvatāra stotra of Jayadeva The book uses epigraphical iconographical and textual sources referring to ›the Purānas‹ or individual Purānas generally without text-critical considerations It concludes with a bibliography an index and 20 illustrations of Visnu images (PS)

[quoted passages not included]

3320 JASH PRANABANANDA History of Śivaism [Engl] Calcutta Roy and Chaudhury 1974 - 9 205 pp

The following Śaiva groups are distinguished Siddhānta Pāśupata (Kākālika and Kālāmukha as subgroups) Āgama (Tamil Śaivas Liṅgāyats Kāśmīra Śaivas as subgroups) Each ›sect‹ (the word is used somewhat loosely) is treated in one chapter using iconographic epigraphic and textual sources The Siddhānta school (ch 2) is that which followed »the doctrine of the Purānas‹ ›the LiP lays great emphasis on *yoga* while the ŚiP lays emphasis primarily on *bhakti* and secondarily on *yoga* « Two sub-sects of the Siddhānta-Śaivas are thus distinguished Ch 9 on the Harihara sub sect mentions Purānic texts which document syncretistic tendencies (Visnu Śiva sun Śiva) similarly ch 10 on »the cult of Ardhanārīśvara‹ which includes material on other composite idols of Śiva (Umā Maheśvara Kalyāna Sundara *gangadharamurti*) (PS)

[quoted passages not included]

3321* JATAVALLABHULA PURUSOTTAMA The Gītā as a compendium of the Hindu religion [Engl] In PTAIOC 11 1941 summaries pp 114-115

3322* JAYADEVA Love song of the dark lord Jayadeva's Gītagovinda edited and translated [Skt Engl] Miller Barbara Stoler [ed tr introd] New York Columbia University Press 1977 - 20 225 pp glossary

In her long introduction M analyzes the structure and the language of the poem and traces the sources of the legends of Krsna and Rādhā Particular attention is paid to the metrical and lyrical structure of the twenty four songs Out of the rich material relating to Rādhā collected by M she e g shows that Rādhā is mentioned in vss from the Purānas and in a few inscriptions A critical edition (only in the clothbound copy pp 127-167) and a translation (p 67-125) of the text follow The editor has examined more than 50 manuscripts and also consulted manuscripts of several commentaries M relies on the oldest dated manuscripts (from A D 1446/47) available for her [source] Jong J W de [Review] (AP)

[reviews] Feistel H[artmut-]O[rtwin] In OLZ 77 1982 pp 401-402 - Jong J W de In IIJ 21 1979 pp 288-291

3323 JAYAL, SHAKAMBARI: The status of women in the Epics [Engl.]. Delhi: Motilal Banarsidass, 1966. - 16, 335, 4 pp.

A detailed study of the evidence on the status of women found in MBh and Rm The first chapter discusses the nature of the sources, including their date. Subsequent chapters cover the status and education of girls, marriage, married life, motherhood, *niyoga*, widowhood, adultery and extra-marital relations, the attitude towards women, and an estimate of some important women characters. The collection of material is thorough and the presentation clear. (JLB)

3324 JAYASWAL, K. P.: Chronological totals in Puranic chronicles and the kaliyuga era [Engl.]. In: JBORS 3, 1917, pp. 246–262.

Investigates the Purāṇic king lists to reconstruct early Indian history. [source] Rocher, p 122. (AK)

3325 JAYASWAL, K. P.: *Demetrios, Kharavela and the Garga-samhita* [Engl.]. In: JBORS 14, 1928, pp. 127–128.

Draws attention to a passage in the Yugapurāṇa referring to an internal war among the Greeks in their own realm which makes them disappear from Madhyadeśa. Relates this passage to Patañjali's information about the Greek invasion, Kharavela's mention of the same event, and Greek sources about the civil war at the time of Demetrios Interprets the first half of the compound *dharmamītatamāvṛddhā* in the Yugapurāṇa as Demetrios (vSt)

3326* JAYASWAL, K. P.: Hindu polity [Engl.] 4th ed.: Bangalore 1967.

3327 JAYASWAL, K. P.: Historical data in the Garga-Samhita and the Brahmin empire [Engl., Skt.] In: JBORS 14, 1928, pp. 397–421.

Contains 1. an edition of parts of the YugaP (which forms the last chapter of the GargaSa, based on 3 manuscripts in addition to Kern's ms - variant readings are given in footnotes; 2. a translation of the text; 3. a discussion of its contents States that the YugaP is independent of the other Purāṇas and summarizes the relevant historical information contained in it. (vSt)

3328 JAYASWAL, K. P.: The historical position of Kalki and his identification with Yaśodharman [Engl.]. In: IA 46, 1917, pp. 145–153.

Quotes from VāP, YugaP, MtP, Harivamśa of Jinasena, KalkiP and other Purāṇas to establish the historicity of Kalkin alias Viṣṇuyaśas, born in Śambhala in a brahmin family of the Parāśara *gotra*. He became a great military leader, his exploits are recounted in the *avatāra* passages, and he can be identified with Viṣṇuyaśas alias Viṣṇuvardhana, alias Yaśodharman of Mālva whose inscriptions, according to the author, correspond closely with the Purāṇic accounts of Kalkin The proposed dates for Kalkin/Yaśodharman: ca 473 – ca 543. Main event: defeat of the Huna king Mihirakula (after 498 A.D) (vSt)

[quoted passages not included]

3329* JAYASWAL, K. P.: History of India: 150 A.D. to 350 A.D. [Engl.] Lahore: Motilal Banarsi Das, 1934.

Studies the Vākāṭaka and Nāga dynasties - According to J, the Purāṇas »give us ›a complete picture‹ (p 122) and ›a trustworthy and accurate account‹ (p 154) of the

various periods in ancient Indian history« [source] Mankad D R In Purāṇa 4 1 January 1962 p 9, Rocher p 119 (AP)

3330 JAYASWAL, K P Identification of some of the post Andhrabhṛtya rulers of the Puranic list [Engl] In IA 47, 1918 pp 298-299

Deals with the Satrap Vanaspara and Yama (AM)

3331 JAYASWAL, K P An imperial history of India in a Sanskrit text [c. 700 B C - c 770 A D] with a special commentary on later Gupta perod, with the Sanskrit text revised by Ven Rāhula Sāṅkṛtyāyana [Engl, Skt] Lahore Motilal Banarsi Das 1934 - 16 77, 14 75 pp

Presents Indian history as related in the Buddhist Aryamañjuśrīmūlakalpa (ca 800 A D) The Buddha gives a prophecy of »the future vicissitudes of his doctrine and church and in that connexion royal history is dealt with« (p 4) Language and style resemble the YugaP (AM)

3332* JAYASWAL, K P The Paris manuscript of the Garga Samhita [Engl]. In JBORS 15 1-2 1929 pp 129-133

Is concerned with the so-called YugaP the last chapter of the GargaSa [source] Rocher p 253 (AK)

3333* JAYASWAL, K P Presidential address [Engl] In PTAIOC 7 Baroda 1933 [publ Baroda 1935] pp 59-87

Raises expectations that the early genealogies of the Purāṇas might solve the problem of the origin and identification of the Indus Valley civilization [source] Rocher p 122 (AP)

3334* JAYASWAL, K P Purāṇa coin and the date of Mānava-dharma sāstra [Engl] In JBORS 17 1931 p 398

3335* JAYASWAL, K P Saisunaka and Maurya [Engl] In JBORS 1 1915 pp 67-116

Uses »Purāṇas to reconstruct Indian history« Gives (p 67-68) »a number of specific rules on how to use the Puranic lists« [source] Rocher p 120 (AK)

3336 JAYASWAL, K P The Yaunas of the Purāṇas and the last Kushāna emperor in India [Engl] In JBORS 18 1932 pp 201-206

3337 JAYATILLEKE, K N Some aspects of Gita and Buddhist ethics [Engl]. In UCeylonR 13 1955 pp 135-151

3338 JENA S[IDDHESWAR] A critical analysis of 1st Abschnitt textgroup I of the Purāṇa Pañcalakṣana [Engl] In Purāṇa 28 2 July 1986 pp 208-216

»In this text [Kirfel's PPL, Textgruppe 1 Abschnitt 1] we come across some hazy and obscure ideas. And the present paper aims at explaining those confusing and obscure ideas in the light of earlier scriptures like the Vedas, Brāhmaṇas and Upaniṣads.« Supports Hacker's idea (Two accounts of cosmogony 1963) that the two Sāṃkhyistic verses 3 and 5 of the introduction are an interpolation and that the original text of TG 1 »did not contain any Sāṅkhya ideas« (F)

3339 JENA, SIDDHESWAR: The Narasiṃha Purāṇam: a study [Engl.]. Delhi: Nag Publishers, 1987. - 15, 323, 12 pp.

The study contains, after a short introduction, chapters on: the date of the NarSP; on myths and legends; on the *pañcalakṣaṇa* topics of NarSP; on cosmography; on *tīrthas* (with comparison of other Purāṇas); and on concept and cult of the man-lion. A bibliography is added (vSt)

3340 JENA, S[IDDHESWAR]: Purāṇapañcalakṣaṇa-granthāntargata-prathamapariccheda-prathamapāṭhavargasya samīkṣātmakam viśleṣaṇam [Skt.]. In: Purāṇa 28,2, July 1986, *saṃskṛta-khaṇḍaḥ* pp. 12-13.

Sanskrit summary of the author's »A critical analysis of 1st Abschnitt, textgroup I of the Purāṇa Pañcalakṣaṇa« (same volume, pp. 208-216). For commentary see separate entry. (F)

3341• JESTE, MINA: [Sanskrit poetics and dramaturgy in the Purāṇas] [Mar.] In: Sāhitya āṇi nāya: kāhī samasyā [Dr. R. S. Walimbe felicitation volume]. *Kulkarni, Bhimrao; Jeste, Mina [ed.] Poona: Joshi-Lokhande Prakashan,* 1974. - 343 pp.

The author »has surveyed, in brief, the contribution of the Purāṇas, especially of the AgP and the VDhottP to Sanskrit poetics and dramaturgy and allied fine arts such as music, painting, sculpture and architecture«. [source:] Bedekar, V. M.: [Review] (SD)

[reviews:] Bedekar, V. M.: In: ABORI 57, 1976, pp 230-233.

3342 JEZIC, MISLAV: The first Yoga layer in the Bhagavadgītā [Engl.]. In: Luḍvika Sṭarnabākha abhinandana-grantha / Ludwik Sternbach felicitation volume. Part 1. ... Lucknow 1979. - pp. 545-557.

Continuing the argument of his paper at the Fourth World Sanskrit Conference, Weimar 1979 (in which he analysed the structure and textual history of the BhG), Ježić concentrates on his first Yoga layer, the first expansion on the Epic element (ending at BhG 2 37), this comprises BhG 2.39-4 42 with various exceptions, which are then discussed in detail The major technique employed for this separation of different layers is that of detecting »duplication repetitions« (those repetitions which are neither simply formulaic nor serve to develop the subject), which suggest that a reworking of the text is involved. (JLB)

[quoted passages:] BhG (cr.ed.) 2.4; 2 39; 2.53-54; 2 55; 3.1-2; 3 9; 3.17-18; 3.19; 3 36; 3 41-43; 3.89*; 4 23; 4 41-42; 5.1; MBh (cr.ed.) 6,41.1.

3343 JEŽIĆ, MISLAV: Textual layers of the Bhagavadgītā as traces of Indian cultural history [Engl.] In: Sanskrit and world culture: Proceedings of the Fourth World Sanskrit Conference ... 1986 - pp. 628-638.

Ježić first briefly surveys previous analyses of the BhG into component parts He then draws attention to the repetitions in the text of both meaning and expression and argues that these help to reveal its structure He distinguishes between »continuity repetitions«, such as those occurring in questions and answers, which belong within a given sequence of text, and »duplication repetitions«, which repeat something said elsewhere, while giving it a different connotation, and which thus indicate parts belonging to different sequences Ježić then illustrates the application

of this insight to the text and distinguishes in particular an Epic part of the poem, which received Yogic and Upanisadic enlargements, an originally separate hymn (which evidently presupposes the Epic part but had a separate description of Arjuna's dilemma, not just Krsna's answer to it) and a final *bhakti* layer which synthesised these two In conclusion he suggests that the care with which these layers were handed down in their entirety anticipates the scrupulous preservation of the text combined with free reinterpretation of its message found in commentary literature later (JLB)

[quoted passages] BhG (cr ed) 1 33-35, 2 6-8, 2 10, 2 11, 2 14, 2 30, 2 37, 2 38, 2 39, *3 21-23, 3 25, 4 41-42, 11 6, 11 10, 11 22-23, 11 33, 11 48, 11 53-54, MBh (cr ed)* 6,41 1

3344 JHA, GANGANATHA Bhāgavatam [Engl] In Mahamahopadhyaya Kuppuswami Sastri commemoration volume [ca 1936] - pp 1-2

A brief note on the question of whether the term *bhagavata* in lists of the 18 Purānas denotes the BhāgP or the DBhāgP, with special reference to a verse from the ŚiP, which indicates the latter (JLB)

3345 JHA, GUNAKAR Bhagavadgītā and Kant [Engl] In PBh 71, 1966, pp 476-478

3346* JHA, HARIHAR The concluding ten lines of the Gita [Engl] In The heritage of India L. N Mishra commemoration volume Bodhgaya Magadh University, 1978 - pp 403-405

3347* JHĀ, KĀŚĪNĀTH Kāśī mahimā prakāsa vā kāsikhanda sāra [Hi] Vārānasī 1964

3348* JHA, S N Ornaments in the Ādipurāna of Jinasena [Engl] In Bhāratī 9,2, 1965-1966, pp 206-214

Investigation of the Ādipurāna, a part of the Jaina Trisastilaksanamahāpurāna [source] Rocher, p 92 (AK)

3349 Jhā commemoration volume essays on Oriental subjects, presented to Vidyāsāgara Mahāmahopādhyāya Pandita Gaṅgānātha Jhā, on his completing the 60th year on 25th September, 1932, by his pupils, friends and admirers [Skt , Engl] Belvalkar, S[hripad] K[rishna], Acharya, P K , Dasgupta, S[urendra] N[ath] [ed] Poona Oriental Book Agency, 1937 - 8, 96 [part 1], 472 [part 2] p , table (Poona Oriental Series, No 39)

Contains the following contributions of Epic/Purānic interest Acharya, P K. The measures of god, Bhandarkar, D R. Dandakāranya, Bhattacharya, Benoytosh Mañjughosa, Hiralal, Rai Bahadur The situation of Rāvana s Laṅkā, Varma, Dhirendra Evolution of the myth of Ahalyā Maitreyī For commentaries see separate entries (F)

3350* JHABWALA, S H Geeta and its commentators [Engl] Bombay Nandi Bk 2, Chronicle Press, 1960

3351 JHALA, G C 'The Nala episode and the Rāmāyana' a footnote [Engl] In ABORI 48-49, 1968, pp 295-298

A note on V. S Sukthankar's finding (»The Nala episode and the Rāmāyaṇa«) that Sudeva's soliloquy in the Nalopākhyāna was borrowed from the Rm By using the cr.ed. of the Rm, it can be suggested that the source of the Nala episode was a general Northern recension instead of a Northeastern version only. (SD)

[quoted passages:] MBh (cr.ed.) 3,65.7-25; MBh (B) 3,68.8-26; Rm (cr.ed) 5,13-14; 5,17; 5,28; Rm (Gorresio) 5,29.6-7.

3352* JHALA, SHANKAR SINGH: Purāṇoṃ meṃ brahmā [Hi.]. In: Sodha Patrika 20,2, 1969, pp. 37-45.

On the god Brahman in the Purāṇas [source:] Rocher, p. *104* (AP)

3353* JHALA, SHANKAR SINGH: Ṛgvedīya aura paurāṇika devatāoṃ kā antara [Hi.]. In: VishvIJ 1, 1963, pp. 57-62.

[»The difference between Ṛgvedic and Purāṇic deities «] (KPG)

3354 JHAVERI, K. M.: Rāmāyaṇa [Engl.] In: JOI 1,1, September 1951, p. 9.

Briefly compares the Rm to the MBh » . whereas the warlike aspect of the MBh predominates in that Epic, a sort of homeliness, peaceful family life predominates in the other Epic.« (AK)

3355 JHOTE, RATNAMANIRAO BHIMRAO: Section 15: Gujarat history and culture [Engl.] In: PTAIOC 17, October-November 1953, pp. 195-226.

Purāṇas form a different kind of history writing (compared with European techniques), according to the different »historical climate of our country« (p. 201-202). (F)

3356* JINA, LAVJI: *Bhagavadgītānī samālocana* [Guj]. Rampur: Jay Svadeshi Press, 1935.

Translated from Bengali. [source] Callewaert/Hemraj, p 359. (PS)

3357* JINARĀJADĀSA, [KURUPPUMALLAGE] / *JINARAJADASA, CURUPPUMULLAGE*: The Bhagavadgītā [Engl.]. In: Transactions of the First Annual Congress of the Federation of European Sections of the Theosophical Society *1904*. Amsterdam 1906. - pp. 99-115. - Reprint: Adyar: Theosophical Publishing House, 1915. - 30 pp. (Adyar Pamphlets, No. 59).

3358* JINARĀJADĀSA, KURUPPUMALLAGE / JINARAJADASA, CURUPPUMULLAGE: Discourses on the Bhagavadgītā [Engl.] Madras: Theosophical Publishing House, 1953.

3359* JINASENA: [Harivaṃśapurāṇa] [Skt.] Jain, Pannalāla [ed.] Varanasi: Bhāratīya jñānapīṭha, 1962. - (Bhāratīya jñānapīṭha Mūrtidevī Jaina Granthamālā, *saṃskṛta granthāṅka* 27).

Edition of the Jaina Harivaṃśapurāṇa of Jinasena [source.] Rocher, p 91. (AK)

3360* JINASENA: [Harivaṃśapurāṇa] [Skt., Hi.] Darbārī Lāl [ed.]; Premi, N. [introd.]. Bombay: MDJG Samiti, 1930. - (Māṇikacandra Digambara Jaina Granthamālā 32-33).

Edition of the Jaina Harivamśapurāna of Jinasena (A D 783-784), »with a useful preface, in Hindi, by N Premi« [source] Rocher, p 91 (AK)

3362 JINASENA· Mahāpurānam prathamo vibhāga Vol 1-2 [Skt, Hi] Jaina, Pannālāla [ed, tr] Kāśī Bhāratīya jñānapītha, 1951 - [Vol 1] Ādipurānam prathamo bhāgah - 76, 683 pp - [Vol 2] Ādipurānam (uttarapurānam) dvitīyo bhāgah - 8, 556 pp - (Jñānapītha Mūrtidevī Jaina Granthamālā, *samskrta granthanka* 8-9)

The text, also known as Trisastilaksanamahāpurāna, is a Jaina work which is »divided into two parts, called Ādipurāna and Uttarapurāna *Parvans* 1-42 were composed by Jinasena [not to be identified with the author of the Harivamśapurāna] the *paramaguru* of the Rāstrakūta king Amoghavarsa I *Parvans* 43-77 are attributed to Jinasena's disciple, Gunabhadra « [source Rocher, p 92] This edition contains a long introduction in Hindi followed by the Sanskrit text with Hindi translation below on the same page and an index of the first *padas* of each *śloka* (vSt)

3363* jñānāmrtam Professor A C Swain felicitation volume (Essays in contemporary indological research) [Engl] Dhal, U[pendra] N[ath], Dash, R M [ed] Bhubanesvar P G Department of Sanskrit, Utkal University, 1985

Contains the following contributions of Epic/Purānic interest Gangadharan N Certain meteorological concepts in the Purānas Goswami Sitanath Two paths and the triad in the Mahābhārata Dange Sadashiv A Purāna and Paurānika, Dhal U N A note on the iconography of Harihara in the Purānas For commentaries see separate entries (AK)

3364 jñānamuktāvalī commemoration volume in honour of Johannes Nobel on the occasion of his 70th birthday offered by pupils and colleagues [Engl, Ger, Fr] Vogel, Claus [ed] New Delhi International Academy of Indian Culture, 1959 - 12 276 pp, pl, 1 portrait (Sarasvati Vihara Series 38)

Includes a biography of Johannes Nobel and a bibliography of his works The following contributions are of Epic/Purānic interest Ingalls Daniel H H Ātmanātmānam Hacker Paul Two accounts of cosmogony (for commentaries see separate entries), also Rau Wilhelm Bemerkungen und nicht buddhistische Sanskrit Parallelen zum Pāli Dhammapada (p 159-175) and Vogel Claus On the Anaximenian sunset mountain (p 228-233) (AK)

3365* JNANANANDA BHARATI, SWAMI Rambles in the Ramayana [Engl] Thenkarai (Madurai District) Sri Jnanananda Grantha Prakasana Samiti, 1970

3366* JOG, K P The Asvins in the Matsya and Agni Purānas [Engl] In PTAIOC 21, Srinagar October 1961, summaries, pp 37-38

3367 JOG, K P The Asvins in the Matsya and Agni Purānas [Engl] In Purāna 7,2, July 1965, pp 254-261

Deals with the divine character of the Aśvins, some epithets or aspects (e g the Aśvins as physicians) the *vratas*, worship etc, connected with them, and the Aśvins in the Vedic and the Purānic times Also refers to RV (F)

[quoted passages] AgP (ASS) 13 10, 13 23, 66 1, 167 6 176, 177, 177 1-2, 215 18,

269.21; 273.4; 280.13; 290.487-488; 291.8; 293.32; 293.34; MtP (ASS) 9.21; 11.3-37; 11.37; 25 43; 46.10; 50.50; 54 9; 55; 55.11; 93.16; 93.48; 127.23; 148,86; 148.97; 150.92; 150.192-197; 150.192-207; 153.25; 153.213; 174.2; 188.5; 194 3; 212.7; 245.11; 245.11; 246 56; 247.10; 281.10.

3368 JOGLEKAR, S. A.: Sātavāhana and Sātakarṇi [Engl.]. In: ABORI 27, 1946, pp. 237-287.

Presents references to both terms from inscriptions, Purāṇas and other literature and discusses interpretations proposed by other scholars. The author then deals with evidence which links the Sātavāhanas with the solar dynasty (referring to some traditional accounts and to coin-symbols). Concludes: »Sātavāhanas was the family name of the Āndhra dynasty. It was also a personal name of princes therein ... Sātakarṇi is a personal name borne by many princes in the imperial dynasty. It was never the family name of the dynasty.« As everything points to the Sātavāhanas as belonging to the solar stock, one may interpret »Sātavāhana as Sapta-Vāhana, meaning the Sun and Sātakarṇi as meaning the Sun - The Seven Rayed One - or an arrow or a ray of the Sun«. (AM)

3369 JOHANSSON, KARL FERDINAND: Solfågeln i Indien. En religionshistorisk-mytologisk studie [Sw.]. Uppsala: Akademiska Boktryckeriet, 1910. - 80, 16 pp.

Deals with Viṣṇu, Garuḍa and soma and to the myth of Vinatā and Kadrū Gives a Swedish translation of the Suparṇādhyāya and refers frequently to Brāhmaṇas, Epics and Purāṇas (vSt)

3370 J[OHANSSON], K[ARL] F[ERDINAND]: Zu Bhagavadgītā II, 35 [Ger.] In: MO 1, 1907-1908, p. 84

[quoted passages] BhG 2.35.

3371 JOHN, DANIEL: Rāvaṇa's Laṅkā [Engl.]. In: ABORI 21,3-4, April-July 1940, pp. 270-279.

Discusses the theory expressed in the article of M. V. Kibe on »Further light on Rāvaṇa's Laṅkā ...« in ABORI 17, 1936, pp 371-384 (RS)

3372 JOHNSEN, GÖSTA: Varuṇa and Dhṛtarāṣṭra [Engl.]. In: IIJ 9, 1965-1966, pp. 245-265.

A survey of various views of the MBh (defined as revealing two »binary oppositions«: analysis versus synthesis, history versus mythology) leads to its interpretation as basically made up of elements of a cosmic dualism, the antagonism between *devas* and *asuras*. The contention over Draupadī is compared with the story of Śrī deserting Bali for Indra (MBh cr ed 12,218) The number of coincidences in name between the sons of Dhṛtarāṣṭra and *nāgas* is examined in detail, the links between Varuṇa and snakes are noted and it is therefore asserted that Varuṇa is represented by Dhṛtarāṣṭra. An excursus on the group of names in MBh 1,108.11 concludes the article. (JLB)

[quoted passages] MBh (cr.ed) 1,108.11; 12,218.

3373* JOHNSON, COLIN: Buddhism and the Bhagavadgītā [Engl.]. In: World Buddhism 19,5, 1970, pp. 127-129.

Ptolemy's account of the rivers and mountains of India (in his Periplus Maris Erythraei) *is at least influenced by the account given in Kirfel's »shorter recension«* of the geographical Ur-treatise of the Purāṇas (q.v. Kirfel's *bhāratavarṣa*-study) Ptolemy's names of the mountains are discussed in detail. (F)

3379 JOLLY, J[ULIUS]: Imprecations in Indian land grants [Engl.]. In: JRAS 1913, pp. 674–677.

Further remarks on »imprecatory and benedictory verses quoted in ancient Sanskrit grants of land« (vide Pargiter's note thereon, JRAS 1912, p. 248). Some of these verses can be traced back to Epic and Purāṇic sources. (F)

3380* JOLLY, JULIUS: Viśvarūpa [Engl.]. In: JIH 3,1, 1924, pp. 1–27.

3381 JONES, C[LIFFORD] R.: An illustrated Rāmāyaṇa manuscript and kathakaḷi āhāryam [Engl.]. In: JKeralaUOML 12,1–2, 1963, pp. 17–26.

On a palm-leaf *citra* Rm ms in Trivandrum. (JLB)

3382 JONES, CLIFFORD R.: Kalam elattu: art and ritual in Kerala [Engl.]. In: Religious festivals in South India and Sri Lanka ... 1982. – pp. 269–294.

On the art of drawing deities and diagrams as central motifs in rituals, including sequence, technique, function, historical background and patronage. (vSt).

3383 JONES, JOHN P.: India: its life and thought [Engl.]. New Delhi: Rare Books, 1974. – 448 pp., ill.

Includes pp. 152–189 a chapter or an article entitled »Bhagavadgītā, the Hindu Bible«. [source:] Callewaert/Hemraj. (AK)

3384 [JONES, WILLIAM]: On the gods of Greece, Italy, and India [Engl.]. In: AsRes 1, 1788, p. [221–275, ill.]. – 5th ed.: ibid , London 1806, pp. 221–275, ill.

».. written in 1784. And since revised by the President« (i e. Sir William Jones) Includes pp 230–234 a version of the flood legend which the author »literally translated from the Bhâgawat«, obviously from a Persian rather than from a Sanskrit source, for »the original is not yet in my possession« (cf. also Rocher, p. 107) – The rest of the article is also of Epic and Purāṇic interest. (AK)

3385 JONES, WILLIAM: *Thirteen inedited letters from Sir William Jones to Mr.* (afterwards Sir) Charles Wilkins [Engl.] Hall, Fitzedward [ed.]. In: JAOS 10, 1880, pp. 110–117.

From letter 12, 27 Febr. 1789: »I devoured, my dear Sir, your BhG, and have made as hearty a meal of your Hitopadeśa«. Letters from 1784 to 1793. Letter 4 refers to Yogavāsiṣṭha; 5: *dharmaśāstra*, Manusmṛti, BhāgP; 6: BdP, PdP; 10: Hitopadeśa; 11: BhG, MBh; 12: BhG, Hitopadeśa, *dharmaśāstra*, Purāṇas. (AP)

3386 JONG, J. W. DE: An Old Tibetan version of the Rāmāyaṇa [Engl.]. In: T'oung Pao (2e série) 58, 1972, pp. 190–202.

3387 JONG, J. W. DE: An Old Tibetan version of the Rāmāyaṇa [Engl.] In: Proceedings of the First International Sanskrit Conference, March 26th – 31st 1972. Vol. 2, part 1. Raghavan, V. [ed.] New Delhi: Ministry of Education and Social Welfare, Government of India, 1975. – 7, 449 pp. – pp. 289–302.

3388 JONG J W DE The over burdened earth in India and Greece [Engl] In JAOS 105 3, 1985 pp 397-400

Refers to MBh and the Cypria Treats the theme of overpopulation »There is insufficient evidence to suggest that this theme belongs to a common Indo-European heritage but it is noteworthy that this myth is found in almost the same wording in two different cultures « (AP)

[quoted passages] MBh (B) 1 58 1 64 3 142 35-61 11 8 26 12 249 4 MBh (cr ed) 1 58 35-37 1 58 45-46 1 59 3

3389 JONG J W DE Recent Russian publications on the Indian Epic [Engl] In ALB 39, 1975 pp 1-42

3390 JONG J W DE The Tun huang manuscripts of the Tibetan Rāmāyana story [Engl] In IIJ 19 1977 pp 37-88

3391• JORDENS J[OSEPH] T[ERESA] F[LORENT] The Bhagavadgita jnāna and bhakti their relationship and »nirguna« quality [Engl] In JAsiaticS 7, September 1964 pp 89-95

3392• JORDENS J[OSEPH] T[ERESA] F[LORENT] Bhagavadgita karma exorcised [Engl] In Millawa Milla 4 1964 pp 22-30

3393 JORDENS J[OSEPH] T[ERESA] F[LORENT] The eschatological doctrine of the Bhagavadgitā a text study [Engl] In BhV 24 1-4 1964 pp 1-8

3394 JOSHI HARIPRASAD SHIVPRASAD Origin and development of Dattātreya worship in India [Engl] Baroda Maharaja Sayajirao University 1965 - 24 225 pp 1 pl (M S University of Baroda Research Series 9)

The first part deals with the development of the Dattātreya worship in Indian literature and art (including inscriptions) from RV up to the later Purānas and Tantras the second part traces the theme from the 15th century up to the present Concludes that Dattātreya worship existed as early as the first centuries A D but that D was not connected with the *trimurti* before the 11th century A list of unpublished manuscripts collected from various catalogues and an index are appended [source] Vogel Claus [Review] (F)

[reviews] Hacker Paul In OLZ 64 1969 p 598 Vogel Claus In ZDMG 116 1966 pp 427 428

3395 JOSHI M C Archaeology and Indian tradition some observations [Engl] In Purātattva 8 1975-1976 pp 98-102

After discussing and rejecting the theory that the Rgvedic Aryans destroyed the Harappan cities (Wheeler and others) the author deals with suggestions concerning the connection between excavations at Hastināpura and the MBh (B B Lal) and with Sankalia s theory of the (partial) historicity of the Rm and his identification of cities tribes etc Doubts the possibility of identifying e g Ayodhyā with the modern town of the same name by adducing the description of a › mythical city ‹ called Ayodhyā in the TaiĀ Concludes sceptically that the › majority of Indian traditions are unhistoric and coloured and therefore none of their archaeological interpretation would prove to be free from subjectivity « (RS)

3396 JOSHI, M. C.: Ayodhyā: mythical and real [Engl.]. In: Purātattva 11, 1979–1980, pp. 107–109.

Against B. B Lal's view (Purātattva 10) that the word *ayodhyā* in the TaiĀ was not the name of the city but an adjective describing a *pur* that had to be understood as a metaphor for the body. Argues that the other adjectives in the passage concerned could not be connected with the later *kundalinī* or *ṣaṭcakra* concepts but would »indicate the personal belief or impression of the composer of the hymn about the phenomenon involved.« Concerning the Ayodhyā in the Vālmīki Rm, and its identification with a modern town, he points to some discrepancies between the Rm descriptions (first and last books) and the location of modern Ayodhyā, which was most probably identical with Saketa as described in the early Pali literature. Concludes that »it may now be desirable to search for the site of earlier Ayodhyā somewhere else also, so that diverse facts of literary tradition could be verified.« (RS)

[quoted passages:] Rm 1,22.11; 1,23.5; 7,110.119.

3397 JOSHI, M. P.: A new interpretation of three-headed Śiva [Engl.]. In: Ṛtam 2–6, 1970–1975: Prof. K. A. S. Iyer felicitation volume ... [1976]. – pp. 125–129.

After summing up previous interpretations of the three-headed *maheśamūrti*, the author seeks for »literary texts that may give a clue to its correct identification«, referring to ṚV, AV, and Brāhmaṇas and to MBh. Concludes that the three faces »represent three aspects of Śiva, viz. destroyer (terrific face), creator and preserver (serene face)«, and that »in course of time the representation of the three faces was systemised and a particular name was given to a particular aspect«. (KPG)

3398 JOSHI, N. P.: Early Brahmanical sculptures in Bharat Kala Bhavan [Engl.]. In: Chhavi golden jubilee volume ... 1971. – pp. 178–182.

Discusses inter alia sculptural representations of some Epic/Purāṇic personages, esp Balarāma, Hayagrīva and Garuḍa The identification of iconographical details with the help of Epic/Purāṇic text passages is clearly demonstrated. (F)

[quoted passages:] AgP (GMS) 50.26; DBhāgP (GMS) 1,5; HV (GiPr) 1,44.41–47; 2,109.53–62; 2,121.100; MBh (GiPr) 3,228.9–10; 12,342.102–103; 12,347.10–63; 12,347.77; VmP (cr.ed.) 57.25–27.

3399 JOSHI, N. P.: Hayagrīva in Brahmanical iconography [Engl.]. In: JISOA (N.S.) 5, 1972–1973: Dr. Vasudev Saran Agrawala commemoration volume. Part 2. [1973]. – pp. 36–42.

Deals with some newly discovered sculptures from Mathurā region and proposes to include Hayagrīva in the list of pre-Gupta incarnations of Viṣṇu. Discusses also references to Hayagrīva in literature, quoting from MBh, VmP, ViP, AgP, BhāgP, and SkP. While the Hayagrīva tradition in MBh had to do with the revival of Vedic studies, the Purāṇas made it more suitable to the incarnation theory. (AM)

3400 JOSHI, N. P.: Kuṣāṇa Varāha sculpture: a new acquisition in Mathurā Museum [Engl.] In: ArAs 12, 1965, pp. 113–119, 3 fig.

Varāha images became popular from the Gupta age onwards, but no antecedents have been discovered until now in spite of abundant references in early texts This

3409 [JOSHI, UMASHANKAR:] JOŚĪ, UMĀŚAṂKARA: Purāṇomāṃ gujarāta. Bhaugolika khaṃḍa [Guj.]. Amadāvāda: Gujarāta Vidyāsabhā, 1946. - 38, 276 pp., maps (Śeṭha Bhoḷābhāi Jeśiṃgabhāi Adhyayana saṃśodhana Vidyābhavana, saṃśodhana Graṃthamālā 7).

Gives an encyclopaedic survey of references to Gujarat (rivers, towns, etc.) in Purāṇas and other literature. (AM)

3410 JOSHI, UMASHANKAR: The Rāmāyaṇa and its impact on Gujarati literature [Engl.]. In: The Ramayana tradition in Asia ... 1980. - pp. 397-408.

After noting that Girdhar's Rm (1837 A.D.) has displaced older 16th-century versions, the author surveys first evidence for the influence of the Rm on other Gujarati literature and then various modern Gujarati Rm translations. (JLB)

3411* JOSHI, UMESHA: Bhāratīya saṃgītā kā itihāsa [Hi.]. Firozabad: Mānasarovara Prakashan, 1957.

3412* JOSHI, V. M.: A gist of L. Tilak's Gītārahasya [Engl.] Benares: Dugvekar Brs., 1916.

3413 The Journal of the Bombay Branch of the Royal Asiatic Society: extra number: The centenary memorial volume (edited by the Honorary Secretary) [Engl.] [Scott, R.] [ed.]. In: JBombayBRAS extra number 1905. Bombay: Society's Library, Town Hall, London: Kegan Paul, Trench, Trübner & Co., 1905. - 6, 456 pp., frontispiece, 9 ill.

Contains the following contribution of Epic/Purāṇic interest: Jackson, A M. T.: Epic and Puranic notes. For commentary see separate entry. (AK)

3414 JUYNBOLL, H[ENDRIK] H[ERMAN]: De letterkunde van Bali [Dt.]. In: BKI 71, 1916, pp. 556-578.

A brief survey and discussion of Balinese literature including a section on *kakawins* which are mainly adaptations of Epics (MBh, Rm) or Epic stories (SD)

3415* JUYNBOLL, H[ENDRIK] H[ERMAN]: Het Oud-Javaansche Brahmâṇḍa-Purâṇa [Dt.] In: BKI 51, 1900, pp. 272-283.

3416 JUYNBOLL, H[ENDRIK] H[ERMAN]: De verhouding van het Oudjavaansche Udyogaparva tot zijn Sanskṛt-origineel [Dt., Old Javanese, Skt] In: BKI 69, 1914, pp. 219-296.

The Old Javanese adaptation of the Udyogaparvan can be regarded, on linguistic grounds, as old as the adaptations of the Ādi-, Virāta- and Bhīṣmaparvan; it exists, however, in an incomplete and corrupt version only. Like the other *parvans* it contains numerous albeit disfigured Skt. quotations In order to elucidate the relationship of the Old Javanese adaptation with the Skt. original the author juxtaposes the quotations with the corresponding Skt. verses (Calcutta ed) (SD)

3417* Jyautiṣasiddhāntasaṃgrahaḥ. Vol. 1-2 [Skt.] Dvivedī, Vindyeśvarīprasāda [ed.]. Benares 1917. - (Benares Sanskrit Series 38).

Vol. 2 includes an edition of VDhottP 2, ch. 168-174. [source.] Rocher, p 250 (AP)

3418* KACCIYAPPA CIVACARIYAR [Kantapurānam] [Tam] Madras 1907

3419* [KACCIYAPPA CIVACĀRIYAR] KACHCHIYAPPA ŚIVACHARYA [Kantapurānam] [Tam] Pattusvami Oduvar T [adapt] Tiruppanandāl Kashi Math 1953

Prose version of Kacciyappa Civācāriyar s Kantapurāna which is in its turn a Tamil version of the SkP [source] Raghavan V In Purāna 2 1-2 July 1960 p 232 (F)

3420 [KACCIYAPPA CIVACARIYAR] KACCIYAPPACIVACARIYASVAMI La legende de Skanda selon le Kandapurānam tamoul et l iconographie [Fr] Dessigane R, Pattabiramin P Z [adapt comm ed] Pondichery Institut Français d Indologie 1967 - 3 288 pp 28 pl (Publications de l Institut Français d Indologie No 31)

Detailed French summary of the Tamil Kantapurāna »The Tamil text in question is the work of Kacciyappacivācāriyasvāmi He seems to belong to the 12th century The Skt text which he is said to have been inspired by has been edited recently with Tamil introduction under title Śrīskandamahāpurānam and it is rendered as given in the Śivarahasyakhanda of the ŚankaraSa This Skt text seems to have been composed in the Tamil country provided that it is not on the contrary a free Skt version of the work of Kacciyappa in its turn In any case the two texts agree as concerns their base disposition although they do not strictly follow each other and contain even some divergencies« - The tables present the corresponding iconographic materials (F)

3421 KAILASAPATHY K Tamil heroic poetry [Engl] Oxford Clarendon Press 1968 - 15 282 pp

Monograph on the composition and oral transmission of Tamil epics (AM)

3422* [KAISIKAPURANA 1872-1873] Kaisikamāhātmyamum Śrī parācara pattar arulicceytn mani pravāla rūpa vyākhyānamum [Skt Tam] Parācara Pattar [comm] Madras Hindubhāsāsamjīvanī Press 1872-1873 - 2 46 pp

Text edition of the Kaisikamāhātmya with the commentary Manipravāla of Parāsara Bhatta in Grantha and Tamil characters Includes Astaslokī Rangaṇāthāstaka Haryastaka Aparyāptāmrtāstaka Śamkopamangalāśāsana and Rāmānujamangalāśāsana *The Kaiśikamāhātmya is sometimes assigned to the VarP* Other names of the same work are Kaiśikapurāna and Kaisikopakhyāna [source] IOLC II 1 sect 2 p 1209 (KPG)

3423* [KAISIKAPURANA 1904] [Skt] Madras Rāmāyana Press 1904

Text edition of the Kaiśikapurāna in Telugu characters [source] Rocher p 179 (AK)

3424* [KAISIKAPURANA 1916] [Skt] Madras śāstrasamjīvani Press 1916

Text edition of the Kaisikapurāna in Grantha characters [source] Rocher p 179 (AK)

3425* [KAISIKAPURANA 1918] [Skt] Madras Saccidānanda Press 1918

Text edition of the Kaisikapurāna in Grantha characters. [source] Rocher p 179 (AK)

3426* [KAIŚIKAPURĀṆA, 1926]: [Skt.]. Masulipatam: Āryānanda Press, 1926.

Text edition of the Kaiśikapurāṇa in Telugu characters. [source:] Rocher, p. 179. (AK)

3427* [KAIŚIKAPURĀṆA, 1937]: Kaiśikamāhātmya [Tam.]. Pārthasārathi Aiyaṅgar, S. [ed.]. Madras 1937.

Ed in Tamil characters. (SP)

3428* [KAIŚIKAPURĀṆA, 1955]: [Skt.]. Madras: Rattilam Press, 1955.

Text edition of the Kaiśikapurāṇa, »a short, obviously South Indian text ..., also called Kaiśikamāhātmya, Kaiśikopākhyāna, Viṣṇusevāmāhātmya, and Viṣṇustavamāhātmya«. Manuscripts of this text »claim it to be the seventh, fortieth, forty-eighth, sixty-sixth, or seventy-sixth *adhyāya* of the VarP«. [source:] Rocher, p. 179. (AK)

3429 KAKAR, SUDHIR: Erotic fantasy: the secret passion of Radha and Krishna [Engl.] In: CIS (N.S.) 19,1, January-June 1985, pp. 75-94. - Also published in: The word and the world ... 1986.

An »interpretation of ›the secret passion‹ of Rādhā and Kṛṣṇa, a partly literary, partly psychological reading of the Kṛṣṇa legend. Kakar notes the lyric classicism of Jayadeva's poem, Gītagovindam, on which his paper is based. Despite the form of the story, despite the fact that it has to be told serially as one episode after another, it has a classical form which is, at bottom, not really linear. For what is being depicted is an eternal reality - in two senses: first, it is eternal because divine, the love of God himself, but second, also, if it is taken in a human register, as a celebration of sensuous love, a collective enactment of erotic passion, it is eternal, because what it depicts is not a specific instance, but the ideality of love. The story, as Kakar points out, happens in a season rather than a specific space: ›its setting is neither social, nor historical but sensuous‹ Although Rādhā is a representation of the *mahābhāva* in theology, Kakar shows the story bending towards the material, the objective and the literal Thus a story that was meant perhaps to be a metaphysical allegory turns into a great celebration of material love « [source] Kaviraj, Sudipta: [Review] (AK)

[reviews] Kaviraj, Sudipta: In: CIS (N.S.) 20,2, July-December 1986, p. 320.

3430 KAKAR, SUDHIR: The inner world: a psychoanalytical study of childhood and society in India [Engl.]. Delhi: Oxford University Press, 1978. - 213 pp.

The study aims at depicting the individual's psychic representation of the culture *and the institutions of the society in India. By a »configurative« approach (viz he* relates to individual, social, cultural and historical dimensions) Kakar attempts to describe the »epigenesis« of identity in India by following Erikson's socio-psychological method Setting a frame of reference by pointing to a cluster of »basic ideas« making up what he calls the »Hindu world image«, he establishes a parallel between Erikson's »life-cycle« scheme and the *āśramadharma*. In chapter three he turns to an analysis of the mother-infant relationship, focusing on the process of the constitution of »female identity« as being the »psycho-social matrix of infancy« In this context Kakar interprets several myths and episodes from Epics and Purāṇas, which are related to girls in order to help them overcome an identity crisis by presenting to them the ideal-figures of womanhood as found in those myths. The central figure is Sītā, who should be the »ego-ideal« for every woman in India,

incorporating the traditional female virtues (such as chastity, etc) Kakar then explores the images of »good« and »bad« mother by reference to several myths already depicted (as Nala and Damayanti, Arjuna and Urvaśī [sic] Arundhati, Ganeśa, birth of Skanda) In chapter five the author discusses »tracings« of the »inner world« in Indian culture and history, concentrating on the cult and myths of Krsna and Śiva (AM)

3431 KAKAR, SUDHIR Psychoanalysis and anthropology a renewed alliance [Engl] In CIS (N S) 21,1, January-June 1987, pp 85-88

As a contributor to a review symposium on two books of Gananath Obeyesekere (Medusa's hair an essay on personal symbols and religious experience University of Chicago Press, 1981 and The cult of the goddess Pattini University of Chicago Press, 1984) the author criticizes Obeyesekere s »classical« psychoanalytic interpretation of myths By examining a narrative dealing with Skanda s relations to his brother Ganesa and his mother Umā, he briefly shows that »the Oedipus complex cannot be the central concern of each and every [myth]« (AK)

3432 KAKATI, B The boar in mythology and folk-lore [Engl] In Mahāmahōpādhyāya Prof D V Potdar sixty-first birthday commemoration volume 1950 - p 38-43 [Engl section]

Also deals with the boar in Purānic mythology (AK)

3433 KAKATI, B The cult of Jagannātha, its lunar origin [Engl] In PTAIOC 16, 1951, pp 299-309 [select papers]

Contains inter alia remarks on the legends about the origin of Jagannātha in SkP and MBh The author interprets the rites of the Jagannātha cult as sublimation of »primitive rites and customs some of them obtaining even now in South India« (KPG)

3434* KAKATI, B Female initiative in courtship (Episodes in the Brahmavaivarta Purāna) [Engl] In Principal Karmarkar commemoration volume 1948 - pp 71-76

3435* KALACHAND TEJUMAL Polytheism, monotheism pantheism and idealism in the Bhagavadgitā [Engl] In KK 8, 1941 pp 429-436

3436* KALACHAND, TEJUMAL Yoga according to the Bhagavadgītā [Engl] In KK 7, 1940, pp 348-354

3437* KALATHIL, J The development of the Gita concept of god [Engl] Trichinopoly S Joseph Industr School Press, 1950

3438* KALE, GURUNATH V T A new Purānic chronology [Engl]. In QJMS (N S) 3, 1911-1912, pp 111-113

3439* KALELAKARA, D B The Geeta as jeevan yoga [Engl] Bombay Bharatiya Vidya Bhavan, 1967

3440 KALHANA Kalhana's Rājataraṅgiṇī Vol 2 [Engl] Stein, M[arc] A[urel] [tr, comm] Reprint Delhi Motilal Banarsidass, 1961 - 4, 555 pp - Original ed Westminster Archibald Constable, 1900

This vol. contains inter alia a »Memoir on the ancient geography of Kaśmīr« by M. A. Stein, which deals in ch. 2, pp. 376-383, among other accounts of Kashmir with the NīlamataP and several *māhātmyas*. A supplementary note on pp. 491-492 contains a list of 51 *māhātmyas*, the works they belong to and the *tīrthas* to which they refer. (vSt)

3441 KALHAṆA: Râdjataranginî: histoire des rois du Kachmîr. Traduite et commentée. Tome 1-3 [Skt., Fr.]. Troyer, Antoine [ed., tr., comm.]. Paris 1840-1852. - Tome 1: Texte sanscrit des six premiers livres et notes. Paris: Imprimérie Royale, 1840. - 24, 584 pp. - Tome 2: Traduction; esquisse géographique et ethnographique du Kachmîr ancien et moderne. Examen critique des six premiers livres, ibid., 1840. - 640 pp. - Tome 3: Traduction, éclaircissements historiques et chronologiques relatifs aux septième et huitième livres. Paris: Imprimérie Nationale, 1852. - 15, 723 pp.

»Rājataraṅginī: history of the kings of Kashmir. Translated and annotated. Vol. 1: Skt. text of the first six books and annotations. Vol. 2: Translation; geographical and ethnographic survey of ancient and modern Kashmir. Critical examination of the first six books Vol. 3: Translation, and historical and chronological explanations concerning the 7th and 8th book.« The first volume contains pp. 406-408 text and Fr. translation of the story of Kṛṣṇa cursing Aśvatthāman (called Drauṇi) from MBh (Calcutta ed.) 10.721-738; p. 409-414 a Fr. translation of the story of Kaca from MBh (C ed.) 1.3183-3247; and pp 549-584 a critical text (according to Calcutta ed., Lassen's Bonn edition of 1827, and a Calcutta ms) with Fr. translation of the account of the Vāhīka people from the MBh (Bombay ed. 8,44-45) - Besides these passages, the annotations contain a great many minor text passages and translations from the MBh as well as from HV and some Purāṇas (esp. ViP) illustrative to the Rājataraṅginī text. (F)

[quoted passages.] MBh (C) 1.3183-3247; 10.721-738; MBh (B) 8,44-45.

3442 KĀLIDĀSA: Sakuntala oder der Erkennungsring: ein indisches Drama von Kalidasa. Aus dem Sanskrit und Prakrit übersetzt [Ger.]. Hirzel, Bernhard [tr., introd.] Zürich: Orell Füssli, 1833. - 28, 155 pp.

Contains Goethe's letter to Chézy about the Śakuntalā and, as an appendix, on pp. 125-155 the Śakuntalā story of the MBh in Ger. metrical translation. (vSt)

3443* KĀLIDĀSA: Sakuntala Skuespil i syv Optrin af Kalidasas: oversat og forklaret [Danish] Hammerich, M. [tr., comm.] Copenhagen: Reitzel, 1845. - 16, 139 pp.

Danish annotated translation of Kālidāsa's Śakuntalā The volume is also said to contain a translation of the MBh version of the Śakuntalā story. [source] Gildemeister, p. 90 and 40. (F)

3444 KĀLIDĀSA: Śrīkālidāsaviracitaṃ śrī abhijñānaśakuntalaṃ nāma nāṭakam / La reconnaissance de Sacountala, drame sanscrit et pracrit de Calidasa publié pour la première fois en original sur un manuscrit unique de la bibliothèque du roi, accompagné d'une traduction française, de notes philologiques, critiques et littéraires et suivi d'un appendice [Skt., Pkt., Fr.] Chézy, A[ntoine] L[ouis] [ed., tr., comm] Paris: Dondey-Dupré, 1830. - 31, 286, 268, 100 pp.

Annotated text and translation of Kālidāsa s Abhijñānaśakuntala The appendix contains the text and Fr translation of the Śakuntalopākhyāna of MBh The text is based on two manuscripts from Paris and on ms material collected by Bopp in London Chézy also gives the text of a Persian translation of the MBh episode from Ain i-Akbarī (AM)

3445 [KĀLIKAPURANA 1797] The Rudhira'dhyaya yā [sic] or sanguinary chapter, translated from the Cálicá Puran [Engl] Blacquiere W C [tr] In AsRes 5, 1797, p 369 [announcement] and 371-391 - 2nd ed (?) London 1801, pp 371-391

A translation of KāP ch 71 (VePr) = ch 67 (VaVā) Said to have been reprinted with notes by K S Macdonald in 1901 [source] Rocher p 179 (AP)

3446 [KALIKAPURANA 1891] Atha kālikāpurānam prārabhyate [Skt] Khemarāja Gangāvisnu [ed] Bombay VePr, *saka* 1813 [A D 1891] - 308 sheets oblong - Further editions *samvat 1957* [A D 1901] - *samvat* 1964 [A D 1907]

3447 [KALIKAPURANA 1907] [Skt] Ksemarāja Śrīkrsnadāsa [ed] Bombay VePr, *saka* 1829 [A D 1907] - 4, 251 leaves

Ms form - Title from Emeneau A union list of printed Indic texts and translations in American libraries [source] NUC Pre-1956 (AP)

3448* [KALIKAPURANA 1910] [Skt Beng] Pañcānana Tarkaratna Hrishikesha Shastri [ed tr] Calcutta Bangabāsī Press 1316 [A D 1910]

3449* [KALIKAPURANA 1944] Part 1-4 [Kan] Venkata Rao [H P] (of Hassan) [tr] Mysore 1944 - (Śrī Jayacāmarājendra Granthāratnamālā 10)

3450 [KALIKAPURANA 1972] Worship of the goddess according to the Kālikāpurāna Part I A translation with an introduction and notes of chapters 54-69 [Engl] Kooij K R van [tr comm introd] Leiden E J Brill 1972 - 10 197 pp (Orientalia Rheno Traiectina 14)

Translation of chapters 54-69 i e the chapters on ritual performances in the cult of the goddess The substantial introduction after mentioning previous studies and introducing the section of the text chosen for translation deals with common worship (*samanya puja*) magic heterodox worship (*vāmabhāva*) the character of the goddess Mahāmāyā Kāmākhyā and the editions and manuscripts used for the translation The translation has the following sections ch 54-58 on worship of Mahāmāyā ch 59 on common worship ch 60 on worship of Mahāmāyā Kāmākhyā ch 61-63 on Durgā-*puja* rites and myths, ch 64-69 on the five fold goddess (i e Kāmākhyā Tripurā Śivā Kāmesvarī Śāradā and Mahotsahā) The volume contains two indexes (of Skt terms and of proper names) According to the preface part II will contain ch 70 80 preceded by a study of the iconographical evidence found in this Purāna (vSt)

[quoted passages] KāP 54-69.

[reviews] Gail Adalbert [J] In ZDMG 125 1975 pp 222-223 - Nicholas Ralph W In JAsianS 36 1 November 1976 pp 172-174 - Halbfass, Wilhelm In JAOS 95 1 1975 pp 152-153

Takes the BhG to be the Upaniṣad of the MBh, which can, from an Advaita perspective, be interpreted as a commentary of the *mahāvākyas*. Lists identical passages taken from BhG and the Upaniṣads Discusses twenty arguments which the BhG used to establish the central thesis (the identity of *brahman* and *jīva*) (AM)

3469 KALYANOV, V. I.: The image of the Indian woman in the Mahābhārata [Engl.]. In: ABORI 58-59, 1977-1978: Annals of the Bhandarkar Oriental Research Institute: diamond jubilee volume ... 1978. - pp. 161-172.

The examples of Devayānī, Śarmiṣṭhā, Śakuntalā, Damayantī, Sāvitrī, Draupadī and Ambā show »that, in the remote past, a woman, belonging to a high stratum of the group or caste, did not forego her personal freedom and was able to play an active and independent role in society of that time. Indeed, she could also participate in the governing of the society« (p. 172). (SD)

[quoted passages.] MBh 1,67.16; 1,187.28; 1,211.23; 2,64.1-3; 5,29 31-32; 5,29.35; 5,88 43; 5,88 79; 5,135.19; 5,137.19; 5,158 29-30; 5,172.15-16; 5,172.20; 5,193 32; [selective]

3470* KALYANOV, V. I.: Obraz indiyskoy zhenshchiny v »Mahabharata« [Rs.]. In: Literatury Indii. Moskva 1979.

The image of Indian woman in the MBh. (JLB)

3471 KALYANOV, V. I.: On Kṛṣṇa's diplomatics in the Mahābhārata [Engl.]. In: IT 7, 1979: Dr. Ludwik Sternbach felicitation volume ... 1980. - pp. 299-308.

Deals mainly with Kṛṣṇa's mission as an ambassador of the Pāṇḍavas at the court of the Kauravas in the Udyogaparvan (MBh 5), pointing especially to the endeavours of preserving peace »at the price of any, even extreme concession« on the Pāṇḍavas' side. Analyses Kṛṣṇa's procedure in his diplomatic mission as compared to prescriptions provided in the respective *arthaśāstra* and *smṛti* literature Tries to show that »already in the epoch of the MBh the ancient thinkers tried to develop a theory, meeting their peaceful ideas, which reflected brightly in our Epic source,« and that »the divine image of Kṛṣṇa became the bright incarnation of these ideas«. (RS)

[quoted passages.] MBh 2,19.28-50; 2,20 23-24; 2,22.1-9, 5,31.19-20, 5,54.29; 5,70.14-15; 5,70 52-54; 5,86.13-14; 5,86 17-18; 5,89.10; 5,89 13-14; 5,89 18; 5,91.12-21; 5,91.16-17; 5,91.19; 5,93.3; 5,93 28; 5,93.31-39; 5,122.7; 5,122.16-17; 5,122 47; 5,125.2; 5,126 22; 5,126.33-34; 5,133.13; 5,138.6-15; 5,138.18; 5,138 27-28; 5,139 22-23; 5,141.43; 5,147.15-17; 5,148.7-8; 5,148.13; 12,94.1; 12,96.1-3; Rm 5,41.2-3.

3472 KALYANOV, V. I.: On the military code of honour in the Mahābhārata [Engl.] In: Amṛtadhārā: Prof. R. N. Dandekar felicitation volume ... 1984. - pp. 187-194.

An essay on the conduct of warfare in the MBh, citing first examples of »high martial honour« - the duel between Rāma Jāmadagnya and Bhīsma, that between Jarāsandha and Bhīma, Bhīṣma's attitude to Śikhaṇḍin, Arjuna's slaying of Jayadratha and Karṇa's behaviour - and then examples of violation of the code - the killing of Bhūriśravas, the duplicity over Aśvatthāman to secure Droṇa's death, Arjuna's killing of Karṇa and the deviousness of Kṛṣṇa's advice. (JLB)

[quoted passages.] MBh (cr.ed.) 2,21.7; 5,3.7-23; 5,8.29-31; 5,61.13; 5,144 20-22; 5,169.16-20; 5,179-186; 7,48.12-14; 7,51.20; 7,51.37; 7,53 2-3; 7,56 6-15; 7,56 22; 7,57; 7,117-118; 7,121 30-37; 7,164-165; 7,172; 9,60 27-38; 9,60.57-62.

3473* KALYANOV, V. I.: Skazaniye »Nal i Damayanti« v russkikh perevodakh [Rs] In: Voprosy teorii i istorii yazyka. Leningrad 1963. - pp 159-169.
Tale of Nala and Damayanti in Russian translations (V)

3474* KAMALAINAKAR VAITTIṈĀTATECIKAR: [Tiruvāṭpokkippurāṇam] [Tam] Madras 1911.

3475 KAMDAR, K. H: Jaina phraseology in the Bhagavadgītā [Engl] In: JainJ 14,1, 1979, pp 26-31

3476* KAMENSKY, ANNA: Le Bhagavad-Gītā, son rôle dans le mouvement religieux de l'Inde et son unité [Fr] Genève 1926 - 118 pp [thesis]

3477 KAMESVARA AIYAR, B V Valmiki's Ramayana and the Western critics [Engl] In. QJMS (N S) 16,4, 1926, pp. 240-252
Reviews the results of Western research with regard to the historicity of Rm, the textual history and the date of the text and then states that a valuable criticism of Rm is only possible when a critical edition is brought out (AM)

3478* KAMESWARA RAO, A Gita in practice [Engl] In BhJ 15, 13 July 1969, pp 29-31

3479 [KAMPAṈ] KAMBAN The Ayodhya Canto of the Ramayana as told by Kamban translated from the Tamil [Engl] Rajagopalachari, C [tr] London Allen and Unwin, 1961 - 128 pp
Metrical translation (AM)

3480 [KAMPAṈ] KAMPEN Indischer Regentenspiegel Episode aus der tamulischen Bearbeitung des Ramayanam, 2 Buch, 1 Kap Strophe 5-22 [Ger] Schanz, Hugo [tr] In ZDMG 27, 1873, pp 703-706
Translation of a passage from the Tamil Rm adaptation of Kampaṉ (here called Kampen) This adaptation is said to consist of 12000 four line verses in varying metres The passage in question is drawn from the second book »Ayodhyakanta« and contains a kind of *rajadharma* (F)

3481* KAMPAṈ [Kamparamayanam with commentary in Tamil] Vol 1-6 [Tam] Gopalakrishnamachariyar, V M [comm] Madras 1957

3482* KAMPAṈ Kaviccakaravartti kampar iyarriya ramayanam [Tam] Annamalai Annamalai University, 1956-1959

3483 [KAMPAṈ] KAMBAN The Ramayana a shortened modern prose version of the Indian Epic, (retold) by R K Narayan (suggested by the Tamil version of Kamban) [Engl] Narayan, R K. [adapt, introd] New York The Viking Press, 1972 - 15, 171 pp, glossary - Reprint London Chatto and Windus, 1973 - 15, 173 pp, col ill on lining papers
Rather a set of connected episodes that move the narrative along smoothly than a faithful rendering of the Tamil Rm [Irāmāvatāram] of Kampaṉ which dates to the 11th or 12th century A D In the introduction p xi, N characterizes his aim as an attempt to convey the delight he experienced when reading the original Tamil

version upon which his rendering is based. The Kamban Rm shows only minor deviations from the *ādikāvya*. One decisive difference is the conscious identification of Rāma with Viṣṇu. More than half of the book (p. 3-95) covers the events prior to the Kiṣkindhākāṇḍa. Hanumat's trip to Laṅkā, as well as the battle episodes have been condensed severely, with only Rāma's final combat with Rāvaṇa being described in greater detail. [source:] Nooten, B. A. van: [Review]. (AP)

[reviews:] Nooten, B[arend] A. van: In: JAOS 95, 1975, p. 153. - Shulman, David [Dean]: In: JAsianS 38,4, August 1979, p. 655.

3484* [KAMPAṈ:] KAMBAN: Sri Paduka: the exile of the prince of Ayodhyā [Engl.] Ponniah, S. M. [tr.]. Athens, Ohio: Ohio University, 1969. - (Ohio University Center for International Studies, Southeast Asia Series 7).

3485* [KĀÑCĪMĀHĀTMYA, 1906]: [Skt.]. Ananthachariar, P. B. [ed.]. Conjeeveram: Sri Sudarsana Press, 1906. - (śāstramuktāvalī 26).

This K., »in thirty-two *adhyāyas*, claims to belong to the BḍP. It is different from the K. of the Kālikākhaṇḍa of the SkP in that it treats the subject from a purely Vaiṣṇava point of view, whereas the one of the SkP is of Śaiva inspiration « [source:] Rocher, p. 160. (AP)

3486* [KĀÑCĪMĀHĀTMYA, 1945]: [Kan.]. Chandraśekharabhaṭṭa, Pāṭaṇakar [tr.]. Mysore 1945. - (Śrī Jayacāmarājendra Grantharatnamālā 18).

3487 KANE, PANDURANG VAMAN: History of dharmaśāstra: ancient and mediaeval religious and civil law [partly: in India] Vol. 1; 2,1-2; 3-4; 5,1-2 [Engl.]. Poona: Bhandarkar Oriental Research Institute, 1930-1962. - Vol. 1: 1930. - 48, 760 pp. - Vol. 2, Part 1: 1941. - 47 pp., pp. 1-704. - Vol. 2, Part 2: 1941. - pp. 705-1368. - Vol. 3: 1946. - 45, 1088 pp. - Vol. 4: Pātaka, prāyaścitta, karmavipāka, antyeṣṭi, āśauca, śuddhi, śrāddha and tīrthayātrā, 1953. - 32, 926 pp. - Vol. 5, Part 1: Vratas, utsavas and kāla, etc., 1958. - pp. 1-718. - Vol. 5, Part 2: Śāntis; Purāṇas and dharmaśāstra; Tantras and dharmaśāstra; Pūrvamīmāṁsā and dharmaśāstra; Sāṅkhya, Yoga, tarka and dharmaśāstra; cosmology, karma and punarjanma; fundamental and leading characteristics of Hindu culture and civilization; future trends, 1962. - 34 pp., pp. 719-1711, 22, 269 pp. - (Government Oriental Series Class B, No. 6). - 2nd revised and enlarged ed.: ibid., 1968-1975. - Vol. 1, Part 1: 1968. - 4 pp., pp. 1-584. - Vol. 1, Part 2: 1975. - 44 pp., pp. 585-1294. - Vol. 2, Part 1: 1974. - 47 pp., pp. 1-704. - Vol. 2, Part 2: 1974. - pp. 705-1366. - Vol. 3: 1973. - 45, 1088 pp. - Vol. 4: 1973. - 32, 926 pp. - Vol. 5, Part 1: 1974. - pp. 1-718.

[reviews:] Poleman, Horace I.: In: JAOS 63, 1943, pp. 76-78 (Vol. 2,1-2) - Sternbach, Ludwik: In: JAOS 67, 1947, pp. 232-234 (Vol. 3) - Sternbach, Ludwik: In: JAOS 74, 1954, pp 271-273 (Vol 4) - Sternbach, Ludwik: In: JAOS 79, 1959, pp 194-195 (Vol 5,1) - Sternbach, Ludwik: In: JAOS 83,3, 1963, p 375 (Vol. 5,2)

3488 KANE, P[ANDURANG] V[AMAN]: History of Sanskrit poetics [Engl.] 3rd revised ed.: Delhi, Varanasi, Patna: Motilal Banarsidass, 1961. - 8, 446 pp. - 3rd ed.: Bombay: Nirnaya Sagara Press, 1951.

Deals inter alia (p ii-iv) with the chapters on *alamkāra* in the AgP [source] Rocher, p 136 (SD)

3489 KANE, P[ANDURANG] V[AMAN] The Kautilīya and the Matsyapurāṇa [Engl] In B C Law volume Part 1 1945 - pp 13-15

3490 KANE, P[ANDURANG] V[AMAN] The Mahābhārata and ancient commentators [Engl] In. ABORI 19,2, 1938, pp 161-172

The author assembles quotations from the MBh as found in the commentary of Śabara, the Tantravarttika of Kumārilabhatta, the Yogasūtrabhāsya, and in the commentaries of Śankara on the Vedāntasūtras, the BhG, the Chāndogya- and Brhadāranyaka-Upanisad It is concluded that the quotations in Śabara's commentary show that the 1st ch of the present MBh existed in its present state long before the 4th or 5th century A D , that at the time of the Tantravarttika MBh verses had obtained the position of maxims, that in the 7th century the MBh had obtained almost as much authority as the Veda, that the Śāntiparvan existed in its present state long before 800 A D (SD)

[quoted passages] BhG 1 1, 13 2, MBh (B) 1,1 39, 1,74 10-11, 1,82 22, 1,115 38, 3,2 49, 3,30 28, 3,297 17, 5,33 64, 6,5 12, 11,2 13, 12,210 17, 12,278 15, 12,17 20, 12,47 55, 12,47 68, 12,47 85, 12,151 11, 12,174 17, 12,174 46, 12,175 6, 12,175 37, 12,177 25, 12,201 17, 12,204 8, 12,210 9, 12,211 17, 12,233 9, 12,233 16-17, 12,233 24-26, 12,233 40, 12,235 4, 12,240 23, 12,242 1-2, 12,242 6, 12,243 9, 12,246 12, 12,252 14, 12,264 34, 12,271 38, 12,276 24, 12,278 38, 12,291 18, 12,301 26-27, 12,302 15, 12,314 5, 12,321 19, 12,328 49, 12,334 19-20, 12,335 28, 12,335 30-31, 12,340 29, 12,340 31, 12,340 45-46, 12,350 1-5, 15,30 24, 15,34 17, MBh (cr ed) 1,1 37, 1,77 22, 1,107 32 5,33 57, MkP 48 39-40, 48 43-44, MtP 113 6, 290 22, VāP 1 205, 8 32-33, 9 64-65, 34 8, 100 204-205

3491 KANE, P[ANDURANG] V[AMAN] The Mahābhārata verses and very ancient dharmasūtras and other works [Engl] In NIA extra series I, 1939 A volume of Eastern and Indian studies presented to Professor F W Thomas 1939 - pp 128-133

Provides a compilation of 19 verses from several ancient Skt texts that are paralleled by MBh verses, in the following order A Patañjali's Mahābhāsya - B ĀpDhS - C BauDhS - D Vasistha - E Miscellaneous (Yājñavalkyasmrti, Venīsamhāra, and Nāradasmrti) Discusses the term *itihasapurana* found in BĀU, ChāU, etc , and arrives at the conclusion that it might refer, at least in its first part, to the »original kernel of the MBh« (RS)

[quoted passages] MBh (B) 1,5 27, 1,74 103, 1,74 111, 1,78 10, 1,78 34, 1,82 16, 1,95 31, 3,2 54, 3,133 1, 3,200 28, 5,35 31-32, 5,35 58, 5,36 24, 5,40 25, 7,195 9-10, 11,2 24, 12,111 66, 12,162 26, 12,165 29, 13,72 29, 13,104 25, 13,104 64-65, 13,104 82, 13,121 7

3492 KANE, P[ANDURANG] V[AMAN] The noble ideals of the Rāmāyana [Engl.] In. JOI 5, 1955-1956, p 273

3493 KANE, P[ANDURANG] V[AMAN] Outlines of the history of alamkāra literature the chronology of alaṁkāra literature, part I-II [Engl] In IA 41, 1912, pp 124-128 and 204-208; and 46, 1917, pp 173-183

In section I on the development of *alamkāraśāstra*, Kane also remarks upon the poetical value of Rm and MBh. In the second section he deals with the chronology of *alamkāra* literature. He gives a critical examination of the claims of AgP to be regarded as the most ancient work on the subject. According to Kane, the Nāṭyaśāstra and not the AgP (dated later than 700 A.D.) contains the oldest extant treatment of *alaṃkāras*. (AM)

3494 KANE, P[ANDURANG] V[AMAN]: Paurāṇa-dharma [Engl.]. In: Professor P. K. Gode commemoration volume ... 1960. - pp. 70-82 [second numeration].

Collection of Purāṇic passages containing prescriptions concerning rituals and the worship of god, starting from the idea that there was a special *paurāṇadharma* going back to an original »Itihāsa-Purāṇa« dating from the »centuries before the Christian era«. This *paurāṇadharma* has, according to the author, »effected a silent revolution in the religious ideas and practices of the people.« (F)

[quoted passages:] AgP 41.6-8; 150.23-31; 209.2-3; 271.1-10; BdP 1,1.40-41; 2,30 37-38; 2,34-35; 2,36.188; BhG 3.13; BhāgP 6,1.20ff; 6,2.10; 7,14.8; BrP 120.9; 125.36-37; 129.62; 140.22; 141.22; 151; 152.34; 158 27; 161.41; 171.28-38; 174.14-16; 174.17; 192.51; 218.10-12; 229.61; 229 65; 233.62; 245.4; KūP 2,46.129; MBh 1,1.267-268; 3,82.13-17; 13,107.2-4; 14,91.33; MkP 15.57; MtP 53.3-4; 69.78; 93; 112.12-15; 143.31-32; NāP 1,2.32; 1,92.22; PdP Ādikhaṇḍa 11.13-17; 31.26-28; 31.109; 49 12-15; 50.10; PdP 3,21.29; 4,87.7; 5,1.45; 5,2 50-52; 6,53.5-6; 6,96.25; 6,243.71; 6,245.85; 49.12-15; SkP 4,9.60-61; VāP 1.60-61; 1.200; 1.210; 60; 61; 65.24-27; 82.19; 82.26-28; VDhottP 3,273.4-5; ViP 2,11.13; 3,6.20; 3,14 22-23; 4,6 64; 5,18.51; 6,2.34; VmP 67.27-28; 94.58-59; 94 63; VarP 2.76-80; 13.50-51; 70 27; 165.57; 172.33; [selective]

3495 KANE, P[ANDURANG] V[AMAN]: Some Rāmāyaṇa problems [Engl.]. In: JOI 1,1, September 1951, pp. 5-8.

Deals with some »details of the horoscope of Śrī Rāma« as given in the Bālakāṇḍa of the Rm. (AK)

[quoted passages not included].

3496 KANE, P[ANDURANG] V[AMAN]: The Tantravārtika and the dharmaśāstra literature [Engl.] In: JBombayBRAS (N.S.) 1, 1925, pp. 95-102.

Also deals with the relation of the *dharmaśāstra* literature to the Purāṇas and refers to Kumārila's discussion about *sadācāra*. He takes the behaviour of the Pāṇḍavas as an example of the fact that also great men might transgress *dharma*. Kane states that Kumārila looked upon Purāṇas as authoritative works on *dharma* and that therefore »some of the extant Purāṇas were composed several centuries before 750 A D.«. (AM)

3497 KANE, P[ANDURANG] V[AMAN]: The two Epics [Engl.]. In: ABORI 47, 1967, pp. 11-58.

On the relation of MBh and *dharmaśāstra* and of MBh and Rm. Note on Laṅkā Also surveys the literature on and general problems of Rm »I think the chapter (100) of the Ayodhyākāṇḍa is based on chapter 5 of the Sabhāparvan and about 29 verses were almost bodily taken from the Sabhāparvan into the Ayodhyākāṇḍa « (RS)

3498 KANE, P[ANDURANG] V[AMAN] Vedic mantras and legends in the Purānas [Engl] In Dr C Kunhan Raja presentation volume 1946 - pp 5-8

Aims at showing how »the Purānas try hard to build on the foundations of the Vedic tradition« Lists passages mainly from the Gautamīmāhātmya of the BrP, thought of as »head of the Purānas«, together with their respective sources, under the following headings 1 passages that quote Vedic *mantras* verbatim, 2 passages that give a very close paraphrase of Vedic texts, 3 passages that press into service famous Vedic legends for the glorification of certain *tirthas* (RS)

[quoted passages] BrP (ASS) 5 1, 13 10, 96, 102, 104, 104 7, 104 10, 105, 105 4 110, 119-120, 120 6, 120 9, 124 33-36, 129 62, 131, 140 22-23, 144, 144 5, 151 4, 151 12, 152 34, 158 27, 161 15, 161 35, 161 35-37, 161 44-48, 170 64, 171 32-33, 174 14-17, 233 62, VāP 1,4 25

3499 KANJILAL, K C The Geeta or the Hindu Bible [Engl] In CalcuttaR 129, No 257, July 1909, pp 245-256

3500* [KANNOO MAL, LALA] KANNUMALA Bhagavadgītā kaba banī? [Hi] In Sarasvatī hiraka jayanti Allahabad 1961 - pp 535-548

Essay of 1915 [source] Callewaert/Hemraj p 360 (PS)

3501* [KANNOO MAL, LALA] KANNOOMALA LALA Lord Krishna's message based on the Bhagavad Gita [Engl] Agra Atmananda Jain Pustak Pracharak Mandal, 1917 - 2, 22 pp

3502* KANODIA, JWALAPRASAD Self-offering to the divine in the Gita [Engl] In KK 2, 1935, pp 174-177

3503* KANOLE, V D Śrīruddhipuramāhātmya [Mar] In MarathwadaUJ 1, 1960-1961, pp 15-25

3504 KANSARA, N M The Bhagavadgītā citations in Yasovijaya's Adhyātmasāra, a manual on Jaina mysticism [Engl] In ABORI 57,1-4, 1976, pp 23-39

3505 KANSARA, N M The yoga in the Bhagavadgītā and in Yasovijaya's Adhyātmasāra [Engl] In ALB 38, 1974 pp 84-101

An assessment of the influence on the Jain theologian Yaśovijaya (1627-1688 A D) of the BhG especially with regard to the concept of *yoga* together with remarks on his quotations from BhG and his modification of such material to fit his Jain standpoint (JLB)

[quoted passages] BhG 3 3, 5 18-20 6 20-23, 6 47 7 16-17, 18 51-53

3506 KANTAWALA, S G Are the Lingāyatana Ārādhyas referred to in the Matsyapurāna? [Engl] In JMSUBaroda 10,1, April 1961, pp 69-70

3507* KANTAWALA, S G Asvinā [Engl] In JMSUBaroda 16,1, 1967

3508 KANTAWALA, S G The Brahmā-Sarasvatī episode in the Matsyapurāna [Engl] In JOI 8, 1958, pp 38-40

3509* KANTAWALA, S G The capital its layout according to the Matsya Purāna [Engl] In JMSUBaroda 11,1, 1962, pp 67-80

Part of the author's thesis. Searches for the place of composition of MtP Refers to some statements on the point at issue (e g R C Hazra), favours the Narmadā region (F)

[quoted passages] MBh (cr ed) 3,185 44, MtP (ASS) 1 12, 1 24, 2 13-14, 15 25-28, 114 37-39, 189 2, 191 7, 193 21, 194 18, VāP 45 112-114, 73

3515 KANTAWALA, S G Matsya Purāna and promiscuity [Engl] In Purāna 3,2, July 1961, pp 311-318

Discusses »the two episodes of sexual laxity« in the MtP, viz the Śarmisthā Yayāti episode and the episode of Dīrghatamas and the cult of Godharma, in order to search them for material on the »sexual side of the society of those times« With bibliographical notes (F)

[quoted passages] MBh (cr ed) 1,77 14, 1,77 19, 1,78 32, 1,98 6, 1,113 4-7, 1,113 8-10, 2 28 23-24 MtP 2 43, 2 59-60, 23 29, 23 30-31, 23 46, 24 1, 31, 31 14, 31 19, 32 32 19, 32 22, 48 32, 48 36, 48 44, 48 54, 49 17, 49 19-20, 146 63, 147 1, 147 13, 227 139, VāP 85 17

3516 KANTAWALA, S G Matsya Purāna a brief review [Engl] In VishvIJ 18,1-2, 1980 Prof K V Sarma felicitation volume 1980 - pp 152-165

In this lecture the author gives a survey of the characteristic features, topics and textual history of the MtP, under the headings »Naming of the MtP« »Home of the MtP«, »Date of the MtP« »Contents« »MtP as a Purāna« »Reference to Pramati« (i e , Candragupta II Vikramāditya) »Cultural glimpses« and »Literary aspect« (AK)

[quoted passages] BhāgP 12 7 9-10 DBhāgP 1 3 2 1 3 3 MBh (cr ed) 1 1 204 MtP (ASS) 2 12-13 4 10 53 60ff 53 65 53 66ff 53 68ff 57 5-6 62 37 63 27-29 64 22 69 52, 70 63 72 28 72 35 144 50ff 179 179 55ff 180 189 6ff 191 23 193 84-85, 215-227 290 25, 291 28, 291 31 PdP UttaraKh 263 81-84 SkP 5/3 1 18 VāP 104 3 VmP (cr ed.) 12 48

3517* KANTAWALA, S G Matsya Purāna a glance [Skt] In Surabhārati, 1977

3518* KANTAWALA, S G »Matsyapurāna« and the education of a prince [Engl] In JMSUBaroda 12,1, 1963, pp 75-79

3519* KANTAWALA, S G Matsyapurāna and Vasudevahindi [Engl] In JMSU Baroda 13,1, 1964, pp 5-8

3520* KANTAWALA, S G A note on hiatus in sandhi in the Matsya Purāna [Engl] In JMSUBaroda 14,1, April 1965, pp 125-129

3521 KANTAWALA S G A note on rsis [Engl] In JOI 7,1-2, September and December 1957, pp 61-66

Deals with different types of sages or *rsis* in the MtP (AK)

[quoted passages not included]

3522* KANTAWALA, S G [Origin of the varna system according to the Matsyapurāna] [Guj] In JGujaratRS 22,4, 1960, pp 397-402

3523* KANTAWALA, S G Pani-Saramā legend a study in Vedico-Purānic correlates [Engl] In Indica 16,1, 1979, pp 111-119

3524* KANTAWALA, S. G.: Placenames in the Narmadā-Māhātmya in the Matsyapurāṇa [Engl.] In: *Gujarat sthala-nāma-saṃsad-vyākhyānamālā 1965.* – (Sayaji Sahitya Mala Series 340).

3525 KANTAWALA, S. G.: Prayāgamāhātmya: a study [Engl.]. In: Purāṇa 9,1, January 1967, pp. 103–120.

The work, a *tīrthamāhātmya*, is discussed in the present study in its MtP version. The author deals with the topics: derivation of the word *prayāga*; extent and boundaries of the site; eulogy of Prayāga; religion and philosophy: institution of sacrifice and *tīrthayātrā*, mythology, suicide by *kārṣāgni*, suicide by *jalapraveśa*, suicide by other modes, worship of the dead, fasting and other rules, philosophical background; topographical data. The latter are discussed in detail. Refers to Kṛtyakalpataru, Lakṣmīdhara, AitBr, Vācaspati's Tīrthacintāmaṇi, Vīramitrodaya of Mitramiśra, Ain-i-Akbari, epigraphic material. (F)

[quoted passages:] AgP 111.4; 111.5; 111.6–7; 111.8; KūP 1,36.20; 1,36.23–27; 1,37.12; 1,37.14; 1,38.3–4; 2,35.4; MBh (cr.ed.) 3,8.37; 3,60.34; 3,80.35; 3,83.71; 3,83.72; 3,83.75; 3,85.14; MBh 3,83.78; MtP 3.16; 22.10; 101.30; 103.1; 104.1; 104.5; 104.9–10; 104.12; 104.16–17; 105.1–4; 105.7; 105.11; 105.14–18; 105 22; 106.1; 106.11–13; 106.17; 106 19; 106.20; 106 22; 106 27–28; 106.30; 106 32; 106.34–37; 106.44–46; 107.1–3; 107 5–9; 107.11; 107.13; 107.15–18; 107.20–21; 107.39; 108.1; 108.3–5; 108.9; 108.14–15; 108.26; 108 29; 109.1–2; 109.9; 109.13; 109.15–16; 109.20; 110 4–5; 110.9; 110.11–13; 110.18–20; 111.3–5; 111 8–10; 111.14; 112.7; 112 9; 112 12–16; 114.4; 183 71; 184.18; 186.11; NāP 2,63.127–129; 2,63.154; PdP 1,11.14–17; 1,33 64; 1,39 69; 1,39.69–70; 1,39.76; 1,41.4–10; 1,43.19; 1,43.22; 1,44–49; 1,45.8; 6,23.27; 6,23.27–35; SkP 4,7.45; VDhottP 3,23.4–5.

3526 KANTAWALA, S. G.: The pupil the embryo [Engl.]. In: Charudeva Shastri felicitation volume ... 1974. – pp. 471–475.

»In this paper, it is proposed to discuss how the Vedic thought is elaborated in a Purāṇic legend, in case of transplantation and grafting, with special [i.e. only] reference to the concept of the pupil as the embryo of the teacher.« This Vedic idea, to be found AV 11,7 and ŚBr 11/5,4.12, »is met with in the immortal legend of Kaca and Devayānī occurring in the MBh [1,71–72] and the MtP [25ff] « The author obviously tends to show the continuity of Vedic-Purāṇic thinking rather than the differences; hence his conclusion works out »the common points in both the versions: 1. the relationship of the pupil and the teacher; 2. the pupil becoming the embryo; 3. the teacher becoming possessed of the embryo; 4 the emergence of the pupil with the attainment of the *vidyā*«. (F)

[quoted passages:] BhāgP 3,12.39; MBh 1,1.204; 1,41 57; 1,71–72; 1,71.41; 1,71.46–49; MtP 25 23; 25 49; 25.54–58; 26 13; NāP 1,1.21; SkP 5/3,1.18; 5/3,1.21–23; [selective]

3527 KANTAWALA, S. G.: Purāṇāni, pāṭhaviṣayiṇī samīkṣā ca [Skt.] In: Purāṇa 28,1, January 1986, *saṃskṛta-khaṇḍaḥ*, pp. 4–5.

Sanskrit summary of the author's considerations on »Purāṇas and textual criticism« (same volume, pp. 32–44) For commentary see separate entry (F)

3528* KANTAWALA, S. G.: Purāṇas [Guj.] In: Bharatiya sahityadarshana II. Vidyanagar: Sardar Patel University. – (Manavavidya Shakha, Gnanagangotri Grantha Series 17)

3529* KANTAWALA, S G.: The Purāṇas and Epics as sources of religious, social and cultural history of India [Engl] In: JMSUBaroda 19,1, April 1970

3530 KANTAWALA, S. G : Purānas and textual criticism [Engl] In: Purāṇa 28,1, January 1986, pp 32-44.

Lists and discusses (in a very tentative manner) the problems the authors of critical editions of Purānas meet with Although he states expressly that Purānas are fluid texts presented in a multiplicity of text traditions (p 37) and that all evidence »tends to show that Purānas existed in different versions at different places before they were reduced to writing«, the author arrives at the conclusion »that even though Purānas present their own problems in the preparation of the critical edition, the general principles accepted in the preparation of the critical edition of the MBh and the Rm may be well applied with necessary modifications, wherever necessary « (F)

3531 KANTAWALA, S G : Purānic etymologies [Engl] In. Kavirāja-abhinandana-grantha 1967 - pp 278-280

Discusses the etymologies of *marut rudra visnu* and *aksara* as given in the MtP and furnishes them with etymologies of the same words as found in Vedic literature and further Purānas (F)

[quoted passages] BdP 3,5 70, BhāgP 6,18 62, BrP 3 120, MtP (ASS) 2 30, 7 31, 7 50, 7 55, 7 58, 7 62, 171 34-38, 248 38-42

3532 KANTAWALA, S G Purānic etymologies on the vocable purāna [Engl] In IndS (Delhi) 2,1, August 1973, pp 13-16

3533 KANTAWALA, S G Purūravas-Urvasī episode a study in Vedico-Purāṇic correlates [Engl] In ABORI 57,1-4, 1976, pp 49-58

3534 KANTAWALA, S G Śambūka episode in the Uttararāmacaritam [Engl] In. Rtam 2-6, 1970-1975 Prof K A S Iyer felicitation volume. [1976] - pp 175-179

Deals also with references to the asceticism of Śambūka in Epics and Purānas Concludes that Bhavabhūti might have taken the motive of the practice of penance by inhaling smoke from VāP and MtP, where Śukra is said to do so (KPG)

[quoted passages] MBh (cr ed) 12,149 62, Rm (K 1929) 7,75 13-14, 7,75 19, 7,76 1, PdP (ASS) 5,32 17ff, MtP (ASS) 47 18ff, VāP (BibInd) 35,115ff

3535* KANTAWALA, S G Saṅgamanīyamani-prasaṅgavimarsah [Skt] *In Surabhāratī* [9?], 1971

3536 KANTAWALA, S G Satyanārāyaṇavratakathā and upabrmhaṇa [Engl] In Proceedings of the Fifth World Sanskrit Conference 1985 - pp 563-569.

Compares two versions of the Satyanārāyanavratakathā, the one attributed to the Revākhanda of SkP, but not found in ed VePr, the other from BhvP Concludes that »the SNK is a Puranic *upabrmhana* of the Vedic concept of *satya* and other concepts associated with the Vedic Visnu Varuna and Indra This episode also illustrates how the Purānas tried to explain and illustrate some of the Vedic ideas and concepts by way of legends and myths« (p 567ff) (PS)

[quoted passages] BhvP (VePr) 3/2,24-29

[quoted passages] BhāgP 1,1 3, 3,12 15-20, 3 12 31-32, 10,33 30-31, MBh (cr ed) 1, App I 1 31-46, 1,1 204, MkP 23 30, MtP (ASS) 3 30ff, 4 1ff, 4 24-25, MtP 13 52, NāP (VePr) 1,1 21, 1,1 61, 2 24 17, SkP (VePr) 5/3,1 18, 5/3,1 22, VmP (cr ed) SaroMā 28 3-5

3545* KANTAWALA, S G Viśvamitras [Skt] In Surabhāratī, [1966] Golden jubilee special issue of the Sanskrit Mahāvidyālaya Baroda 1966

3546 KANTAWALA, S G Yama-Yami dialogue [Engl] In JOI 15,3-4, March & June 1966, pp 509-514

3547 KANTAWALA, S G , MEHTA, R N Pātāla-vivara myth in the Prabhāsa-khanda a study [Engl] In JOI 25, 1975, pp 140-144

Attempt to locate and date this myth from the SkP (AM)

3548 KAPADIA, B H The Adhyātma Rāmāyana [Engl] In JOI 14, 1964-1965, pp 164-170

3549 KAPADIA, B H The ceremony of nirājana [Engl] In ABORI 44, 1963, pp 33-43

The present article is largely based on an article by Hans Losch (Nirājanā) The ceremony is traced in various literary works inter alia the author gives the description of the VDhottP (2 159) which corresponds to the second half of ch 268 of the AgP (SD)

[quoted passages] VDhottP 2,159

3550 KAPADIA, B H The four world oceans and the dvipa theory of the middle ages [Engl] In Purana 3,2, July 1961, pp 215-221

Describes the older Vedic and Veda-originated four-*dvipa* theories and seeks to show that they have influenced even the Purānic and Epic *dvipa*-theories which must nevertheless have had a quite different source Refers to Mandhātujātaka, Divyāvadāna s Māndhātāvadāna Mahāvastu Mahāvyutpatti Dipijātaka Vidhura panditajātaka RV Nandisūtra Anuyogadvāra Jambudvīpaprajñāpti (F)

[quoted passages] MBh 6 6 12 12 14 21 MtP 113-114 113 10 VāP 34 13 34 21 34 56 41 85 42 39-41 49 52-53, ViP 2 2 37, VarP 75 48 75 57

3551 KAPADIA, B H The four-fold division of the heavenly river in the Puranas [Engl] In Purāna 4,1, January 1962, pp 146-153

Short account of Purānic passages concerning the heavenly river as flowing from the *soma* ocean Reproduces the relevant Skt passages and mentions numerous parallel passages (F)

[quoted passages] AgP 108 20 148 19, BhāgP 5,17 4 KūP 1 46 28-33 LiP 1,52 1-10, 1 52 6 MBh 12 328 20-22 MkP 56 1, 56 7-12 Rm 1 42 1-12, 1,43 37-41, VāP 47 28-30, ViP 2 2 34

3552 KAPADIA, B H The Garuda Purānam [Engl] In Purana 8,1, January 1966, pp 101-114

Short description and summary of the GaP Also deals with the work s date Gives numerous parallel passages (F)

[quoted passages:] AgP 271.21; 370.18; BhāgP 2,10.1; 3,30.14–18; 3,30.28; 3,31.1; 5,26.5; 5,26.7; 5,26.37; 6,6.21; 12,7.8; 12,13.8; BṛNāP 19; 29.47; BrP 214.14; BVP 2,33; 4,133.20; KūP 1,1; MBh 1,11.89; MkP 137.11; MtP 53.13; 53.53–54; PdP 4,111.93; 6,220.25; 6,227.66; 6,229.37; 6,263 80; VāP 2,42.8; 2,176; ViP 1,21.17; 2,6.1–4; 2,6 27; 3,6.24; VmP 2.50.

3553 KAPADIA, B. H.: Some aspects of Vāmana-Purāṇa [Engl.]. In: Purāṇa 7,1, January 1965, pp. 170–182.

Deals with the assessment the VmP has found both in Skt. and modern research literature; continues with a bird's eye view of the work's contents, and with the work's date. States that the characteristics traditionally expected of a Purāṇa are not entirely fulfilled in the VmP, which deals mainly with the following topics: the creation of the universe, worship of Viṣṇu, worship of Śiva, their identification, duties and virtues of the four castes, images of gods, and the *tīrthas*. Ends with some remarks on the treatment of the *avatāras* in the VmP, and a list of authors and works which quote the VmP. (F)

3554 KAPADIA, B. H.: Viśvāmitra in the Vedic, Epic and the Purāṇic literature [Engl.]. Vallabha Vidyanagar: University Press, 1971. – 6, 110 pp.

3555 KAPADIA, B. H.: The Yogavāsiṣṭha and the Rāmāyaṇa [Engl.]. In: SVenkat-UOJ 11,1–2, 1968, pp. 47–55.

3556 KAPADIA, HIRALAL R.: The Rāmāyaṇa and the Jaina writers [Engl.] In: JOI 1, 1951–1952, pp. 115–118.

3557• KAPALI SASTRY, T. V.: Gospel of the Gita [Engl.]. Madras: Sunday Times, 1932.

3558• [KAPILAPURĀṆA, 1977]: Kapilapurāṇasya samīkṣātmakam sampādanam. Sampādakaḥ vijayaśaṅkarativārī / Critical edition of Kapil Purana [Skt., Hi.] Tivārī, Vijaya Śaṅkara [ed.] Vārāṇasī: Bhāratīya Sāhitya Vidyālaya, 1977. – 88, 2, 112, 48 pp. (Bhāratīya-Sāhitya-Granthamālā, *puṣpam* 19).

The KapilaP appears in the lists of *upapurāṇas*. The edition is based on a single manuscript preserved at the Sarasvatībhavan in Varanasi. Consists of 21 *adhyāyas*. With Hindi summary, and an introduction in Sanskrit. Includes bibliographical references [source:] Rocher, p. 183; NUC 1981. (AP)

3559 [KAPILASAṂHITĀ, 1928]: Kapila saṃhitā: śrī rādhākṛṣṇa basu ... saṃśodhitā [Skt.] Basu, Rādhākṛṣṇa; Ratnākara Śarmā, »Gargabatu« [ed., introd.] Cuttack: Dutta Press, 1928. – 3, 119 pp.

The bibliography contains 2795 entries and is divided into two parts The first part lists the publications according to European languages part two according to languages of the Indian subcontinent Under each language the entries are grouped chronologically under author The location of the publication is also indicated The following indices are added index of translators index of authors, commentators, editors and revisers and a general index (AM)

3561 KAPUR, ANURADHA Actors pilgrims kings and gods the rāmlīlā at Ramnagar [Engl] In CIS (N S) 19,1, January June 1985, pp 57-74 - Also published in The word and the world 1986

Deals with the »reading of the text of Rāma s life enacted every year at Ramnagar over a whole month« The author s »paper captures with remarkable lucidity both the dramatic aesthetic and the religious sense of the occasion in a presentation uncluttered by the usual jargon of discourse theory without sacrificing any of the textual and philosophic complexity of her subject She returns to Eck s theme of the magic journey of the pilgrim the transmutation of commonplace space and time ›by the very act of walking the spectator ceases to exist merely as a spectator he takes on the role of a pilgrim His journey becomes at once physical metaphorical and spiritual‹ « [source] Kaviraj Sudipta [Review]. (AK)

[reviews] Kaviraj Sudipta In CIS (N S) 20 2 July December 1986 pp 320-321

3562 KARAMBELKAR V W The Bhṛgus and the Atharvans [Engl] In JIH 26 2 August 1948 pp 107-119

Analyses the relations between the Āṅgirases Atharvans and Bhṛgus in Vedic literature and MBh Suggests that the Bhṛgus were a type or branch of the Atharvans both being opposed to the Āṅgirases In the Vedic period the Atharvans *had been prominent but in later times their fame and greatness were transferred to* the Bhṛgus »The Bhṛgus came out in their full glory in the Brāhmana period and in the days of the Great Epic MBh is almost the Bhṛgu recension in which the Atharvans come as a mere distant echo« (AK)

[quoted passages not included]

3563 KARAMBELKAR V W Matsyendranātha and his yoginī cult [Engl] In IHQ 31 1955 pp 362-374

Deals with the legend of Matsyendranātha (teacher of Gorakṣanātha and considered to be an incarnation of Śiva Bhairava) with the *yogini kaula* as his contribution (originally a yogic Śaiva he became a *kaula*) *yoginīs* in literature and ritual *yoginī*-worship a transition and relics of the *yoginī* cult (vSt)

3564 KARANDIKAR J S The month and the date of the Mahābhārata war (1931 B C) [Engl] In PTAIOC 12 2 1943 pp 474-480

3565* KARANDIKAR V R Bhagavadgītā tīna ṭīkākāra [Mar] Poona 1974

Jñāneśvara Vāmana Tilak [source] Callewaert/Hemraj p 360 (PS)

3566* KARANDIKAR V R Vāmanapaṇḍitāñcī yathārthadīpikā [Mar]. Poona 1963

3567* KARLEKAR GOVINDRAO M Vanshavali va shanavkuli [Mar]. 2nd revised ed Bombay 1923 - 1st ed 1912.

A compilation of genealogical material from the Bhaviṣyottarapurāṇa and personally collected information intended to be used as a caste Purāṇa by members of the Maratha caste in Maharashtra in the early decads of this century. [source:] Carter, Anthony T.: In: CIS (N.S.) 9, 1975, p. 136. (AK)

3568 Karma: an anthropological inquiry [Engl.]. Keyes, Charles F.; Daniel, E. Valentine [ed.]. Berkeley, Los Angeles, London: University of California Press, 1983. - 9, 313 pp.

Contains the following contributions of Epic/Purāṇic interest: Daniel, Sheryl B : The tool box approach of the Tamil to the issues of moral responsibility and human destiny; Beck, Brenda E. F.: Fate, karma, and cursing in a local epic milieu; Wadley, Susan S.: Vrats: transformers of destiny; Boon, James A.: Incest recaptured: some contraries of karma in Balinese symbology. For commentaries, q v. (AK)

3569 Karma and rebirth in classical Indian traditions [Engl.]. O'Flaherty, Wendy Doniger [ed.]. Berkeley, Los Angeles, London: University of California Press, 1980. - 25, 342 pp. - Indian ed.: Delhi, Varanasi, Patna: Motilal Banarsidass, 1983. - 25, 342 pp.

Contains two contributions on Epic/Purāṇic studies: O'Flaherty, Wendy Doniger: Karma and rebirth in the Vedas and Purāṇas; Long, J. Bruce: The concepts of human action in the Mahābhārata. For commentaries see separate entries (SD)

[reviews:] Salomon, Richard: In. JAOS 102,2, 1982, pp. 407-410.

3570 KARMALKAR, VINAYAKRAO: Probable date and author of the Adhyatma Ramayana [Engl.] In: PoonaO 27, July/October 1962, pp. 137-143.

3571 KARMARKAR, A. P.: Boundaries of ancient Mahārāṣṭra and Karṇāṭaka [Engl.]. In: IHQ 14, 1938, pp. 779-786.

Also discusses the evidence from the Purāṇas. (AM)

[quoted passages:] GaP 1,55.15, MtP 114 47; SkP 1/2,37; VāP 45.104; 45.124-127.

3572 KARMARKAR, A. P.: Brahma-nirvāṇa in the Bhagavadgītā [Engl.]. In: ABORI 31,3-4, 1950, pp. 305-306

[quoted passages:] BhG 2 72; 5 23-26; 5.28

3573 KARMARKAR, A. P.: Bṛhaspati-Nītisāra in Garuḍa-purāṇa [Engl.]. In: Siddhabhāratī ... in honour of the 60th birthday of Dr. Siddheshwar Varma. Part 1. ... 1950. - pp. 239-240.

3574 KARMARKAR, A. P.: Crafts and professions in the Puranic period [Engl.] In: Professor P. K. Gode commemoration volume ... 1960. - pp 194-198 [first numeration]

Alphabetical list of Skt. terms denoting crafts and professions in VDhottP 1,203 and BrP 42; the Engl translations are according to Monier-Williams' dictionary. (F)

[quoted passages:] BrP 42; VDhottP 1,203.

3575 KARMARKAR, A. P.: Dr. V. S. Sukthankar's theory of the Bhṛguisation of the original Bhārata and the light it throws on the Dravidian problem [Engl.] In: ABORI 20,1, October 1938, pp. 21-24.

3576* KARMARKAR A P The earliest extant Purāna in Indian literature [Engl] In Principal Karmarkar commemoration volume 1948 - pp 77-81

Speculates that the legend of Manu and the flood was the earliest Purāna [source] Rocher p 97 (AP)

3577 KARMARKAR A P The Matsyāvatāra of Visnu its proto-Indian origin and location [Engl] In A volume of studies in indology presented to Prof P V Kane 1941 - pp 253-257

The land of the Mīnas or Matsyas is localized north of the river Sarasvatī and it is suggested that it included the site of Harappa The fish postulated as totem of these people is identical with Ān »the proto type of the historic god Śiva« To have saved humanity in Northern India from the flood (as told in ŚBr) and to have saved the Vedas (from the clutches of Hayagrīva i e the depths of the sea as told in BhāgP) are according to advocates of Vaisnavism the doings of the Fish - »a direct borrowing from that of the proto Indian cult of Ān« - These theories are admitted to be largely indebted to publications by H Heras (PS)

[quoted passages] BhāgP 8 24 KāP 82 2ff MBh 3 87 3 177 MtP 1 Rm 2 71 5

3578* KARMARKAR A P The Pāsupatas in ancient India [Engl] In BhV 8 1947 pp 76-84

3579 KARMARKAR A P The Pulindas - a proto Indian totemic tribe [Engl] In Indica 3 1 1966 pp 1-6

Discusses the Epic and Purānic references to the tribe (AM)

3580 KARMARKAR A P Puranic cosmogony (its proto Indian origin and de velopment) [Engl] In Bhārata kaumudī studies in indology in honour of Dr Radha Kumud Mookerji Vol 1-2 Allahabad Indian Press 1945-1947 - Vol 1 pp 323-332

3581* KARMARKAR A P Purānic culture and tradition 1 Literature and educa tion [Engl] In BhV 7 1946 pp 93-100

3582 KARMARKAR A P Purānic sources of the vibhutiyoga in the Gitā (10) [Engl] In ABORI 25 1944-1945 pp 248 249

3583* KARMARKAR A P Purānic words of wisdom [Engl] In BhV 7 1946 pp 1-32 and 8 1947 pp 33-67 - Separate reprint Bombay 1947

3584 KARMARKAR A P Religion and philosophy of the Epics [Engl] In The cultural heritage of India 2nd ed Vol 2 1962 pp 80 94

3585 KARMARKAR A P The religions of India Vol 1 The vrātya or Dravidian systems (comprising Śaivism Śāktism zoolatry dendrolatry and other minor systems) with a foreword [Engl] Diwakar R R [forew] Lonavla Mira Publishing House 1950 - 16 327 pp

The author opposes a »theistic« Dravidian or »vrātya« religion (Śivaism Śāktism etc) to a pantheistic Aryan religion In volume one he outlines the vrātya system tracing it from the Indus Valley civilization to the fourteenth century A D He refers to »the Mohenjo Daro inscriptions and other finds the originals of twenty four

Purāṇas and *upapurāṇas*, and the Vedic, Brāhmaṇic, Upaniṣadic, Epic, Tāntric and other allied literature«. (AK)

[quoted passages not included].

3586* KARMARKAR, A. P.: Śaiva sects and devotees described in the Purāṇas [Engl.]. In: BhV 7, 1946, pp. 42-44.

3587* KARMARKAR, R[AGHUNATH] D[AMODAR]: The authorship of the Bhagavadgītā in the light of the vibhūti-adhyāya of the Gita [Engl.]. In: PTAIOC 8, 1935, summaries, p. 37.

3588 KARMARKAR, R[AGHUNATH] D[AMODAR]: Bhagavadgītā XVI. 8 (asatyamapratiṣṭhaṃ te ...) [Engl.]. In: ABORI 31,3-4, 1950, pp. 132-137.

The author argues that the verse in question »appears to contain a summary of the points taken by the Brahmasūtras for the refutation of the Buddhists«. (SD)

[quoted passages:] BhG 16 8.

3589* KARMARKAR, R[AGHUNATH] D[AMODAR]: Buddhism and the Bhagavadgītā [Engl.]. In: PTAIOC 16, 1951, summaries, pp. 101-103.

3590 KARMARKAR, R[AGHUNATH] D[AMODAR]: Did Śaṅkarācārya write a bhāṣya on the Bhagavadgītā? [Engl.]. In: ABORI 39, 1958, pp. 365-371.

The author argues »that there are reasonable grounds to doubt the authenticity of Śaṅkara's authorship of the Gītābhāṣya«. It appears »that someone who knew the Yogavāsiṣṭha and who rejected Rāmānuja's interpretation of *brahmasūtrapadaih* as referring to the Bhagavadgītā was possibly the author of the Gītābhāṣya«. (SD).

3591 KARMARKAR, R[AGHUNATH] D[AMODAR]: The first Greek conqueror of India [Engl.] In: ABORI 31,3-4, 1950, pp. 239-249.

According to Greek tradition, India was conquered before Alexander the Great by Dionysos and Heracles. On the basis of Purāṇic historical traditions, and especially of an analysis of the Indra-Nahuṣa-story, the author concludes that the »first Greek conqueror of India was Dionysus alias Deva Nahuṣa of the Purāṇas, and that this event happened about 7000 B C.« (SD)

3592 KARMARKAR, R[AGHUNATH] D[AMODAR]: Mutual relation of the Yogavāsiṣṭha, the Laṅkāvatārasūtra and the Gauḍapāda-Kārikās [Engl.] In: ABORI 36, 1955, p. 298-305.

The three works were written specifically to refute the doctrines of their opponents and to promulgate their own The Yogavāsiṣṭha was directed against Buddhism, the Laṅkāvatārasūtra against the Yogavāsiṣṭha, while the Gauḍapādakārikā establishes the superiority of Vedānta philosophy over Buddhism and especially over the doctrine of the Laṅkāvatārasūtra (SD)

[quoted passages] BhG 18 73; YogavāsiṣṭhaRm 2.13-15.

3593 KARMARKAR, R[AGHUNATH] D[AMODAR]: The original name of India [Engl.] In: ABORI 36, 1955, pp. 114-118.

A discussion of Purāṇic legends and geographic conceptions leads to the conclusion that India was originally called Mānavadvīpa, Ajanābha and Himavarṣa, and then

received her name from Bharata an exemplary king the son of the Jain *tirthankara* Rsabha (SD)

[quoted passages] BrP 27 2, 27 9, 27 24, 27 72, MkP 50 33-41, MtP 114 5-9, 114 14-15, VāP 41 83-85, 45 75-80

3594* KARMARKAR, R[AGHUNATH] D[AMODAR] Presidential address Classical Sanskrit [Engl] In PTAIOC 17, October-November 1953, pp 86-92

»As regards the Purānas not much is being done and we are not yet prone to pay as much attention to the Purānas as they deserve Barring the work of Prof Hajra [sic] I do not find any scholar definitely devoting himself to this literature« Karmarkar insisted like M M Malaviya, R. C Hazra and many others on critical editions as a general precondition for further Purānic study [source] Rocher, p 2 and 7 (AP)

3595 KARMARKAR, R[AGHUNATH] D[AMODAR] The ›puspitā vāk‹ in the Bhagavad gitā [Engl] In ABORI 32, 1951, pp 69-75

Interprets BhG 2 46 as referring to the *puspita vak* mentioned in BhG 2 42-44 (SD)

[quoted passages] BhG 2 42-44 2 46

3596* KARMARKAR, R[AGHUNATH] D[AMODAR] The relation of the Bhagavadgitā and the Bādarāyana Sūtras [Engl] In ABORI 3, 1921-1922 pp 73-79

3597 KARMARKAR, R[AGHUNATH] D[AMODAR] A reply to Dr Hazra [Engl] In ABORI 36, 1955, pp 370-372

Criticizes R C Hazra s interpretation of BhG 2 46 (The interpretation) and defends his own (in The ›puspita vāk‹) (SD)

[quoted passages] BhG 2 46

3598 KARMARKAR R[AGHUNATH] D[AMODAR] The seven cirajivins [Engl] In PoonaO 11,3-4, 1946 pp 35-41

The seven long living-ones (*cirajivins*) are Asvatthāman Bali Vyāsa Hanumat Bibhisana Krpa and Parasurāma They are not immortal but have a future task waiting for them with the exception of Bibhisana and Hanūmat All the others are connected with the MBh Not mentioned in the list are Mārkandeya, a *cirajivin* par excellence and Prahlāda. (vSt)

[quoted passages] VāP 100 9-12 HV 1 7 45 49

3599 Karnataka darshana volume presented to Shri R R. Diwakar on his sixtieth birthday [Engl] Hukkerikar R. S [ed] Bombay R. S Hukkerikar, The Popular Book Depot, 1955 - 15, 564 pp

The following contributions refer to Epic/Purānic topics Pai M Govinda A date passage in Jaina Hari vamsha Purana, Narasimhachar D L. Old Kannada literature a brief survey Dharwadkar R Y Medieval Kannada literature 12th century to 18th century [Srikanta Sastri S] Shrikantha Shastri S The dharma of Ashoka and the Gita Sitaramiah V A Kannada poet s sense of values For commentaries see separate entries (F)

3600* KARPELAS, SUZANNE The influence of Indian civilization in Further India the expression of the Rāmāyana in the Cambodian version [Engl] In IAL 1, 1926, pp 30-39

»The written Khmer version of the Rāma story is known as the Riemkerr. The *Riemkerr tallies with the Khmer bas-reliefs as depicted on the walls of the Aṅgkor* Wāt. Like the bas-reliefs, the Riemkerr differs considerably from the Vālmīki Rm and is somewhat closer to the Thai Rm. A significant difference from the Vālmīki version is that the Riemkerr concludes with the union of Rāma and Sītā.« [source.] Desai, Santosh N.: In: JAsianS 30,1, November 1970, p. 11. (F)

3601 KARVÉ, I[RAWATI]: Kinship terms and the family organization as found in the critical edition of the Mahābhārata [Engl.]. In: BDeccanCRI 5, 1943–1944: Dr. V. S. Sukthankar memorial volume. Poona 1944. – pp. 61–148.

Karvé has collected and analysed the kinship terms »found in the critically edited part of the Mahābhārata« (not further defined but evidently MBh 1–5). »The first part of the paper describes the kinship terms, the second, the kinship usages and the family organisation.« The conclusion drawn from the examples of the various terms noted in the first part is that »it is a system of terminology in which male relations are recognised far more fully than female relations and terms like father, mother, brother, sister, son, daughter-in-law, father-in-law are used in a classificatory manner.« In the second part the actual practice portrayed in the Epic is investigated to find out how far it tallies with the theoretical classification; there are some interesting comments on variants of the story in the Southern recension (introducing, for example, instances of cross-cousin marriage) and Karvé is in general alive to diachronic issues also. Her general conclusion to the second part is that »the kinship usages allowing levirate and polyandry and pointing to a possible collateral succession, fully bear out the logic of the classificatory kinship terminology.« (JLB)

3602 KARVE, I[RAWATI]: A note on an incident in the Rāmāyaṇa [Engl.] In: BDeccanCRI 8, 1947: Rao Bahadur K. N. Dikshit memorial volume ... 1947. – pp. 422–424.

Sītā's second ordeal linked to birth of twins and its implications of adultery. Cites MBh 1,115 21–24 (Kuntī on Mādrī's twins), and also a Mar. parallel. (JLB)

[quoted passages·] MBh 1,115 21–24; [selective]

3603* KARVE, IRAVATI: The Paraśurāma myth [Engl.]. In: JUBombay (N.S.) 1, 1932, pp. 115–139.

3604 KARVE, IRAVATI: Yuganta: the end of an epoch [Engl.]. New Delhi: Orient Longmans, Sangam Books, 1974. – 200 pp. – Original translation: Poona: Deshmukh Prakashan, 1969.

Slightly abbreviated reprint of the first Engl. edition of 1969 which in turn was a version (not a literal translation, according to the »publisher's note«) of the Mar. original A series of interpretative studies of the MBh (according to the text of the cr.ed., but without references) centring around important characters whose personality, motives, involvements are brought to life against the background of *kṣatriya* codes of behaviour: Bhīṣma; *Gāndhārī, Kuntī; Vidura and Yudhiṣṭhira* (it is suggested that Vidura was Yudhiṣṭhira's father); Draupadī, Takṣaka, Maya and the *nāgas*; Droṇa and Aśvatthāman; Karṇa; Kṛṣṇa Vāsudeva. The MBh is contrasted with later (and inferior) attitudes, values and aesthetics of *bhakti* religion and classical literature. (PS)

[reviews.] Bender, Ernest: In: JAOS 90,2, 1970, pp 348–349.

3605* KASAI, MINORU A comparative study of Hinduism, Buddhism and Christianity in the light of the Bhagavadgita, the Bodhicaryavatara and the Gospel according to John [Engl] Benares Benares Hindu University, 1962-1965

3606 KASHALIKAR, M J Concept of Purāna in Jaina literature [Engl] In JOI 31, 1981-1982, pp 41-44

Gives five (or else eight) topics which constitute the contents of a Jaina Purāna according to Jinasenācārya and explains the Jaina classification into Purānas and *mahapuranas* (AP)

[quoted passages] MBh (cr ed) 1,56 33

3607 KASHALIKAR, M J Gunabhadra's version of the story of the Pandavas [Engl] In JOI 22, 1972-1973, pp 335-340

3608 KASHALIKAR, M J Hemachandra's version of the Mahābhārata [Engl] In JOI 19, 1969-1970, pp 234-246

3609 KASHALIKAR, M J The origin of the Pandavas (as related in the Mahā bharata (MBh) and some later Jain works, and its sociological implications) [Engl] In JOI 16, 1966-1967, pp 349-359

3610 KASHALIKAR, M J The story of Draupadi's svayamvara (in the Mahabha rata and some Jain works) [Engl] In JOI 15 2 December 1965, pp 166-172

3611 KASHIKAR, C G The Vedic metaphor in the »Churning of ocean« [Engl] In ABORI 65, 1984, pp 241-243

A note on Rodney Parrott s article in ABORI 64 1983 pp 17-33 (JLB)

3612* [KĀSIKEDARAMAHATMYA, 1931] Kāsīkedāramahatmyam bhasanuvadayutam [Skt, Hi] Kāśī 1931

3613* [KASĪMAHATMYA 1852] [Skt] Benares Benares Akhavara Press 1852

» version of the Kāsīmāhātmya [which] claims to belong to the Pātālakhanda [of PdP] although it appears neither in the editions nor in the Bengal manuscripts «

[source] Rocher p 210 (AK)

3614* [KASIMAHATMYA, 1864] [Skt] Benares Kasi Press, 1921 [A D 1864]

» version of the Kāsīmāhātmya [which] claims to belong to the Pātālakhanda [of PdP] although it appears neither in the editions nor in the Bengal manuscripts «

[source] Rocher, p 210 (AK)

3615* [KASĪMAHĀTMYA, 1895] [Skt, Hi] Benares Gorkhā Press 1895

Text edition and Hindi translation of a »version of the Kāsimāhātmya [which] claims to belong to the Pātālakhanda [of PdP] although it appears neither in the editions nor in the Bengal manuscripts« [source] Rocher p 210 (AK)

3616* [KĀSIMĀHATMYA 1911] Śrikāsīmāhātmya pañcakrosimāhātmyasahita [Hi] Bombay *samvat* 1968, *saka* 1833 [A D 1911]

3617 KASIMOW, HAROLD: The Jewish tradition and the Bhagavadgītā [Engl.]. In: JDharma 8,3, 1983, pp. 296-310.

Deals with the question whether it is legitimate for Jews to study a Hindu text such as the BhG in order to deepen understanding of their own tradition Refers to Maimonides as an example for positive results (Greek and Muslim authors) and proceeds to compare passages of the BhG with passages from Jewish tradition. (vSt)

[quoted passages] BhG 2.33; 3.4; 3.8; 3.19; 4.7-8; 4.11; 6.1; 6.3; 9.33; 9.34; 16.23-24; 17.11-12; 18.6; 18.55-56; 18.73.

3618 KATARE, SANT LAL: Sīmuka, Sātakarṇi, Sātavāhana [Engl.]. In: IHQ 28,1, 1952, pp. 68-78.

Deals mainly with epigraphic and numismatic data, but refers also critically to the Purāṇic accounts. (AM)

3619* KATIRESU, S.: Śaiva religion [Engl.]. Madras 1950.

3620 KATRE, S. M.: Apropos Epic iyāt [Engl.]. In: BDeccanCRI 1, 1939, pp. 8-13.

Katre adds to the examples given in previous articles of Epic use of the optative forms *iyāt* and *iyām* for the narrative past an instance at MBh 3,58.7. He also mentions other examples and discusses the opinions of other scholars on their nature. Apart from Epic examples, he includes inscriptional examples and several from Buddhist Hybrid Sanskrit (as well as of the reverse phenomenon of aorist forms being used in an optative sense, which he regards as »being quite a living one in Buddhist Hybrid Sanskrit«). (JLB)

[quoted passages:] MBh 3,58 7; 5,181.34; Rm (B) 1,2.28-29; 3,63.27; 7,99.10.

3621 KATRE, S. M.: Epic iyāt [Engl.]. In: NIA 1, 1938-1939, p. 536.

Adds to the instances cited in his article in JAOS 57 two more examples of *iyāt* »used in the definite sense of the past indicative«. (JLB)

[quoted passages·] MBh (cr.ed) 2,67.5; 2,67.15.

3622 KATRE, S. M.: Epic iyāt and blends of aorist and optative forms [Engl.]. In: JAOS 57, 1937, pp. 316-317

[quoted passages:] MBh 1,122.46-47; 3,23.12; 5,19 10-14.

3623 KATRE, S. M.; GODE, P[ARASHURAM] K[RISHNA]: Introduction to Indian textual criticism [Engl.] Reprint of 1st ed.: Poona: Deccan College Post-graduate and Research Institute, 1954. - 17, 148 pp., prefaces, introduction, appendices, index (Deccan College Hand-book Series 5). - 1st ed.: Bombay: Karnatak Publishing House, 1941.

Originally, the book »was meant as a ›stop-gap‹ pending the compilation of a standard Handbook of Textual Criticism for Indian classical texts by Dr. V. S. Sukthankar«. Ch. 1: introduction gives definitions of terms like »text« and »autograph«; ch. 2 is on the kinds of texts; ch. 3: some fundamental aspects of textual criticism; ch. 4: the problem of critical recension; ch. 5: causes of corruption in a transmitted text; ch 6: emendation; ch. 7: some canons on textual criticism; ch. 8: practical hints on the editing of texts; appendix I: a glossary of some important terms used in textual criticism; appendix II: a brief note on the history and progress

3637* KAVĪSVARA, GAJĀNANA VĀSUDEVA Chronological secrets of the Mahābhārata-war the true date of Gita-discourse [Engl] Indore 1972 - 66 pp

3638 [KAVĪSVARA, GAJĀNANA VĀSUDEVA] KAVEESHWAR, G W · The ethics of the Gītā [Engl] Delhi Motilal Banarsidass, 1971 - 14, 316 pp

3639* KAVĪSVARA, GAJĀNANA VĀSUDEVA Gītātattva-darsana athavā bhāratīya nītiśāstra [Mar] Indore 1951

3640 Kāvyamañjūsā nāma svopajñatippanīvibhūsita panditadharmādhikārikrsnapantakrta ratnāvalīgadyakāvya kāmakandalanātaka śrīkālikāmandākrāntāśataka śrīvenīrāmapantadharmādhikārīviracita-dharmādhikārivamśavarnana śrīvināyakaśāstrivetālapranīta-śrīrenukāstotranāmnām grantharatnānām sangrahah / The Kāvya Mañjūsā a collection of small poetic works containing Ratnāvali, Kāmakanadala [sic] (with notes) [and] Śrī *Kālikāmandākrāntā Śataka by Pandit Krsna Panta Dharmādhikārī, Dharmādhikārivamśa* Varnana by Pandit Veni Rāma Panta Dharmādhikārī, Śrī Renukā Stotra by Pandit Vināyaka Śāstri Vetāl Edited with a prefatory note [Skt] Anantarāma Śāstrī Vetāla / Ananta Rāma Śāstrī Vetal [ed, introd] Kāsī / Benares City Chowkhamba Sanskrit Series Office, 1934 - 5 23, 6, 28, 16, 22, 2 pp (Caukhambā samskrta Granthamālā *grantha samkhyā* 98 nam 426 / The Chowkhambā Sanskrit Series No 426)

In addition to the texts mentioned in the title includes an edition of the Ratnesvaramāhātmya (6 pp) (AK)

3641 KAWTHEKAR, P N Fables in the Mahābhārata [Engl] In Felicitation volume presented to Mahamahopadhyaya Dr V V Mirashi 1965 - pp 122-129

Short remarks on the fable literature (»fable is a story of inferior creatures indicating some moral«) in the MBh especially as concerns their textual history (»fables of the MBh essentially belong to the post-*jātaka* period«) (F)

[quoted passages] MBh (cr ed) 2 59 9 12 171 11 MBh 1 34 5 160 13 12 138

3642* [KEDĀRAMĀHĀTMYA 1950-1951] Kedara mahatmyam [Mal] Nair, P K [ed] In AOR 8 1950-1951 pp 1-42 [separate pagination]

3643* KEIGHTLEY BERTRAM The Gita as a textbook of devotion [Engl] In TheosophicalR [22?] 1899

3644 KEITH, A[RTHUR] BERRIEDALE The age of the Puranas [Engl] In JRAS 1914, pp 1021-1031

Criticism of Pargiter s »The Purāna text of the dynasties of the Kali age« London 1913 Practically all of Pargiter s results are considered unsound, »the pseudo-history of the epic and Purāna texts« is of no value, implicitly Pargiter s qualification as a scholar must be judged doubtful (F)

3645 KEITH, A[RTHUR] BERRIEDALE Archaisms in the Rāmāyana [Engl] In JRAS 1910, pp 1321-1326

Comments on Michelson's article on »Linguistic archaisms ...«, arguing that the *»archaisms« are rather popular forms.* (JLB)

3646 KEITH, A[RTHUR] BERRIEDALE: The battle between the Pāṇḍavas and Kauravas [Engl.]. In: JRAS 1908,2, pp. 831-836.

Refutes G. A Grierson's view (JRAS 1908, pp. 602-607, in connection with Pargiter's paper on: The nations of India at the battle ...) »of the relation of the Kurus and the Pañcālas, the former being later immigrants and Brahmanical, the latter earlier and anti-Brahmanical«. Argues that the evidence of Vedic literature seems »to negative any possibility of finding an opposition both in ritual and origin between the Kurus and Pañcālas«, and that the Epic does not represent »the struggle as one of Kuru versus Pañcāla«. Concludes »that for ethnography the MBh is of little use; that it does not represent the victory of *kṣatriya* over brahmin, or preserve a record of a time when Pañcāla was unorthodox«. (AK)

3647 KEITH, A[RTHUR] BERRIEDALE: Baudhāyana Paribhāṣāsūtra, khaṇḍa VII [Engl.] In: JRAS 1909, pp. 752-755.

Quotes p. 753 two Rm passages, to illustrate the use of the locative. (F)

[quoted passages] Rm (Gorresio) 2,52.6; Rm 2,40 4.

3648 KEITH, A[RTHUR] BERRIEDALE: The beginnings of the Indian drama [Engl.]. In: JRAS 1916, pp. 146-151.

Includes brief remarks on drama and puppet play: the Epics provide only doubtful evidence, if at all. (F)

[quoted passages·] MBh 3,30.23; 5,39.1; 12,140.21; 12,294 5; Rm 2,1.27; 2,67.15; 2,69.3.

3649 KEITH, A[RTHUR] BERRIEDALE: The birth of Purūravas [Engl.]. In: JRAS 1913, pp. 412-417.

Includes remarks on the Epic/Purāṇic character of Ila/Ilā (starting from the Vedic Purūravas who is called ṚV 10,95.18 Aiḷa) (F)

[quoted passages.] BhāgP 9,1.3; BrP 7.3ff; HV 1,10 3ff, KūP 1,20 4ff; LiP 1,65.19ff; MBh 1,75.18ff; MkP 11 6ff; MtP 11.40ff; PdP 5,8 75ff; Rm 7,87ff; VāP 85.3ff; ViP 4,1ff.

3650 KEITH, A[RTHUR] BERRIEDALE: The brahmanic and kshatriya tradition [Engl.]. In: JRAS 1914, pp. 118-126.

Harsh criticism of Pargiter's »Visvamitra and Vasistha«, JRAS 1913, pp 885-904 »At the outset of this examination we are confronted by two propositions which are stated by Mr. Pargiter in absolute terms: (1) ›The course of all tradition is from the simple and natural to the extravagant and marvellous‹; (2) ›It is impossible to treat brahmanic tradition as a critical standard, when notoriously the brahmans had little or no notion of history‹. Neither of these propositions is self-evident, and neither, in my opinion, can be regarded as true « Pargiter's interpretation of the Vedic/Purāṇic accounts of Vasiṣṭha and Viśvāmitra is subjected to a detailed criticism with strongly disapproving results. (F)

3651 KEITH, A[RTHUR] BERRIEDALE: The child Kṛṣṇa [Engl.]. In: JRAS 1908, pp. 169-175.

Critical discussion of J Kennedy s paper »The child Krishna Christianity and the Gurjars« (JRAS 1907, pp 951-991) the statements of which are rejected in their entirety, as to the »resemblances between the details of the lives and deeds of Christ and Krsna it is at least as easy logically to explain these similarities by the hypothesis that there existed in India an indigenous cult which resembled Christianity in certain respects and which therefore naturally assimilated whatever Hindu taste found attractive in the new religion which was brought by missionaries and others from the West as by the theory that the whole cult of the child Krsna is borrowed « Concludes It is »impossible to admit that the conception of Krsna as a child or as a pastoral deity was due to a Gurjar horde It is a different question and one which must await further discussion how far the idea of the divinity of childhood is due to Christianity for the belief in a child god and the divinity of childhood are very different things « Contains general references to Epic/Purānic texts (F)

3652 KEITH, A[RTHUR] BERRIEDALE The date of the Ramayana [Engl] In JRAS 1915 pp 318-328

Discusses anew the »arguments of Professor Jacobi on the date of the Rm« (Das Rāmāyana Geschichte und Inhalt Bonn 1893) 1 the conclusion from language 2 metre as compared with that of the Pali texts 3 absence of mention of Pātaliputra (argumentum ex nihilo) 4 (practically) no reference to *satī* 5 astronomical arguments Then discusses 8 further points which corroborate the view that »there is no reason to go below a date before 300 B C for the kernel of the Rm« 1 »absence of any reference to the Greek« 2 Dasarathajātaka furnishes no valid evidence 3 »nothing can be made out of the relation of the Rm to Buddhism« 4 »the evidence that Laṅkā was Ceylon is extremely weak« 5 metre as well as contents show priority of Rm over MBh 6 identification of Rāma with Visnu »is clearly a later part of the Epic« 7 »no stress can be laid on the mention of the King of Aṅga in the Rsyaśṛṅga episode (1 9-11) as connected with Daśaratha « 8 date of Janaka of Videha (F)

[quoted passages] Rm 1 9-11 1 54 3 16 12 4 40 6 128

3653 KEITH A[RTHUR] BERRIEDALE Denarius and the date of the Harivamsa [Engl] In JRAS 1907 pp 681-683

A counter to B C Mazumdar s communication stressing E W Hopkins view and suggesting that the denarius was introduced into India in 1st century A D (JLB)

3654 KEITH A[RTHUR] BERRIEDALE The dynasties of the Kali age [Engl] In JRAS 1915, pp 328-335

Essentially a repetition and deepening of the arguments of his paper »The age of the Purānas« (JRAS 1914 pp 1021-1031) As to Pargiter s reply thereto (»Irregularities in the Puranic account of the dynasties of the Kali age « JRAS 1915 pp 141-147) »Mr Pargiter I regret to find is unable to appreciate the position which I have taken up« (F)

3655 KEITH A[RTHUR] BERRIEDALE The dynasties of the Kali age [Engl] In JRAS 1915 pp 799-800

Note on Pargiter s paper »Irregularities in the Purānic account of the dynasties of the Kali age« (same volume, pp 516-521) Repeats his criticisms put forward in »The earliest Indian traditional history« (JRAS 1914 pp 734-741) »The age of the

Purāṇas« (JRAS 1914, pp. 1021–1031), and »The dynasties of the Kali age« (JRAS 1915, pp 328–335). Adduces no fresh arguments but promises to conclude hereby »my criticism of his theories«. (F)

3656 KEITH, A[RTHUR] BERRIEDALE: The earliest Indian traditional history [Engl.]. In: JRAS 1914, pp. 734–741.

Criticism of Pargiter's study »Earliest Indian traditional ›history‹« (same volume of JRAS, pp. 267–269), the results of which are rejected. (F)

3657 KEITH, A[RTHUR] BERRIEDALE: The game of dice [Engl.]. In: JRAS 1908, pp. 823–828.

»In his most interesting treatise on the game of dice in India, Professor Lüders finds in a *kārikā* in the Mahābhāṣya on Pāṇini, II, 1, 10, a reference to the game in the form in which it appears in some *gāthās* found in one Burmese ms of the Vidhurapaṇḍitajātaka, and in which, instead of Vibhīdaka [i.e. *vibhītaka*] nuts, are used *pāśakas* with four marked sides, the victory falling to him who throws the number fixed upon by agreement beforehand as bringing him victory.« The note contains the following remark: »There is otherwise no early evidence for this form of the game; even in the Virāṭaparvan of the MBh, which recognises the use of *pāśakas* and which is notoriously late, no mention is made of it, and I agree with Professor Lüders that in the Nala (MBh 3,59.7) the word *vṛṣa* denotes rather the prize than the mode of play, unless indeed the passage is to be reckoned as one of those which show that that famous and popular episode has been rewritten from time to time until its original sense has been obscured, a game with *pāśakas* being substituted in part for the old game with Vibhīdaka nuts, which alone explains the episode of Ṛtuparṇa.« (F)

[quoted passages:] MBh 3,59.7.

3658 KEITH, A[RTHUR] BERRIEDALE: The goat and the razor [Engl.]. In: ZDMG 66, 1912, p. 338.

Refers to the contribution of Dines Andersen in ZDMG 66, 1912, pp. 144–145. Further contention on the MBh story concerning a goat swallowing a knife. (F)

[quoted passages:] MBh (B) 2,66.8

3659 KEITH, A[RTHUR] BERRIEDALE: Grammatical notes: personal pronouns [Engl.] In: JRAS 1910, pp. 468–474.

On *me* and *te* in Rm »The accepted use of *me* and *te* as personal pronouns in Sanskrit is as dative and genitive, and it is as well to be slow in ascribing to these forms any other significance without very convincing evidence. I consider it therefore desirable to analyse the proofs of other usages alleged for the Rm by Dr. Michelson in an article in the JAOS« (JAOS 27, p. 423) – Concludes: »All the examples cited can either be regarded as those of the traditional cases or as misreadings The use of these forms in other senses in Pāli and Prākrit is of no value for Vedic or Sanskrit: the degradation of syntactical distinctions is symptomatic of every popular speech. If the uses of *me* or *te* as accusative were genuine it is very improbable that we would be left to find them in a small number of dubious passages *Mā(m)* and *tvā(m)* like *me* and *te* are of frequent occurrence, and so definitely distinct are their uses that a very great onus rests on the attempt to prove that they were confused by the *ṛṣis*, however easily they were mixed by commentators like Sāyaṇa or in the popular dialects « (F)

[quoted passages] MBh 3 54 5, 3 279 4, 3,282 16, Rm 1 12 22, 1,13 4, 1,54 15, 3,7 10, 4,14 14, 5,16 11, 5,25 9, 5,34 4, 5 36 39, 5,37 20, 5,64 17, 6 19 20, 6 103 10 7 10 17, 7,47 9, 7,49 9-10, 7,53 21

3660 KEITH, A[RTHUR] B[ERRIEDALE] History of Sanskrit literature [Engl] [London] Oxford University Press, 1920 - 36, 575 pp, indexes

3661 KEITH, A[RTHUR] B[ERRIEDALE] Indian [mythology] [Engl] In The mythology of all races 6,1 Grey, L H [ed] Boston Marshall Jones Company, 1917 - pp 1-250, frontispiece, 29 pl - Reprint 1964

Ch 4 The great gods of the Epic (p 103-130) ch 5 Minor Epic deities and the dead (p 131-161) ch 6 The mythology of the Purānas (p 162-186) (AP)

3662* KEITH, A[RTHUR] BERRIEDALE A new explanation of the gandharvas [Engl] In JISOA 5, 1937, pp 32-39

3663 KEITH, A[RTHUR] BERRIEDALE Note on the above [Engl] In JRAS 1911, pp 177-179

On the contribution by Truman Michelson in JRAS 1911 pp 169-177, dealing with the use of *me* and *te* in Epic Skt (F)

3664 KEITH, A[RTHUR] BERRIEDALE The order of the nakshatras in the Epic, and the Epic month [Engl] In JRAS 1917, pp 135-139

Comments on Fleet s article in JRAS and Hopkins in JAOS 24 1903 (JLB)

[quoted passages] MBh 1 63 61 1 71 34 3 134 17ff 3 200 34 12 232 13 12 321 117

3665 KEITH, A[RTHUR] BERRIEDALE The origin of tragedy and the akhyana [Engl] In JRAS 1912 pp 411-438

Denies p 414 any connexion between the Rm and »mimetic dances or the origin of drama« (F)

3666 KEITH A[RTHUR] BERRIEDALE The Pāndavas and the Kauravas [Engl] In JRAS 1908 pp 1138-1142

A surrejoinder to Grierson s note (JLB)

3667 KEITH, A[RTHUR] BERRIEDALE Professor Ridgeway's theory of the origin of Indian drama [Engl] In JRAS 1916, pp 335-350, and 1917, pp 140-143

Criticism of William Ridgeway s »The dramas and dramatic dances of non European races with special reference to the origin of Greek tragedy« Cambridge 1915 Includes remarks on the origin of the Indian drama and the Epics and on the connection of Rāma (who was superseded by Krsna) and Mathurā In his rejoinder (JRAS 1916 pp 821-829) Ridgeway points out that even the positive statements ascribed to him by Keith are misrepresented The controversy is continued in JRAS 1917 (Keith same title pp 140-143, and Ridgeway pp 143-154) mainly on the same terms but with some substantial arguments (on the part of Ridgeway) against the interpretation of Krsna as a vegetation spirit - The final editor s remark runs »This controversy must now cease « (F)

3668 KEITH, A[RTHUR] BERRIEDALE: The Sāṃkhya system: a history of the Sāṃkhya philosophy [Engl.]. 2nd ed.: Calcutta: Association Press, London: Oxford University Press, 1924. - 2, 126 pp. (The Heritage of India Series).

Also deals, in chapter 3, with »the philosophy of the Great Epic [MBh] and the origin of Sāṃkhya«. (AK)

3669 KEITH, A[RTHUR] BERRIEDALE: The suffix sat [Engl.]. In: JRAS 1912, pp. 729-734.

Linguistic study on origin and use of the suffix *sāt*, incorporating the discussion of some MBh passages. (F)

[quoted passages] MBh 7.8687; 12 2328.

3670 KEITH, A[RTHUR] BERRIEDALE: Tenses and moods in the Kāṭhaka saṃhitā [Engl]. In: JRAS 1909, pp. 149-154.

Includes p. 153 a short remark on the use of the optative in Rm and MBh. (F)

[quoted passages] MBh 8,69.57; Rm 1,2.28-29.

3671 KEITH, A[RTHUR] BERRIEDALE: Vikramāditya and Kālidāsa [Engl.]. In: JRAS 1909, pp. 433-439.

On the date of Kālidāsa. Contains a few Epic references, especially p 435 a note on Mazumdar's suggestions that Kālidāsa had borrowed from Vatsabhaṭṭi, that Vatsabhaṭṭi was identical with Bhaṭṭi (of the Bhaṭṭikāvya), and that this could be proved by »the omission of the end of the Rm«; these suggestions are rejected as »most unfortunate«. (F)

3672 KEITH, A[RTHUR] BERRIEDALE: The Zoroastrian period of Indian history [Engl.] In: JRAS 1916, pp. 138-143.

Grossly unfavourable criticism of Spooner's essay »The Zoroastrian period of Indian history« (JRAS 1915, pp 63-89 and 405-455)· »A Zoroastrian period of Indian history never existed, nor indeed was any such existence to be expected.« Includes notes on the meaning of *bhāva* in MBh, on the Magas in the BhvP, and on the contents of GaP. (F)

3673 KELKAR, N. C.: The riddle of the curse in the MBh [Engl.] In: ABORI 25, 1944-1945, pp. 51-62.

3674* KELLER, C.-A.: Violence et dharma, chez Asoka et dans la Bhagavadgita [Fr.] In: AsSt 25, 1971, p. 175ff.

3675 [KELLGREN, HERMAN:] KELLGREN, HERMANNUS A.: Mythus de ovo mundano, indorumque de eodem notio specimen academicum [Lat.]. Helsingorsiae: Frenckellona, 1849. - 62, 15 pp.

First gives a comparative study of the myth of the world-egg as found amongst the various peoples of European antiquity, Slavs, Celts, and Finns; then examines in detail the myth according to the versions found in Manusmṛti (incl commentators) and VāP, LiP, KūP, MtP. Gives relevant text passages in original Skt. and Lat. translation [source.] Brockhaus, H. [Review] (F)

[reviews:] Brockhaus, [Hermann]. In: ZDMG 5, 1851, p. 269

3676* KENGHE, C[HINTAMANI] T Gītā a study [Engl] Poona Svādhyāya Mahāvidyālaya Publications 1960
[reviews] Mainkar, T[rimbak] G[ovind] In ABORI 40 1959 p 395

3677* KENGHE, CHINTAMANI T Sankhya of the Bhagavadgītā and the system of Īsvarakrishna [Engl] Poona Poona University, 1955–1959

3678* KENGHE, CHINTAMANI T The Yoga of the Bhagavadgītā and dialectic [Engl] In PTAIOC 22, 1965, summaries, p 71

3679 KENNEDY, J The child Krishna and his critics [Engl] In JRAS 1908 pp 505–521

Further arguments adding to the author s article »The child Krishna Christianity and the Gujars« (JRAS 1907 pp 951–991) and referring to Keith s criticism in JRAS 1908 p 169–175 Incidental references to Epics/Purānas according to contemporaneous translations (F)

3680 KENNEDY, J The child Krishna Christianity and the Gujars [Engl] In JRAS 1907, pp 951–991

»We have in the Krishna of Dwārakā a great nature god of immemorial antiquity worshipped in the Kābul mountains and the Indus Valley We have also a child Krishna who is not a nature god at all and has nothing in common with the elder Krishna except the name « The investigation of this problem leads the author to the conclusion that the latter Krsna originated from the import of Christian legends to Braj by the Scythian Gurjaras (today Gujar) who could have had contact with Christians (or adopted Christian stories current among Buddhists) in Central Asia before they joined the Hūnas on their way to India They »brought with them a child god a Christian legend and a Christmas festival and in a city of lax Buddhists and eager Hindus [i e Mathurā] this germ sufficed for the birth of a new hybrid divinity Probably the nomads who brought the new god to Mathurā knew little of Christianity except the stories of the Infancy The name of the new god [Krsta] sounded in the ears of Hindus like that of the elder Krishna whom the popular epic had exalted to the highest rank the new god like the elder Krishna was an incarnation of the Most High and so the youthful Krishna was born who was destined in the course of centuries to surpass all his older rivals in the ardour of his devotees and the multitude of his worshippers« – Based mainly on modern research literature the incidental references to BhvP MBh and ViP follow contemporary translations (Wilson Roy) (F)

3681 KENNEDY J The Gospels of the infancy the Lalita Vistara and the Vishnu Purana or the transmission of religious legends between India and the West [Engl] In JRAS 1917, p 209–243 and 469–540

Only the last part of the contribution deals (summarily) with Purānic matters (Wilson s ViP and Langlois HV) The author holds that the ›child Krsna‹ is borrowed from the apocryphal Christian Gospels ›I hold that the young Krsna was born in the Gupta period and that he was produced at a time when the youthful Buddha was popular and the Vishnuites were striving to outbid the Buddhists They borrowed nothing directly from the Buddhist legend the two or three stories they have in common such as the bending of the bow are Indian But like the Buddhists they went to Western i e Christian sources for their material. If the

3684 KENNEDY, VANS [To the editor] [Engl] In AsJ (N S) 22, 1837, pp 240-246

On the date of the eighteen *mahapuranas* and the *guna*-division of the Purānas K claims that »the eighteen Purans must have been committed to writing in times considerably remoter than the era of Vicramaditya or 56 A C « (p 246) He was one of the few who considered the division of Purānas according to the *gunas* (into *satttvika tamasa* and *rajasa* Purānas) as entirely fanciful, »for there is nothing contained in the Purans which at all justifies it as the subjects treated in all those works are of precisely a similar nature, and in all of them are the same tenets and doctrines inculcated« (p 242) (vSt)

3685 KENY, L[ILADHARA] B Asoka's edicts and Indian tradition [Engl] In JAssamRS 18, 1968, pp 46-54

Shows that the ethical values which are propounded in Aśoka's inscriptions belonged to the Indian tradition and can be equally found in other works including Rm and MBh (vSt)

3686 KENY, L[ILADHARA] B The iconography of Vishnu - Nārāyana a study with historical perspective [Engl] In PTAIOC 22, 1965, pp 169-176

Refers in his discussion of the emblems of Visnu to passages from MBh and several Purānas Deals then with the Aryan and non Aryan character of Visnu and Nārāyana respectively (AM)

3687 KENY, L[ILADHARA] B Jesus Christ in the Mahābhārata [Engl] In QJMS (N S) 33, 1942-1943, pp 22-28

Argues against the identification of Jesus with Ani Māndavya of MBh (1 116-117) as proposed by Pandit Lachhmi Dhar (AM)

[quoted passages] MBh 1 116-117

3688 KENY, L[ILADHARA] B The Mahabharata war - a historical perspective [Engl] In JASBombay (N S) 41-42, 1966-1967 Prof H D Velankar memorial volume 1968 - p 90-96

Attempts to reconsider the prevalent interpretations of the MBh war anthropologically and archaeologically Believes that the MBh reflects primitive and advanced stages of society but is mainly concerned with the earliest phase of Epic society Primitive arms and methods of warfare kidnapping of women polyandry cattle raids cannibalism etc seem to be indicative of the group-life of a savage society »still in the hunting and cattle herding stage and ignorant of family life« Possibly earlier than the cultural period of the oldest layer of Hastināpura the original Epic society could belong to the pre pottery microlithic or palaeolithic age »The primitive heroes of the MBh war could be not only pre Aryan but pre Dravidian as well« (AK)

[quoted passages not included]

3689 KENY, LILADHARA B The origin of Nārāyana [Engl] In ABORI 23,1-4, 1942 Annals of the Bhandarkar Oriental Research Institute silver jubilee volume [1943] - p 250-256

Concludes that the Nārāyana who is adopted in the Aryan pantheon originally was the supreme god of the Mohenjo-Dariens »a god who was probably styled Ān a

3698* KHAIR, GAJANAN S[HRIPAT] Mūla gīteca sodha [Mar] Poona Anātha Vidyārthī Gṛha Prakāśana, 1967 - 8 200 pp - Translation Khair, Gajanan Shripat Quest for the original Gīta [Engl] 1969

[reviews] K. R P In JASBombay (NS) 43-44 1968-1969 Dr D D Kosambi memorial volume 1970 - pp 285-288

3699 KHAIR, GAJANAN SHRIPAT Quest for the original Gītā [Engl] Bombay Somaiya Publications 1969 - 14, 248 pp - Translation of Khair, Gajanan S Mūla giteca śodha [Mar] 1967

This book written from a claimed »inter disciplinary method« concludes that the BhG was composed by three »philosopher poets« at three different periods The first author before 6th century B C »composed some portions of the existing first six chapters« and »propounded the theory of Yoga and *karman*« The second about a century later added the major part of chapters 8 13-15 and 17-18 and incorporated the Sāmkhya metaphysics The third by about the 3rd century B C »recast the whole poem composed six entirely new chapters« (7 9-12 and 16) and introduced › devotional theism based on the worship of Vāsudeva Krsna ‹ Among the evidence adduced is a limited amount of linguistic data and differences of terminology as well as doctrinal or philosophical divergences A 3 colour text of the BhG showing the different authorship is printed on pp 178 211 (JLB)

[reviews] Bedekar V M In ABORI 50 1969 pp 129-131

3700 KHAN BENJAMIN The concept of dharma in Valmiki Ramayana [Engl] Delhi Munshiram Manohar Lal 1965 - 273 pp

3701 KHAN M[OHAMMAD] I[SRAIL] Birth of Brahma according to the Purānas [Engl] In PTAIOC 30 1980 pp 231-239

Describes »some important Purānic accounts which deal with the birth of Brahmā« namely from BrP BVP MkP VDhottP PdP and BdP The accounts are mostly included in cosmogonical sections of these Purānas (KPG)

[quoted passages] BdP 4 405ff BrP 1 37 42 BVP 1 3 54 57 2 1 1ff 2 1 20 MkP 45 47

3702 KHAN MOH[AMMA]D ISRAIL The image of Brahmā - according to the Visnudharmottara- and the Matsya Puranas [Engl] In Proceedings of the Fifth World Sanskrit Conference 1985 - pp 806-819

3703* KHAN MOH[AMMA]D ISRAIL The Pauranic accounts for the origin of Sarasvati [Engl] In ModernR 124-125, 1969 pp 703-704

3704 KHAN MOH[AMMA]D ISRAIL A Paurānic iconographical account of the image of Sarasvati [Engl] In Purāna 11 2 July 1969 pp 285-296

Examines the iconographical details of the anthropomorphous form of Sarasvatī Deals with the prescription for the image of Sarasvatī the face the implication of the faces the number of her hands and the objects held by them the implication of the objects held in the hands Refers to RV ŚBr TaiBr AitBr TāBr GopBr *śilpaśastra* Mānasāra (F)

[quoted passages] AgP 49 15 50 16 BhāgP 3 12 26 BVP 1 3 54-57 2 1 1 2 1 34-35 2 2 55 MtP 260 40 260 44 261 24 PdP 5 27 118 SkP 6 46 16-19 VāP 23 44 45 23 50 23 88 ViP 1 9 120-121

3705* KHAN, M[OHAMMAD] I[SRAIL]: Sarasvatī in Sanskrit literature [Engl.]. Ghaziabad: Crescent Publishing House, n.d.- 21, 238 pp., 16 pl.

»An attempt has been made ... to deal broadly with the various aspects of Sarasvatī: as a river (ch. I), river-goddess or goddess of speech (ch. II-V) and an anthropomorphic deity in the Purāṇas (ch. VI). The various allusions made to her by some important classical writers have been brought out briefly in ch. VII. Appendix I includes a study of Sarasvatī with regard to the corresponding deities in Roman and Greek mythologies. Appendix II is the study to include some graphical Sanskrit texts to throw some light on the personality of Sarasvatī. The author claims that in this book he has traced the origin and development of Sarasvatī through Sanskrit literature in historical sequence from the Vedic down to the classical period in an interpretative approach«. [source:] Joshi, J. R.: [Review] (SD)

[reviews:] Joshi, J. R.: In: ABORI 60, 1979, pp. 279-280.

3706* KHAN, MOHAMMAD ISRAIL: Sarasvatī kā paurāṇika nārī rūpa [Hi.]. In: Prachya Pragya Annual 3, 1970, pp. 99-114.

3707 KHAN, MOHAMMAD ISRAIL: Some graphical Purāṇic texts on Brahmā, edited with introduction, appendix, illustrations and plates [Skt., Engl.]. Ghaziabad: Crescent Publishing House, 1981. - 8, 142 pp., 16 pl.

The book contains Purāṇic passages (in Skt.) on Brahman from PdP, BVP, KūP, MtP, VDhottP, VmP, BrP, and AgP (no indication of the editions used) The appendix adds some excerpts on Sarasvatī from MtP, VāP, BVP, ViP, SkP, BrP, PdP, GaP, DBhāgP, VmP, MkP. The introduction deals briefly with the epithets of Brahman, the episode of the incest between Brahman and Sarasvatī, the vehicle, colour, offspring, birth and death of Brahman, Brahman as guardian deity of the *rājasa* Purāṇas, various symbols of Brahman, Brahman and Sarasvatī, and images of Brahman at various places. (PS)

[quoted passages not included]

[reviews:] B[hattacharya], R[am] S[hankar]: In: Purāṇa 24,2, July 1982, p 408.

3708* KHANDALAVALA, KARL: The Bhāgavata Purāṇa in Kangra painting [Engl.]. New Delhi: Lalit Kala Akademi, 1965. - [4] p., 6 pl. in portfolio (Lalit Kalā Series, Portfolio No. 1).

3709* KHANDALAVALA, KARL: Kangra paintings from the Bhagavat Purana in the Baroda Museum [Engl.] In: BBarodaMPG 19, 1965-1966, pp. 1-7, ill.

3710 KHANDALAVALA, KARL: The Mṛgāvat of Bharat Kala Bhavan [Engl.] In: Chhavi golden jubilee volume ... 1971. - pp. 19-36, pl.

Includes a detailed account of two illustrated manuscripts of the Āraṇyakaparvan of MBh and the (Jaina) Mahāpurāṇa: »In A.D. 1516 we have the Āraṇyaka Parvan of the MBh copiously illustrated in the Agra area by a Kāyastha painter for a Chaudhurī of Kachchhauvā It was painted during the reign of Sikander Lodī and hence it establishes a style of bourgeois painting for a Hindu clientele during the Lodī period in the northern belt which includes the Agra area where it was probably painted ... That this style of bourgeois painting also had the patronage of the Jains in the Lodī period in northern India is established by the Mahāpurāṇa of A D 1540 painted at Pālam again by Kāyastha artists The style is somewhat more advanced

3717 KHER, NARENDRA NATH: Land sale in ancient India (321 B.C. to A.D. 320) [Engl.]. In: JOI 12,3, 1963, pp. 259-263.

Prescriptions for selling and purchasing land, mostly taken from the Arthaśāstra and the *smṛti* literature. Two references to the MBh: on the prohibition against widows disposing of inherited property, and the prohibition against brahmins selling land on taking up the profession of *vaiśyas*. (RS)

[quoted passages:] MBh 12,77; 12,78.2; 12,88 25.

3718 KHER, NARENDRA NATH: Public expenditure in ancient India [Engl.]. In: JIH 42, 1964, pp. 809-821.

Mainly refers to the Arthaśāstra, Buddhist sources and epigraphic material, with incidental references to the Epics. (AM)

[quoted passages:] MBh 2,5 55; 2,5.70-72; 2,61.20; 5,48-49; 11,5.59; 12,42.10-11; 12,65 27; 12,77.18; 12,86 24; Rm 2,100.32.

3719 KHER, NARENDRA NATH: Tax collection in ancient India (c. 324 B.C. to A.D. 320) [Engl.]. In: Indica 2,1, 1965, pp. 13-17.

The Epics contain injunctions against oppressive taxation. Other sources, Buddhist and epigraphic, seem, however, to document oppression of the people by the tax-collectors. (AM)

[quoted passages:] MBh 2,5 114; 2,13.12-13; 3,279.35; 12,57.27; 12,58 26; 12,71.13-14; 12,89.23-24; 12,139.108-109; Rm 2,100.27-28.

3720* KHER, R. K.: Sangeet karm-yoga: philosophy of Bhagavadgītā in English, in original tunes [Engl.] Jhansi 1933.

3721* KHERA, T. R.: The Bhagavadgītā: a general review [Engl.]. In: KK 30, 1967, pp 277-281.

3722* KHOKAR, MOHAN: The Rāmāyaṇa theme in the dances and dance-dramas of Greater India [Engl.]. In: AsianS 1, February 1957, pp. 75-80.

3723 KIBE, M. V.: *Cultural descendants of Rāvaṇa, the ruler of Laṅkā [Engl.] In:* A volume of studies in indology, presented to Prof. P. V. Kane ... 1941. - pp. 264-266.

Collects material from among the Gonds, a tribe living in the modern state of Rewa (e g lists of *gotras*; family names; customs like remarriage or polyandry; animal sacrifices) which supposedly suggests that the Gonds are cultural descendants of Rāvaṇa (meant to support the author's hypothesis that Laṅkā is located in Central India) (PS)

[quoted passages:] Rm (M 1933) 2,117.11-12; 3,2 4; 3,3 5; 5,22 9; 6,60 63-64; 7,4.4; 7,4 23; 7,9.12; 7,9 33; 7,10.10; 7,10 38; 7,24.1; 7,24.3.

3724 KIBE, M. V.: Further light on Rāvaṇa's Laṅkā located in Central India from Vālmīki's Rāmāyaṇa [Engl.]. In: ABORI 17,4, 1936, pp. 371-384 - Reprinted in: PIntCO 19, 1935: Atti del Congresso Internazionale degli Orientalisti XIII, Roma 23-29 Settembre 1935. [Publ.] 1938.

Locates Laṅkā on the Amarakaṇṭaka mountain. (JLB)

3745 KIRFEL, WILLIBALD Der Aśvamedha und der Puruṣamedha [Ger] In Beiträge zur indischen Philologie und Altertumskunde Walter Schubring zum 70 Geburtstag dargebracht 1951 - pp 39-50 - Reprint in Kirfel, Willibald Kleine Schriften 1976 - pp 179-190

Comparison of the structure of the two sacrifices and the meaningfulness of details reveal the *puruṣamedha* (human sacrifice) to be the prototype of the *aśvamedha* (horse sacrifice), this prototype is attributed to the agrarian pre Aryan population of India Passing references to the Epics (PS)

[quoted passages] MBh (cr ed) 1 90 19, 14, Rm (B) 1,14, Rm (Gorresio) 1,13

3746 KIRFEL, WILLIBALD Beiträge zur Geschichte der Nominalkomposition in den Upaniṣads und im Epos [Ger] Bonn Carl Georgi, 1908 - 4 98 pp

3747 KIRFEL, WILLIBALD Bhāratavarṣa (Indien) Textgeschichtliche Darstellung zweier geographischer Purāṇa Texte nebst Übersetzung [Ger, Skt] Stuttgart W Kohlhammer, 1931 - 71 pp (Beiträge zur indischen Sprachwissenschaft und Religionsgeschichte 6)

Text-critical edition of those Purāṇic passages which contain the description of *bhāratavarṣa* In the introduction the texts are divided into two groups one containing a shorter and older version (AgP BrP 15(17) GaP KūP ViP ŚiP DharmaSa ŚiP UmāSa) the other containing a longer version (MkP VmP BrP 25(27) BdP MtP VāP) An analysis of the varying contexts in each text leads to the conclusion that the description of *bhāratavarṣa* must have been an independent text of which differing recensions must have existed even before it was incorporated into the Purāṇas Different notions of the form of *bhārata* can be distinguished (segment of a circle *kūrma*-form i e centre and four directions nine sections divided by oceans) Mention of the Hūṇas (5th cent) and parallels in Rājaśekhara s Kāvya mīmāṃsā (9/10 cent) provide chronological points of reference (p 7 p 19f) Index of names (PS)

[quoted passages] AgP (ASS) 118 1-8 BdP (VePr) 1 16 2-69 BrP 17 1-20 19 1-20 25 10-70 27 10-70 GaP 1 55 4-10 KūP 1 47 20-42 LiP 1 52 27-32 MkP 54 1-64 57 1-64 MtP 114 1-57 ŚiP 5 18 1-15 6 34 1-15 VāP (ASS) 45 69-137 VDhottP (VePr) 1 9 2-10 1 10 ViP (SarPr) 2 3 1-19 VmP (C 1885) 13 8-58 VarP 85

3748* KIRFEL, WILLIBALD Der Hinduismus [Ger] In Bilderatlas zur Religionsgeschichte Haas Hans [ed] Leipzig A Deichertsche Verlagsbuchhandlung 1934 - 52 pp, 194 plates

A concise treatise on Hindu cosmology on the Hindu pantheon (heavenly gods the great gods Brahman Viṣṇu and Śiva and their families female deities) on symbols, cult forms sectarian marks Yoga saints and sects and temples With well-choosen illustrations (vSt)

3749 KIRFEL, WILLIBALD Indische Parallelen zum Alten Testament [Ger]. In Saeculum 7, 1956 pp 369-384 - Reprint in Kirfel Willibald Kleine Schriften 1976 - pp 310-325

Purāṇic versions of an account of creation a description of »paradise« (Brahman s city) the creation of woman (*ardhanārīśvara*) the flood legend and an interpretation of dreams (birds as omen) are mentioned (partly translated) among other

instances of »parallels« in order to point to the unsolved problem of the direction of influences (PS)

[quoted passages.] AgP 2.2ff; 108.19ff; BdP 1,18 38ff; 1,24.7ff; BhāgP 8,24.9ff; BrP 18.38ff; KūP 1,46 28ff; LiP 1,59.6ff; MBh (cr.ed.) 3,185; MtP 121.38ff; 128.3ff; 260.1-10; ŚiP 6,33.28ff; VāP 47.36ff; 53.6ff; ViP 2,2.31ff; 2,8.102ff.

3750 KIRFEL, WILLIBALD: Indische Philologie [Ger.]. In: Kirfel, Willibald: Kleine Schriften ... 1976. - pp. 398-405. - Reprinted from: Aufgaben deutscher Forschung. Bd. 1. Brandt, Leo [ed.]. 2nd ed.: Köln, Opladen 1956. - pp. 214-221.

A brief survey of German indology and of the desiderata for future research; mentions among several desiderata a concordance of contents for all Purāṇas »which reflect the whole knowledge and widely ramified culture of ancient India, her belief and superstitions, law, military science, architecture, geography and astronomy, mineralogy or medicine, etc., ... in some cases representing only summaries of probably previously existing texts.« (PS)

3751* KIRFEL, WILLIBALD: [Introduction of the Purāṇapañcalakṣaṇa] [Engl.] Ramanujasvami, P. V. [tr.]. In: JSVenkatUOI 7, 1946, pp. 81-101; and 8, 1947, pp. 9-33. - Translation of introduction of: Kirfel, Willibald: Das Purāṇa Pañcalakṣaṇa ... [Ger.]. ... 1927.

Rocher advises to use this translation with extreme caution. [source:] Rocher, p. 44. (AP)

3752 KIRFEL, WILLIBALD: Ist die altindische Medizin arischen Ursprungs? [Ger.]. In: Sudhoffs Archiv für Geschichte der Medizin und der Naturwissenschaften 39, 1955, p. 363-378. - Reprint in: Kirfel, Willibald: Kleine Schriften ... 1976. - pp. 353-367.

Argues (mainly on the basis of loanwords from Dravida- and Muṇḍa-languages) that Indian medicine derives from a pre- and non-Aryan milieu; refers to a passage in PPL on embryology. (PS)

[quoted passages:] BdP 2,72 42-57; HV 2178-2195; VāP 97.43-68

3753 KIRFEL, WILLIBALD: Kleine Schriften [Ger.]. Birwé, Robert [ed.] Wiesbaden: Steiner, 1976. - 21, 453 pp. (Glasenapp Stiftung, Band 11).

Contains a bibliography of publications by W. Kirfel (1885-1964), reprints of 28 of his articles and 4 indices (Indian authors, Indian works, Indian words, subjects), a list of misprints and an appendix (p 439-453) with corrections and additions to »Die Kosmographie der Inder« intended for the once planned second edition of this work. - The following articles are of Epic/Purāṇic interest: Der Aśvamedha und der Puruṣamedha; Indische Parallelen zum Alten Testament; Indische Philologie; Ist die altindische Medizin arischen Ursprungs?; Kṛṣṇa's Jugendgeschichte in den Purāṇa; Ein medizinisches Kapitel des Garuḍapurāṇas; Das Nidānasthāna im Garuḍapurāṇa; Rāmāyaṇa Bālakāṇḍa und Purāṇa: ein Beitrag zur chronologischen Fixierung des ersten Buches; Śiva und Dionysos For commentaries see separate entries. (PS)

3754 KIRFEL, W[ILLIBALD]: Die Kosmographie der Inder nach den Quellen dargestellt [Ger.] Bonn, Leipzig: Kurt Schroeder, 1920. - 8, 36, 401 pp., 18 tables. - Repint: Hildesheim: Olms, 1967.

Full presentation of Vedic, Purānic, Buddhist and Jain cosmography The Purānic section (p 54–173) contains a wealth of material, analysing besides all relevant Epic/Purānic texts several commentaries on Patañjali's Yogasūtra 3 25 (Vyāsa, Vācaspati, Svāmī Nārayanatīrtha and Nagesa) – Kirfel compiles the material and arranges it in a systematic order, where Purānic accounts on a topic agree they are given a summary presentation (always with full references to the text passages in question), where they differ from one another they are put side by side in the form of concordances In the whole, the work aims at extracting all cosmographic information from the Epics and Purānas, condensing it and rearranging it by topic in a systematic and tabular form, with the help of lists, concordances and summary presentations – All Purānas and Epics are dealt with together as exponents of »the younger period of brahminical cosmography« – Starts from the idea that there was a »primitive cosmographic layout« common to »all antique peoples« (p 2 Einleitung) earth as disc, surrounded by oceans, overarched by the celestial vault, and this upper hemisphere complemented by a corresponding lower one The introduction discusses the »relation of the three Indian systems« (viz Brahmanical, Buddhist, Jain) and the »impact of Babylonia on the Indian systems«, on the latter point, Kirfel does not arrive at a final conclusion, but he seems to be inclined to defend the possibility of an import of India's basic cosmographic ideas from Babylonia – The work is furnished with an index which »contains all proper names, technical terms, and variant readings occurring in the book, as well as the equivalents in Pāli and Prākrit, as far as noted « An appendix gives detailed lists of measurements of space, time and numbers (F)

[quoted passages not included]

3755 KIRFEL, WILLIBALD Kṛṣna's Jugendgeschichte in den Purāna [Ger] In Beiträge zur Literaturwissenschaft und Geistesgeschichte Indiens Festgabe Hermann Jacobi 1926 – pp 298–316 – Reprint in Kirfel, Willibald Kleine Schriften 1976 – pp 50–68

Deals with the legend of Krsna's birth in the Purānas which seems to be, at first sight, similar to the Cyrus legend as told by Herodotus Shows that the extensive records of this story (BhāgP, BrP, BVP, HV PdP, ViP, GargaSa) however, cannot be regarded as representing an older common source, because of their mutual deviations, but seem to be later compositions for, or additions to, the different Purānas Instead of these detailed accounts one should trace the short passages on Krsna in the account of Yadu's line in the Lunar Dynasty (*somavamśa*) that forms a part of the PPL From the comparison of the respective passages, which are partly represented in synoptic printing (BdP and MtP / PdP, KūP), it can be shown how the legend of Krsna's birth started to develop Even the oldest version common to BdP, VāP, MtP, and PdP seems to be a later addition, as it is not found in the PPL passage of BrP and HV (RS)

[quoted passages] BdP 2,71 195–241, BhāgP 10,1ff, BrP 181 5ff, BVP 4, GargaSa 1ff, HV 2,1ff, 3180ff, KūP 1,24 67–76, LiP 1,69 43–63, MtP 47 1–12, PdP (ASS) 5,13 137–154, 6,272ff, PdP (VePr) 1,13 139–150, 6 245ff, VāP 96 191–232; ViP 5,1ff

3756 KIRFEL, WILLIBALD Ein medizinisches Kapitel des Garudapurāṇas [Ger., Skt] In Asiatica· Festschrift Friedrich Weller Leipzig 1954 – pp 333–356 – Reprint in. Kirfel, Willibald Kleine Schriften . . 1976 – pp 329–352

from BdP, KūP, LiP, MkP, MtP, VāP, and VarP. The second text group is later than the first; its hypothetical »Urtext« may have been compiled with the help of a cosmographic treatise close to the text of the first text group. - The introduction gives a comprehensive summary of the cosmographic ideas of the Purāṇas and a presentation of the two text groups, along with an analysis of their relative chronology. As to the absolute chronology, the second text group may be placed before Gauḍapāda and Maṭhara, i.e. in the 6th and 7th century A.D.; but »probably it is much older«. - The text is presented in two parts (first and second text group) with full critical apparatus. Index of proper names and technical terms, index of topics. (F)

[quoted passages not included]

3761 KIRFEL, WILLIBALD / KIRPHEL, HVILIBĀLṬA: Purāṇapañcalakṣaṇapratipādaka-mūlasandarbhasaṃgrahātmakaṃ purāṇapañcalakṣaṇam hvilibālṭa-kirphel nāmnā śārmaṇyaviduṣā saṃkalitam (devanāgarī-saṃskaraṇam) / Purāṇa Pañcalakṣaṇa (a collection of Puranic texts bearing on the five characteristic topics of the Puranas), edited into Devanagari [Skt., Engl.] Suryakant[a] Shastri / Sūryakānta Śāstrī [ed., introd.] Varanasi: Chowkhamba Sanskrit Series Office, 1979. - 38, 598 pp. (Krishnadas Prachyavidya Granthamala 1). - Devanagari ed. of: Kirfel, Willibald: Das Purāṇa Pañcalakṣaṇa: Versuch einer Textgeschichte [Skt., Ger.] ... 1927.

The introduction has been translated into English, the text re-edited in Devanagari characters; the index of topics has been omitted; for further details see commentary to the German edition. (PS)

3762 KIRFEL, WILLIBALD: Rāmāyaṇa Bālakāṇḍa und Purāṇa: ein Beitrag zur chronologischen Fixierung des ersten Buches [Ger.]. In: Die Welt des Orients 1, 1947, p. 113-128. - Reprint in: Kirfel, Willibald: Kleine Schriften ... 1976. - pp. 76-91.

Deals with the parallels between the Bālakāṇḍa of the Rm and the Purāṇic tradition as established in the PPL-text, especially the story of Sagara and his sons that forms a part of the account of the solar dynasty (*sūryavaṃśa*), and the story of Diti and Indra and the birth of the *maruts* (Rm 1,46-47) From a synoptical presentation of the passages concerned it is shown that the Rm version seems to follow the Purāṇic subgroup consisting of VāP and BdP, slightly changing (e g inserting vocatives) or adding details to that version. As this subgroup has been dated to the first half of the 4th century, the conclusion is drawn that the Bālakāṇḍa of the Rm should not be dated before the fourth century, a statement to which further proofs are added (quotation from the BhG, etc) (RS)

[quoted passages] BdP 2,66 32; BhG 11.15ff; BhāgP 5,20 30; 9,2 31; DBhāgP 8,14 10; GaP 1,38.11ff; MBh 3,107.40ff; Rm (B) 1,29 13; 1,32.2; 1,38 3-22; 1,40 13ff; 1,46-1,47.18; 1,70.37; 1,70 40-41; 1,71.3-12; VāP 91.68; ViP 4,1 18; [refers also frequently to his PPL]

3763 KIRFEL, WILLIBALD: Der Rosenkranz: Ursprung und Ausbreitung [Ger.] Walldorf (Hessen): Verlag für Orientkunde, Dr. Hans Vorndran, 1949. - 72 pp (Beiträge zur Sprach- und Kulturgeschichte des Orients, herausgegeben von O. Spies, Heft 1).

Druids; medicine) Kirfel points out a parallel passage (contained in PPL, p. 486ff) from BḍP, VāP, HV on the development of the embryo. (PS)

[quoted passages.] BḍP 2,72.42-57; HV 2179-2195; VāP 97.43ff.

3769 KIRFEL, WILLIBALD: Das Weltall nach indischer Anschauung [Ger.]. In: Das Licht des Ostens: die Weltanschauungen des mittleren und fernen Asiens (Indien - China - Japan) und ihr Einfluss auf das religiöse und sittliche Leben, auf Kunst und Wissenschaft dieser Länder. Kern, M. [ed.]. Stuttgart 1922. - pp. 16-31. - Reprint in: Kirfel, Willibald: Kleine Schriften ... 1976. - pp. 147-162, 10 ill.

A summary of the cosmographic ideas of Hinduism, Buddhism, Jainism (shape of cosmos, of earth, of Meru; triads, septads) in their probable historical development. Without exact references to texts but based on »Die Kosmographie der Inder«. (PS)

3770 KIRFEL, WILLIBALD: Zahlen- und Farbensymbole [Ger.]. In: Saeculum 12,3, 1961, pp. 237-247.

A comparative study of the symbolism of numbers and colours in different cultures, including Hinduism. Refers, among other texts, to Epics and Purāṇas (AK)

3771 KIRFEL, WILLIBALD: Zur Eschatologie von Welt und Leben: ein purāṇischer Text nebst Übertragung in textgeschichtlicher Darstellung [Skt., Ger.]. Bonn: Selbstverlag des Orientalischen Seminars der Universität Bonn, 1959. - 7, 70 pp. (Bonner Orientalistische Studien, begründet von P. Kahle und W. Kirfel, Neue Serie, herausgegeben von Otto Spies, Band 5).

Reconstruction of the original eschatological treatise ViP 6,1-5 is based upon. The method of reconstruction faithfully follows the one developed in Kirfel's PPL (1927; qv) Collates ViP, BrP, AgP and BḍP and VāP (according to printed editions) Contains introduction (with a summary of the Hindu *kalpa*-theory), an account of the Purāṇic sources used, reconstructed text in five chapters (with variant readings, individual interpolations, etc.), Ger. translation, and a critical analysis of the texts which discusses the relation of ViP to BrP, of AgP to BrP/ViP, of BḍP/VāP to BrP/ViP (always as regards the eschatological passage) (F)

[quoted passages not included]

[reviews:] Lavastine, Philippe: In: Purāṇa 4,1 January 1962, pp. 223-225.

3772 KIRSTE, J.: Zur Mahābhāratafrage [Ger.]. In: WZKM 14, 1900, pp. 214-224. - Translation (with additions): Kirste, J.: The Mahabharata question [Engl.]. In: IA 31, January 1902, pp. 5-10.

3773• KISHLER, THOMAS C.: The Ramayana [Engl.] In: Thought 40, Spring 1965, pp. 59-72.

3774• KISHORE, NAWAL: A comparative study of Western utilitarianism as advocated in the Bhagavadgītā [Engl.]. Bihar University, 1965-1974.

3775 KITTEL, F.: Ueber den Ursprung des Lingakultus in Indien [Ger.] Mangalore: Basel Mission Book and Tract Depository, 1876. - 48 pp.

Claims that the *linga*-cult was not indigenous to India but was introduced by the Aryans or Yavanas (Greeks) Refers to the *sisna devas* of RV and to several Purānic myths (vSt)

3776 KLAES, NORBERT Conscience and consciousness ethical problems of the Mahabharata [Engl] Bangalore Dharmaram College, 1975 - 144 pp (Dharmaram Publications 15)

3777 KLEIN-TERRADA, ROSA Der Diebstahl der Lotusfasern [Ger] Wiesbaden. Harrassowitz, 1980 - 7, 185 pp (Freiburger Beitrage zur Indologie 15)

Detailed synoptic comparison of the MBh story of Indra's theft of the lotus-stalks (the so-called Bisastainyopākhyāna) and its parallel versions in the Bisajātaka, the Jātakamālā, and in the PdP and SkP Seeks to reconstruct the »Urfassung« [source] Buddruss, Georg [Review] (F)

[reviews] Buddruss, Georg In ZDMG 133, 1983, p 215 - Gail, Adalbert J In IIJ 25, 1983, pp 285-286 - Lienhard, S[iegfried] In WZKS 30, 1986, pp 201-202

3778* KLIMAN, BERNICE W [E E] Cummings, number 16 [poem] and the Bhagavadgītā [Engl] In VBhQ (N S) 40, 1974, pp 340-343

3779* KLOETZLI, W RANDOLPH Maps of time - mythologies of descent scientific instruments and the Purānic cosmograph [Engl] In HR 25,2, 1985, pp 116-147

»›The intimate relationship between science and theology in the classical and medieval worlds may prove a valuable tool in uncovering the structure and meaning of the mythological systems of Hinduism Just as Dante used the Ptolemaic worldview as the basis for constructing a theological allegory, the Purānic literature apparently used the logic of projection utilized in the design of a horoscopic instrument with which to construct theological allegories of human action and time, works and days I have shown elsewhere that each of the Indian cosmologies implies a drama of salvation, and the cosmology of the ViP is no exception It is a drama which has two aspects namely the role of time - an aspect of the body of the deity - and the agency of human action While the determinism of time apparently prevails everywhere but in Bhārata events that occur in Bhārata can and do alter destiny The consequence of acts results in rebirth in the three worlds which is to say among the planets up to the pole star (*dhruva*) But such events are possible only because of time, which descends from the deity (the toe of Visnu) and through the planets in the form of the heavenly Ganges understood as a river of time Access to the remaining worlds of the cosmology depends on actions of the deity Thus, while events may alter destiny, they do not result in final salvation, which apparently remains a prerogative of the deity There is no doubt that the cosmograph affords a map of time, but it remains for future research to determine the unique position that Bhārata - the land of human works - occupies in this system of days‹« [source] Science of Religion abstract no 6007 (SD)

3780 KNIPE, DAVID M American aid to Dumezil a critical review of recent essays [Engl] Richards, J F [ed] In JAsianS 34,1, November 1974 Symposium The achievement of Georges Dumezil 1974 - pp 159-167

Reviews 28 contributions from three volumes of collected essays (edited by Gerald J Larson, by Jaan Puhvel, by George Cardona, Henry M Hoenigswald and Alfred

Senn, respectively; qv.) and documents the reception (and its history) of Dumézil's work in North America, noting among other things the dearth of contributions relating to Indo-Iranian materials. Cf. also J. F. Richards: Introduction ... (PS)

3781 KNIPE, DAVID M.: Sapiṇḍīkaraṇa: the Hindu rite of entry into heaven [Engl.]. In: Religious encounters with death ... 1977. - pp. 111-124, 2 fig.

Reviews the Vedic conceptions of human mortality and afterlife; describes the ritual practices observed during the period of impurity after a death occurred, ending with the *ekoddista* on the eleventh day. In interpreting the *sapiṇḍīkaraṇa* special emphasis is put on the correspondence of cosmic (three worlds), divine (*vasus, rudras, ādityas*), and human triads (three generations), completed by a transcendent fourth (represented by the *viśvedevāh* among the gods) Knipe's observations are based mainly on the Prayogaratna by Nārāyaṇa Bhaṭṭa (ed Vasudeva Sharma, 2nd ed., Bombay 1937) and on observation of contemporary practice of the post-cremation *śrāddhas*, as performed by some traditions in Varanasi; they are interpreted in the light of the remarkable »conformity in ritual across vedic, epic, purāṇic, and āgamic periods, and on into modern practice« (p. 111) (PS)

3782* KOCHAR, MANJULA: Śrīmadbhagavadgītā kī samakālīna vyākhyā: tilaka, gāndhī vā aurobindo ke viśeṣa sandarbha meṃ [Hi.]. Indore University, 1970.

[»Contemporary interpretations of the BhG in important works of Tilak, Gandhi and Aurobindo.«] (vSt)

3783 KODANDARAMAIAH, T.: Ahalyā's episode - its different versions [Engl.]. In: SVenkatUOJ 17,1-2, 1974, pp. 1-13.

Deals with the story of Ahalyā in Bālakāṇḍa and Uttarakāṇḍa of Rm and its adaptation by later poets. (vSt)

3784 KOHL, JOSEF [FRIEDRICH]: Zum indischen Steinkult [Ger.]. In: ZDMG 90, 1936, pp. 432-440, 1 pl.

Mineralogical examination of the worship of the so-called *śālagrāma*-stones, according to the Purāṇic texts collected by Kirfel (»Vom Steinkult in Indien«) Concludes that these stones were fossil ammonites, and that their most important outer features were mirrored in the 24 aspects of Viṣṇu. (F)

3785* KOKAJE, RAGHUNĀTHA GOPĀLA: Utkarsācā rājamārga [Mar.]. Aundh: Svādhyāya Mandala, 1934.

On BhG ch. 16. [source:] Callewaert/Hemraj, p 361. (PS)

[quoted passages:] BhG 16

3786* KOLHATAKARA, YAŚASVANTA VYANKATEŚA: Gītādharma athavā rahasya-khandana [Mar.] Poona: Aryabhushan Press, 1916. - 12, 248 pp.

Against Tilak. [source:] Callewaert/Hemraj, p. 361; Kapoor, Nr. 2061. (PS)

3787* KOLTE, PRADYUMNA: Cāra pramukha marāthī gītā-bhāṣya [Mar.] Nagpur: Nagpur University, 1969.

3788* KÖLVER, BERNHARD: Stages in the evolution of a world picture [Engl.] In: Numen 32,2, 1985, pp. 131-168.

»The Svayambhū Purāna a late mediaeval Sanskrit text extolling the virtues of the Nepalese Buddhist sanctuary called Svayambhūnāth in the Kathmandu valley shows a succession in time of ideas concerning the world, centring around the symbolism of the Directions of the Compass and their relation to the Centre The author sets out how these ideas form a model which was eventually elaborated into a world picture the development of which he retraces in detail« [source] Science of Religion abstract no 6396 (SD)

3789 KOLVER, BERNHARD Überlagerungen im Rāmāyana die Legende von der Erfindung des Śloka [Ger] In WZKS 29, 1985, pp 27-41

3790 KONDOS, VIVIENNE Images of the fierce goddess and portrayals of Hindu women [Engl] In CIS (N S) 20,2, July December 1986, pp 173-197

In the first two sections of the article the author deals with *durgāpuja* and animal sacrifice She tries to show against certain »authors who belong to the psychoanalytic school (for example Kakar and Nandy)« that »it might be unwise to say that the imagery of the bloody goddess whether referred to as Devī Bhagavatī Durgā or even Kālī is essentially negative for her worshippers« The analysis is mainly based on ethnographic material derived from fieldwork carried out in Nepal but also refers to texts like Devimāhātmya of MkP and KāP In the final section the author turns to the portrayal of Hindu women resulting from anthropological especially psychoanalytical studies. The resulting portrayal she argues »downplays the disadvantages which befall women« (AK)

3791 KOOIJ, K R VAN Some iconographical data from the Kālikāpurāna with special reference to Heruka and Ekajatā [Engl] In South Asian Archaeology 1973 Lohuizen de Leeuw, J E van Ubighs J J M [ed] Leiden E J Brill 1975 - pp 161-170

3792* KOPARAKARA Y G Gīteca abhyāsa kasā karāvā [Mar] Devapur Padma Pr Pr, 1972

3793* Koravāsrama [Javanese] Swellengrebel J [ed] Leiden 1936

Thesis [source] Gonda Jan in Purāna 4 1 January 1962 p 160 (F)

3794 KORSCH, F E Opyt ritmicheskogo obyasneniya drevneindijskogo epiko-didakticheskogo razmera çloka [Rs] In Drevnosti vostočnyja 2,2, 1896 pp 133-162

An attempt of rhythmic interpretation of the ancient Indian epic-didactic metre *sloka* (V)

3795 KOSAMBI D[AMODAR] D[HARMANAND] Das alte Indien seine Geschichte und seine Kultur [Ger] Berlin Akademie Verlag 1969 - 277 pp, 98 pl, maps

German translation of »The culture and civilisation of ancient India in historical outline« (for commentary see separate entry) Includes a bibliographical sketch by Horst Kruger (AM)

3796* KOSAMBI D[AMODAR] D[HARMANAND] Ancient India a history of its culture and civilization [Engl] New York Cleveland The World Publishing Co, 1969

A monograph on cultural history. K. harshly criticises the Purāṇas and Indian historiography: »... *brahmin indifference to past and present reality not only erased* Indian history but a great deal of Indian culture as well.« [source:] Rocher, p. 120. (AP)

3797 KOSAMBI, D[AMODAR] D[HARMANAND]: Ancient Kosala and Magadha [Engl.]. In: JBombayBRAS (N.S.) 27, 1951–1952, pp. 180–213.

A survey of the political, economic and administrative development of Kośala and Magadha up to the Maurya period. Rejects the Purāṇic statement that Śiśunāga defeated the Pradyotas, established his son in Kāśī and ruled in Girivraja as impossible at a time about four generations prior to Ajātaśatru. Rather the Buddhist tradition may be correct, which mentions a Śusunāga five generations after Ajātaśatru, a period in which an armed conflict between Mālva and Magadha would make sense. (vSt)

3798 KOSAMBI, D[AMODAR] D[HARMANAND]: At the crossroads: a study of mother-goddess cult sites in ancient India [Engl.]. In: JRAS 1960, pp. 17–31 and 135–144. - Reprint in: Kosambi, D. D.: Myth and reality... 1962. - pp. 82–109.

3799 KOSAMBI, D[AMODAR] D[HARMANAND]: The autochthonous element in the Mahābhārata [Engl.] In: JAOS 84, 1964, pp. 31–44.

Suggests that in interpreting the MBh attention should be shifted from the story of the Bhārata war to the frame-story »that unaccountably makes the MBh as it now stands into the report of a great *yajña* fire-sacrifice, not of the battle« (p. 31) The many references to Nāgas are interpreted as referring to people who lived in forests by food-gathering, who were in conflict with the Aryans and on the verge of acculturation to agricultural food production. Special emphasis is given to the analysis of Kṛṣṇa-episodes and their possible historical substratum, and of the Kuru genealogies An »epic period« for the whole of India is rejected as meaningless; rather it is suggested to »take the MBh frame-story as the crude socio-historical image evoked by a fundamental change of attitudes towards the autochthonous« (p. 43) The conclusion (capitalized in the original) reads: »the MBh began as a Kuru lament, changed into a Pandu song of victory; absorbed Naga myths during acculturation; acquired fresh episodes from the Mathuran Kṛṣṇa saga; and was brahminised to some extent by the Kaśyapas, but overwhelmingly by the Bhṛgus into its present form« (p 43) Refers to ṚV, to Buddhist and epigraphical sources (PS)

[quoted passages] MBh (cr ed) 1,1.19; 1,1.61; 1,1.204; 1,3; 1,3.12–16; 1,13–53; 1,16.12–15; 1,31.13; 1,44 18; 1,52.4–6; 1,53.7; 1,61.91; 1,89 43; 1,90; 1,90.19; 1,105.4–5; 1,108 4; 1,119; 1,177.11; 1,187.28; 1,206; 1,215–219; 1,219.13; 1,89; 2,13 24; 2,13.49; 2,17.5; 2,19 19; 2,25 11; 2,28 49; 2,29.9; 2,38 13ff; 2,41.32; 2,49; 2,49.6; 5,164 24; 6,32.28–29; 6,60 24–28; 7,91 24–50; 7,95 35; 8,63; 8,66; 10,11.20; 10,15.27ff; 10,16 19ff; 11,25 7; 11,26 37; 12,35.7; 12,35.30, 14,55–58; 14,78; 14,92–96; 15,45; 16,5.12–15; 17,1.8–9; 18,4 2; 18,5.11; 18,5.20–21; 18,5 27.

3800 KOSAMBI, D[AMODAR] D[HARMANAND]: The avatāra syncretism and possible sources of the Bhagavadgītā [Engl.] In: JBombayBRAS (N.S) 24–25, 1948–1949, pp. 121–134.

In support of his view that the brahmin community was originally »hostile to Aryan and *ksatriya* superiority« and thus of pre Aryan background the author assembles various observations on the development of the *avatāra* concept noting certain inconsistencies between different texts, and argues that it is particularly associated with the deity Nārāyana distinct from Visnu and that the immediate source of the Gītā is also the prime source of information about Nārāyana himself« adducing the episode of Mārkandeya s vision in MBh 3 187 (JLB)

[quoted passages] BhG 10 19 42 BhāgP 1 3 26 MBh (cr ed) 2 App 1 21 3 138 10 3 148 10 17 3 185 48 3 187

3801 KOSAMBI D[AMODAR] D[HARMANAND] The basis of ancient Indian history (I) [Engl] In JAOS 75 1955 pp 35-45

Also refers to Epic/Purānic material Section titles Pt I 1 introduction 2 old tribes and new 3 other tribes 4 forest tribes 5 caste as class Prospect for pt II 6 rise and decline of trade 7 land grants 8 fields and inhabitants 9 recapitulation (AP)

3802 KOSAMBI D[AMODAR] D[HARMANAND] Brahmin clans [Engl] In JAOS 73 1953 pp 202-208

In fact a review of J Brough The early Brahmanical system of gotra and pravara« A rejoinder by Brough follows in JAOS 74 (AP)

[reviews] Brough J[ohn] In JAOS 74 1954 pp 263-266

3803 KOSAMBI D[AMODAR] D[HARMANAND] Combined methods in indology [Engl] In IIJ 6 1962-1963 pp 177-202

3804 KOSAMBI D[AMODAR] D[HARMANAND] The culture and civilisation of ancient India in historical outline [Engl] London Routledge and Kegan Paul 1965 - 11 243 pp 16 fig maps 98 pl index

Contains a ch 4 6 The Epic period« If such a battle [MBh war] really took place it could only have been about 850 B C counting the traditional number of dynastic names down to historical kings« (p 91) - »The process of MBh inflation did not end by any means in A D 200 but continued down to the nineteenth century Comparing different versions in different parts of of the country it was possible to restore approximately a critical archetype that may be as old as the fourth century A D (p 93) (AP)

3805 KOSAMBI D[AMODAR] D[HARMANAND] Early brahmins and Brahminism [Engl] In JBombayBRAS (N S) 23 1947 pp 39-46

3806 KOSAMBI D[AMODAR] D[HARMANAND] Early stages of caste systems in Northern India [Engl] In JBombayBRAS (N S) 22 1946 pp 33-48

3807 KOSAMBI D[AMODAR] D[HARMANAND] The historical development of Bhagavadgītā [Engl] In Studies in the history of Indian philosophy an anthology of articles by scholars Eastern and Western Vol I Chattopadhyaya Debiprasad [ed] Calcutta Bagchi 1978 - pp 243-266 - Reprinted from Enquiry 2 September 1959

The synthetic method of the BhG reflects a period of material prosperity Kosambi dates the BhG between 150 350 A.D and treats it as a late interpolation in the MBh

Study on the ancient Indian conception of the goddess Usas, her Indo-mediterranian aspects and her relationship with the *apsaras* Urvasī, who also appears already in RV Deals also with the Epic version of the myth of Purūravas and Urvasī (KPG)

3816* KOTHARI, B R Lokamānya bāla gangādhara tilaka yānī lihilailya gītārahasyavara tīkātmaka nibandha [Mar] Kale, V G [introd] Poona Jagaddhiteechu Press, 1915 - 4, 7, 75 pp

A critique of Tilak's commentary on the BhG [source] Kapoor, Nr 2056, Callewaert/Hemraj (PS)

3817* KOTHARI, M M The war philosophy of the Bhagavadgītā Has it any relevance today? [Engl] In IPhQ 7, 1979, pp 255-264

3818* KOTOVSKIJ, G G, BIRMAN, D A Bibliografija Indii [Rs] Moskva 1965 - 608 pp

More than 9000 titles of monographs, essays editions translations and other publications in Rs on India from czarist times on [source] Wilhelm, Friedrich [Review] (AP)

[reviews] Wilhelm Friedrich In ZDMG 119, 1969 pp 392-393

3819 KOTRAIAH, C T M Vijayanagara paintings at the Virupaksha temple, Hampi [Engl] In QJMS (N S) 49, 1958-1959, pp 228-237

Executed probably during Krishnadevarāya s reign after 1508 A D, the 13 rows of paintings on the ceiling of the *mukhamantapa* of the Virūpāksa temple at Hampi depict scenes from the Epics and Purānas including the local *sthalapurana* Major scenes are the *madanavijaya* (destruction of Kāma by Siva), *tripurantaka* (destruction of the three fortresses of the demons) ten incarnations of Visnu three scenes from Rm scenes from the BhāgP (vSt)

3820* KOUL, ANAND History of Kashmir [Engl] In JPASBengal (N S) 6, 1910, pp 195-219

Also deals with the Nīlamatapurāna [source] Rocher, p 204 (AK)

3821* KRAATZ GISELA Vers und Prosa Entstehungstheorien zum deutschen und indischen Heldenepos [Ger] Munchen 1961 [thesis]

[»Theories on the origin of the German and Indian epic«] (vSt)

3822 KRAMRISCH, STELLA Exploring India's sacred art selected writings of Stella Kramrisch edited and with a biographical essay by Barbara Stoler Miller [Engl] Miller, Barbara Stoler [ed] Philadelphia University of Pennsylvania Press, 1983 - 18 356 pp

Includes inter alia »The image of Mahadeva in the cave temple on Elephanta island« »Pūsan« »Wall and image in Indian art«, »Introduction to the Visnudharmottara« (reprint of the introduction to »Visnudharmottara Pt III a treatise on Indian painting and image making«, 1928) and »Ajanta« For commentaries see separate entries (AM)

3823 KRAMRISCH, STELLA The Hindu temple Photographs by Raymond Burnier Vol 1-2 [Engl, Skt] Reprint Delhi, Varanasi, Patna Motilal Banarsidass,

An extended summary of the AgP's version of the Rm, noting differences in the arrangement of the material from the S recension and similarities to the NW recension. (JLB)

[quoted passages:] AgP (ASS) 5-11.

3832 Krishna Aiyangar, A. N.: Brahmāṇḍapurāṇa: manuscript notes [Engl.]. In: ALB 11, [1947], pp. 41–46.

3833 Krishṇa Menon, T. K.: Notes on Malayalam literature [Engl.]. In: JRAS 1900, pp. 763-768.

Mentions some Mal. adaptations of MBh, Rm, and BhāgP, and a number of poetical works which are based on Epic stories (especially on Nalopākhyānam). (F)

3834 Krishna Murthy, K[onakondla]: Weapons of war in the sculptures of Nāgārjunakoṇda [Engl.]. In: AA 28,2-3, 1966, pp. 211-218, 19 fig.

The forms of weapons are related to literary descriptions (form, use and terminology) predominantly from the MBh. (SD).

3835 Krishna Murthy, N. S.: Potana's Bhagavatam [Engl.]. In: VK 48, 1961-1962, pp. 70-73.

An appreciation of the poet and great *bhakta* Bammera Pota Raju, commonly known as Potana, and his Telugu adaptation of the BhāgP. (vSt)

3836 Krishna Murthy, T. S.: The legend of Ahalyā through the ages [Engl.]. In: MysoreO 3, March-September 1970, pp. 88-105.

Traces and summarizes various motifs centring around Ahalyā, mainly using the Rm as point of reference, but referring also to later adaptations of the Rm, to narrative literature and to Purāṇas. (PS)

[quoted passages:] BrP 87; BVP 4,47; 4,61; HV 1,32.28-32; LiP 1,29.31; MBh 12,329.14; NarSP 47; PdP SṛṣṭiKh 51.57; PdP 6,269; Rm 1,48-49; 7,30.21ff; SkP 6,207; 5/3,136

3837 Krishna Murty, C.: Saiva art and architecture in South India [Engl.]. Delhi: Sundeep Prakashan, 1985. – 13, 248 pp., 72 pl. [following p. 248].

Ch. 3 (p. 27-36) of this history of the Tiruvoṟṟiyūr temple summarizes the legends of the Tiruvoṟṟiyūr *sthalapurāṇa*, which claims to have originated from the SkP. In these legends the temple is connected with several gods (Śiva; Brahmā; Viṣṇu in his fish *avatāra* assisting Śiva in restoring the Vedas; Vāsuki; Ādiśeṣa; Candra), sages (Agastya; Pāṇini; Vālmīki) and kings (Toṇḍaimān; various Northern Indian kings). The other chapters deal with the source material; the history of the Tiruvoṟṟiyūr region until the beginning of British rule; origin, development, structure, architecture, management and administration of the temple; sculpture and iconography; worship and festivals; endowments for the temple; the role of Tiruvoṟṟiyūr in the progess of Śivaism in South India. (SD)

3838 Krishna: myths, rites, and attitudes [Engl.]. Singer, Milton [ed.]; Ingalls, Daniel H. H. [introd.]. Chicago, London: The University of Chicago Press, 1968. – 17, 277 pp. (Phoenix Books). – First publication: East-West Center Press, University of Hawaii, 1966.

Anthology which seeks to combine approaches of »textual scholarship« and of social anthropology To Purānic studies chapters I and II are important Thomas J Hopkins The social teaching of the Bhāgavata Purāna, and J A B van Buitenen On the archaism of the Bhāgavata Purāna. For commentaries see separate entries (F)

3839* KRISHNA SARMA, K MADHAVA Is Bhagavadgītā a challenge to Buddhism? [Engl] In PTAIOC 18, Annamalainagar December 1955, summaries, p 125

3840 KRISHNA SARMA, K MADHAVA Parasurāmapadesa In ALB 8, [1944] pp 91-92

3841 KRISHNA SARMA K MADHAVA Vāk before Bhartrhari [Engl] In PoonaO 8 1943 pp 21-36

In this essay, which traces the evolution of the concept of *vāc* from the Vedas through Brāhmanas Āranyakas Upanisads and early grammarians the author intends to show the intellectual tradition on which the *śabdavivartavada* in Bhartrhari s Vākyapadiya is based In this survey he also discusses MBh 14 21 21-23 and BhG 8 13 (vSt)

[quoted passages] MBh 14 21 21-23 BhG 8 13

3842* KRISHNA SHASTRI H Two statues of Pallava kings and five Pallava inscriptions in a rock temple at Mahabalipuram [Engl] In MemASI 26, 1926

Also deals with the list of ten *avataras* given in one of the inscriptions at Mahābalipuram of the latter half of the seventh century [source] Rocher p 107 (AP)

3843* KRISHNA WARRIER A G The Bhagavadgītā the light of life [Engl] In KK 11, 1945 pp 295-297

3844 KRISHNA WARRIER, A G God in the Bhagavad Gītā [Engl] In ALB 48, 1984 pp 50-64

»›The concept of God in the BhG is much the same as it is in Advaita This fact once perceived is decisive in finding right solutions to a number of philosophical and religious problems implicit or explicit in the thought system of BhG also *It is in the right understanding of this pivotal concept that a key* may be sought to answer questions regarding the status of the world including the *jivas* in BhG the part played by *karma bhakti* and *jnana* in the scheme of liberation advocated by it and the way these disciplines operate either jointly or independently in the realization of that scheme Does the concept of *maya* play the same role in BhG as in Advaita philosophy? To limit one s attention severely in answering such questions just to those verses whence the key words like *jnāna bhakti* and *māya* occur ignoring the larger context of Indian thought and culture as a whole will result in a sheer travesty and misrepresentation of the Vedāntic spirit enshrined in the *prasthanatraya* ‹ Starting from this basic statement the author critically discusses various interpretations especially paying critical attention to T G Mainkar s ›A comparative study of the commentaries on the Bhagavad Gītā‹« [source] Science of Religion abstract no 5997 (SD)

3853 KRISHNAMACHARLU, C. R · The cradle of Indian history [Engl] Adyar: The Adyar Library, 1947. - 11, 98 pp (Adyar Library Series 56)

Investigates the myth of the *devas* or *suras* (identified with Syrians) and the *asuras* (identified with Assyrians) the genealogies of Prajāpatis, Manus and their descendants, and the geographical myth of *bhāratavarsa* and its *dvīpas* as given in the Epics and Purānas, to reconstruct the earliest Indian history from about 6000 B C onwards (AK)

[quoted passages not included]

3854* KRISHNAMOORTHY, C. The Bhagavadgītā explained [Engl] Sivanandanagar. The Divine Life Society, 1968

3855* KRISHNAMOORTHY, K[ERALAPURA] Dhvanyāloka and its critics [Engl] Mysore Kāvyālana Publishers, 1968 - 20, 350 pp

»Chapter I (Introduction) traces the development of thought in the realm of poetics from Vedic times through the Rm and the MBh, the Nātyaśāstra of Bharata and the Purānas to the regular works on poetics by Bhāmaha Dandin Vāmana, Udbhata and Rudrata - all predecessors of Ānandavardhana and says at the end that the contribution made by all these earlier writers served as an excellent platform for the entry in the 9th century A D of Ānandavardhana with his theory of *dhvani* which while being a revaluation of all the views expressed by earlier writers on poetics had been already formulated by the cultural critics of Kashmir and was then authoritatively put forward by Ānandavardhana in the Dhvanyāloka« [source] Patwardhan M V [Review] (SD)

[reviews] Patwardhan M V In ABORI 51 1970 pp 246-249

3856 KRISHNAMOORTHY, K[ERALAPURA] Epic in Sanskrit [Engl] In VishvIJ 18,1-2, 1980 Prof K V Sarma felicitation volume 1980 - pp 137-147

After defining the word »Epic« the author describes scholarly views on the Epics as »leading to pitfalls« and therefore turns to »what our three great ācāryas have to say on these two Epics«, namely Śaṅkara Rāmānuja and Madhva He gives translations of *itihāsa* as »epic history« and *purāna* as »epic legend« and *mahākāvya* as »ornate epics« and then looks at the definitions of the latter The author then compares MBh/Rm with the *mahākāvyas* naming them oral epics and written epics respectively (KPG)

3857* KRISHNAMOORTHY, K[ERALAPURA] Essays in Sanskrit criticism [Engl] Menezes, Armando [introd] 2nd ed Dharwar Karnatak University, 1974 - 7 324 pp

A collection of essays mainly on Skt poetics The author attempts to construct, inter alia »Ānandavardhana's estimate of the Rm and the MBh from his theoretical discussion of *rasa* in his Dhvanyāloka« [source] B[hat], G K [Review] (SD)

[reviews] B[hat], G K In ABORI 57, 1976, p 244 - Vogel, Claus In ZDMG 116, 1966, pp 212-213

3858 KRISHNAMOORTHY, K[ERALAPURA] Interpretation of the Mahābhārata heroes Madhvācārya's perspective [Engl] In Amrtadhārā Prof R. N Dandekar felicitation volume .. 1984 - pp 211-218

On a *mangala śloka* found in only one Malayalam ms of the cr ed but cited in Madhva s Mahābhāratatātparyanirnaya for which is therefore claimed serious consideration (JLB)

3867 KRISHNAMURTI SARMA B N Śamkara s authorship of the Gītābhāsya [Engl] In ABORI 14, 1932-1933, pp 39-60

3868 KRISHNAMURTI SARMA B N *The trend of the Bhagavad Gītā* [Engl] In Principal Karmarkar commemoration volume 1948 - pp 179-195

3869 KRISHNAN, Y The Nāga cult in Indian art and literature [Engl]. In Oriental Art (N S) 13,3 Autumn 1967, pp 180-192

3870 KRISHNAN, Y The origins of Ganesa [Engl] In AA 43,4 1981-1982, pp 285-301, 7 fig

An examination of Ganesa in Purānic legends and other Hindu texts in art in Buddhism and Jainism and further of the relationship of Ganeśa to Skanda the mother goddesses and the *navagrahas* leads to the conclusion that the origin of Ganesa appears to be non Indian It can be suggested that › the concept of an elephant headed god was an importation from Egypt via the Hellenistic kings of the Middle East and the Indo-Greeks of northwestern India ‹ (p 300) Ganeśa seems to have been introduced into the Hindu pantheon in order to meet the needs of the lower castes who could not afford to employ Brahmin priests and Vedic ritual for a protective deity against evil forces (SD)

[quoted passages] BVP (Sen tr) 3 9 1-20 3 12 1-21 GaneśaP 1 46 14-15 1 69 17 VmP (cr ed) 27 58-59 27 64-70 VarP 27 32-37

3871* KRISHNANANDA SWAMI The gospel of the Bhagavadgītā [Engl]. In Divine Life 39 1977, pp 253-259

3872 KRISHNANANDA SWAMI A short history of religious and philosophical thought in India [Engl] Shivanandanagar Divine Life Publ 1970

Also deals (p 73-99) with the BhG [source] Callewaert/Hemraj (AK)

3873* KRISHNASAMI AIYAR M C Some thought on Bhagavad Gita [Engl]. Kumbakonam 1893 - 164 pp

3874* KRISHNASHARANA Devotion to a personal god in the Gita [Engl] In KK 2 1935 pp 41-48

3875 KRISHNASWAMI AIYANGAR S The agnikula the fire race [Engl] In IA 34 1905 pp 261-264

The author tries to demonstrate that the *agnikula*-tradition of a race descended from Agni which is current among Paramāra Rājputs existed in South India also and can be traced back to the 2nd cent A D (vSt)

3876* KRISHNASWAMI AIYANGAR S The Purānic text of the dynasties of the Kali age [Engl] In QJMS (N S) 4 1913-1914 pp 165-168

3877 KRSNADASA RAYA Ārsa rāmāyana kā āmukha [Hi] In Nāgarī Pracārinī Patrikā 67,3, V S 2019 [A D 1962] pp 242-253

[›Introduction to the Rm of the rsis‹] (KPG)

sahita devanāgarī lipyantarana nandakumāra avasthī, prabodha majuma dāra [Beng, Hi] Avasthī, Nandakumāra, Majumadāra Prabodha [ed, tr]. Lakhanaū Bhuvana Vānī Trast, 1973 - 488 pp

Beng adaptation of Vālmīki s Rm, text in Devanagari characters, with parallel Hi translation Short Hi introduction (F)

3890* [KRTTIBĀSA] KIRTFE BASS [Rāmāyana] [Engl] Serampore 1802

Prose rendering [source] Poucha P In ZDMG 124 1974 p 190 (F)

3891 KRTTIBĀSA Ramayana [Engl] Mazumdar, Shudha [ed, tr] Radhakrishnan, S[arvepalli] [introd] Bombay Orient Longmans, [1958] - 20 540 pp

Translation of Krttibāsa s Bengali Rm (JLB)

3892 KSEMENDRA Vyāsāstaka stotram [Engl, Skt] Gupta Anand Swarup [ed]. In Purāna 6 2, July 1964, pp 261-267

Gives text and translation of a hymn to Vyāsa from the Bhāratamañjarī along with explanatory notes Adds two more hymns to Vyāsa of the same structure (namely *astakastotra*) for the sake of comparison the *stotra* by Vādirāja from the Stotramahodadhi and the *stotra* by Brahmānanda from the Brhatstotraratnākara (F)

3893 KÜHNAU, RICHARD De trishtubh-jagatica metrorum Indicorum gente quaestio rhytmica et historica [Lat] Breslau 1885 - 70 pp 3 tables [thesis].

[»On the *tristubh jagatī* class of Indian metres a rythmic and historical investigation «] (KPG)

3894 KUIPER F B J Ancient Indian cosmogony essays selected and introduced [Engl] Irwin John [ed comm] New Delhi Vikas Publishing House 1983 - 272 pp

Anthology of previously published essays on Vedic religion and mythology with only scarce references to Epics but interesting for the origin of concepts and myths also appearing in Epic/Purānic literature Two articles are of special interest in this respect »The three strides of Visnu« and »Cosmogony and conception a query« For commentaries see separate entries (KPG)

3895 [KUIPER, F B J] KUIPER FRANS Beitrage zur altindischen Wortforschung [Ger] In ZII 8 1931 pp 241-266

Semantic studies of *kalaha kala kapala ksavati tala dina* and *vetana* Examines mainly the relations to corresponding Greek material Includes incidentally Epic passages (F)

[quoted passages] BhG 2 32 HV (C) 374 11773 14081 MBh 1 1 246ff 1 28 17 1 119 33 2 8 31 4 52 2 4 54 26 4 55 14 6 34 30 13 76 10

3896 KUIPER F B J Cosmogony and conception a query [Engl] In HR 10 1970-1971 pp 108-155 - Reprint in Kuiper, F B J Ancient Indian cosmogony 1983 - pp 90-137

Although mainly concerned with Vedic mythology this article represents an interesting approach to the study of cosmological myths and also deals with concepts like *hiranyagarbha* which are also important in Epic and Purānic literature After

drawing attention to the parallelism between the conception (together with the embryonic state) of the human being and the genesis of the cosmos as related in Vedic cosmological myths, »which to some extent can be read as a tale of the cosmic ovulation and conception«, Kuiper, pointing to an admittedly debatable psychiatric theory, according to which recordings of the prenatal state are preserved in the subconscious mind, analyses the possibility that the origin of these myths could be the realization of the prenatal state by an individual, and that the function of the myths could be »*that it enables people indirectly to reexperience, via the macrocosmic projection, their prenatal state as a means of reintegration*«. (KPG)

3897 KUIPER, F. B. J.: Some observations on Dumézil's theory [Engl.]. In: Numen 8, 1961, pp. 91–138.

Deals with Dumezil's way of interpreting MBh. (KPG)

3898 KUIPER, F. B. J.: Three lexicographical notes on the Gopālakelicandrikā [Engl.]. In: ILing 16, November 1955: Suniti Kumar Chatterji jubilee volume ... 1955. – pp. 86–105.

Discusses three lexicographical problems concerning words occurring in the Gopālakelicandrikā: 1. *cāturī* and *mādhurī*, 2. *pūrta* and *pūrti*, 3. root *naṭ*. Also draws upon Epic material. (F)

[quoted passages:] BhāgP 10,22 20; MBh (B) 1,73.10; 1,185.5; 1,193.17; 3,18 30; 3,175.6; 3,211.10; 3,215.21; 3,296.11; 13,44.52; MBh (C) 1.2964; 1.7190; 3.12296; 3.13929; MBh (cr.ed) 1,67.10; 1,85.17; 1,185.17; 2,16.51; 3,147.22; 3,172.6; 3,172.6; 3,176.2; 3,202.10; 3,205.19ff; 3,262.37; 3,281.11; MBh 3.11081; Rm (NE rec) 3,70 20; 5,73.2; 5,74.14; Rm (NW rec.) 2,115.10; 5,72.15; Rm (S rec.) 6,4.98; Rm 1,57.16; 1,57.60; 2,90.6; 2,91 39; 2,91.39; 2,101.11; 3,70.20; 4,54.20.

3899 KUIPER, F. B. J.: The three strides of Viṣṇu [Engl.]. In: Indological studies in honor of W. Norman Brown ... 1962. – pp. 137–151.

New approach to determine the »character of God Viṣṇu«. The author's conclusion runs: »The difference between the current view of the Vedic god and the one here advocated is apparent. According to the former view Viṣṇu was in the ṚV a mere assistant of the great Indra, who gradually gained in importance, finally to rise to the paramount position of mankind's Savior. In our opinion Viṣṇu, far from being a mere assistant, must have been conceived mythologically as standing between the *two parties in the Vṛtra-fight, just as he stood in an ambiguous position between asuras and devas in the amṛtamanthana, and to some extent also as Kṛṣṇa stood in* the battle of the MBh. ... Just as it is said in the Epic that that party will be victorious with which Kṛṣṇa sides (*yataḥ Kṛṣṇas tato jayaḥ*, MBh 6,21.12, cr.ed.), so we shall have to attribute a far more fundamental importance to Viṣṇu's seemingly insignificant rôle in Indra's Vṛtra-fight than earlier Vedic scholars like Hillebrandt and Oldenberg were ready to admit: the two-sidedness of Viṣṇu's nature is apparently the determinant factor which alone could incline the balance in the combat of the cosmic moieties« – The study is mainly concerned with Vedic texts, but the MBh is also drawn upon. The introductory summary of the secondary literature on the theme in question bears valuable bibliographic materials. (F)

[quoted passages:] MBh (cr ed) 1,16.13; 6,21.12; 12,34 13.

3900* KULAKARNI, G. V.: The problem of desire (kāma) and its solution in the Bhagavadgītā [Engl.] In: PTAIOC 29, 1978, p. 307.

3901* KULAKARNI, VINĀYAKA YASAVANTA Prācīna marāthī gītātīkā tulanātmaka adhyayana [Mar] Poona Poona University, 1970–1974

[»Ancient Marathi Gitā commentaries a comparative study «] (KPG)

3902* KULKARNI, B R Mauna in the Bhagavadgītā [Engl] In PTAIOC 20,1, 1959, p 81 – Also in Studies in the Gita Vol 2 1970

3903 KULKARNI, B R The vision of god [Engl] In The Bhagavad Gita and the Bible 1975 – pp 31–39

Self effort and grace as conditions super sensuous experiences as the mode of apperception, and effects of god vision (no selfish activities end of multiplicity and differentiation) are described – with occasional passing reference to the BhG (PS)

3904 KULKARNI, CHIDAMBARA Indian approach to history [Engl] In Studies in Indian history and culture volume presented to Dr P B Desai 1971 – pp 197–205

Short remarks interpreting »the Hindu ideal of a comprehensive history« as emphasizing »the values of life the efforts of realizing them in life and the intellectual attainments of the people as well« As to the author »the Epics the Purānas the *dharmaśastras* and the historical narratives have made it their concern to expound this philosophy of history« (F)

3905 KULKARNI, E D Accusative singulars of asmad and yusmad in Mahābharata [Engl] In Siddha bharati in honour of the 60th birthday of Dr Siddheshwar Varma Part 1 1950 – pp 241–245

Mainly consists of a list which is »based on the Poona Critical Edition of the Vanaparvan and Udyogaparvan« The variants are also given (AK)

3906 KULKARNI, E D Case variation in the critical edition of the Mahabhārata 1 The dative and its variants [Engl] In BDeccanCRI 1, 1939 pp 318–326

After some introductory general remarks on the topic Kulkarni provides a listing of instances of variation in the Ādiparvan of the cr ed between the text and variae lectiones recorded in the critical apparatus in the employment of the dative in relation to other cases The listing is subdivided into Dative and Nominative Dative and Accusative Dative and Instrumental Dative and Ablative Dative and Genitive and Dative and Locative (JLB)

3907 KULKARNI, E D Epic variants 1 The expressions of comparison [Engl , Skt] In BDeccanCRI 8, 1947 Rao Bahadur K N Dikshit memorial volume 1947 – pp 73–86

Classified collection of the expressions of comparison as contained in the cr ed of Ādiparvan and Vanaparvan with case variation in the variant readings giving the relevant phrases in extenso (Rom transliteration) The author applies Oertel s technique as developed in his »Kasusvariation« (F)

[quoted passages not included]

3908 KULKARNI, E D Epic variants case variation in the critical edition of the Mahābhārata [Engl] In BDeccanCRI 7, 1946 pp 1–219

3916 KULKARNI, E D Unpāṇinian forms and usages in the critical edition of the Mahābhārata 5 The use of sma [Engl] In BDeccanCRI 11, 1950-1951, pp 361-378

3917 KULKARNI, E D Verbs of movement and their variants in the critical edition of the Ādiparvan [Engl] In BDeccanCRI 2, 1940-1941, appendix, pp 1-113

3918 KULKARNI, E D Vocatives in the critical edition of the Mahābhārata [Engl] In BDeccanCRI 6, 1944-1945, pp 1-36

3919 KULKARNI, V M Jain Rāmāyanas and their source [Engl] In The Ramayana tradition in Asia 1980 - pp 226-241

Summarising his previous publications the author demonstrates that both Vimala sūri s Paumacariya and Gunabhadra s Uttarapurāna derive from Vālmīki s Rm He also lists the other Jain versions of the Rm (JLB)

3920 KULKARNI, V M The origin and development of the Rāma story in Jaina literature [Engl] In JOI 9,2, December 1959, pp 189-204, and 9,3, March 1960, pp 284-304

After a discussion of the interrelations between the different Jaina forms of the story of Rāma which are arranged in three branches of tradition the author deals with the origin of the Rāma story in Jaina literature especially in Vimalasūri s Paumacariya which is obviously based on Vālmīki s Rm though Vimalasūri attacks Vālmīki s version and changes it according to his own aims (e g expunction of incredible and divine elements elevation of characters building up a Jaina atmosphere and propagation of the special doctrines of Jainism) Discusses and rejects the view of D C Sen (»The Bengali Rāmāyanas«) that the Jaina versions have preserved »an independent Southern legend about Rāvana« Concludes that »the Jain forms of the story of Rāma are derivative in character that they are largely dependent on the Vālmīki Rm and that they do not preserve any features of the ancient ballads about Rāma which had gained currency through the bards before Vālmīki gave them the literary shape and form of a unified poem « Gives a survey of the further development of the Rāma story in Jaina literature and discusses possible influences on later Hindu versions (PdP NarSP BhāgP DBhāgP, AdhyātmaRm etc) - The article forms the concluding chapter of the author s thesis on »Rāmāyana in Jaina literature« (RS)

[quoted passages] Rm 6 112 25 6 131 107 6 131 112

3921 KULKARNI, V M Puspadanta's Rāmāyana and its comparison with Vālmīki s Rāmāyana [Engl] In PTAIOC 16, 1951, pp 185-193 [select papers]

The author gives a summary of contents of Puspadanta s Rm and then lists its omissions additions and modifications when compared to the Vālmīki Rm The purpose behind these changes is »to illustrate the inexorable law of *karman* and a special phase of it called *nidāna*« and »to remove some absurdities and inconsistencies found in the Rāmāyana of Vālmīki« (KPG)

3922 KULKARNI, V M The Rāmāyana of Bhadreśvara as found in his Kahāvali [Engl] In JOI 2 1952-1953, pp 332-338

3923 KULKARNI, V. M.: The Rāmāyaṇa version of Saṅghadāsa as found in the Vasudeva Hiṇḍi [Engl.]. In: JOI 2, 1952–1953, pp. 128–138.

3924 KULKARNI, V. M.: The Rāmāyaṇa version of Śīlācārya as found in the Caüpannamahāpurisacariya [Engl.]. In: ABORI 36, 1955, pp. 46–53.

The article presents a brief summary of the Rāma-story of the fifth part of Śīlācārya's Caüpannamahāpurisacariya, and, in tabular form, a comparison of this version with that of Vālmīki and Vimala. The author concludes »that it is abundantly clear that Śīlācārya's version of Rm is derivative and made up by adding some Jain features from Vimala's version to the original Hindu version represented in the two great epics, and that his contribution to this development of the Rāma-legend is next to nothing«. (SD).

3925 KULKARNI, V. M.: Sītā-Rāvaṇa-Kathānaka of Hemacandra (as found in his commentary to his own Yogaśāstra) [Engl.]. In: JOI 7, 1957–1958, pp. 171–179.

3926 KULKE, HERMANN: Cidambaramāhātmya: eine Untersuchung der religionsgeschichtlichen und historischen Hintergründe für die Entstehung der Tradition einer südindischen Tempelstadt [Ger.] Wiesbaden: Harrassowitz, 1970. – 16, 214 pp., 28 pl.

Text-critical study of the legends contained in the CidambaraMā which belongs to three different textual strata, named by Kulke after their main protagonists: Vyāgrapāda, Patañjali, and Hiraṇyavarman. Each of these reflects a specific religious and political context. Main aims of the Vyāgrapāda section are: 1. to link Cidambaram as a *tīrtha* to the North Indian great tradition by integrating the Upamanyu story of MBh 13,14; 2. to establish an orthodox *liṅga* cult (as against the cult of the dancing Śiva); and 3. to bring the *bhakti* movement under priestly control. In the »Patañjali-stratum« central roles are accorded to the Dāruvana story and the account of the *ānanda-tāndava* dance of Śiva. In the internal conflict between orthodox *liṅga*-worshippers and advocates of emotional *bhakti* to the dancing Śiva, the latter have gained the upper hand. (Kulke discusses the Dāruvana story in MBh 3, 215–213, the problem of the wives of the seven *ṛṣis*, and the development of the story in the Purāṇas) The »Hiraṇyavarman-stratum« relies on texts from the Sūtasaṃhitā of SkP and on the NāP. Its protagonist Hiranyavarman transposes into religious legends the life of King Kulottuṅga Coḷa I (1070–1118 A.D.) who renewed the temple of Cidambaram The text was written during his lifetime, but changed after his death by additions and interpolations. With the help of an inscription of Naralokavīra which corresponds to a passage in the *māhātmya*, Kulke is able to date these last additions to the text, i e its final redaction, between 1122 and 1128/29 A D. Kulke points in his conclusion to »typical features« of *māhātmyas*. Apart from glorifying the *tīrtha*, these texts »may be said to be the offical medium by means of which the tensions between the priests of various temples were fought out « They also played an »important role in the relations between the priesthood of a temple and political power « (vSt)

3927• KUMAR, ARVIND: A study in the ethics of the banishment of Sita [Engl.]. New Delhi: Sarita Magazine, 1975.

3928 KUMAR PUSHPENDRA Śaktı cult ın ancıent Indıa wıth specıal reference to the Puranıc lıterature [Engl] Varanasi Bharatıya Publıshıng House 1974 - 18 314 pp 11 pl - Revısıon of author s thesıs Kumar Pushpendra Śaktı cult ın the Purānas Delhı Unıversıty of Delhı 1967

Chapter 1 on the evolutıon and development of the ıdeas of *śaktı* ıncludes a part on the worshıp of Śaktı ın Rm MBh and HV The followıng two chapters deal wıth the dıfferent concepts of *śaktı* ın the *mahapurānas* and *upapuranas* respectıvely Chapter 4 revıews the Tāntrıc cult of Śaktı Chapter 5 deals wıth rıtualıstıc aspects of the Purānıc Śaktı cult and ıs maınly concerned wıth *pıya* and *vratas* Chapter 6 deals wıth the *avataras* of Śaktı and the Śākta *pıthas* ın the Purānas In hıs resumé the author notes the possıble connectıon between the Vedıc goddesses Adıtı Usas and Sarasvatī wıth the Purānıc goddesses Mahākālī Mahālaksmī and Mahāsaras vatī as well as the correspondence between the concept of *śaktı* and that of *brahman* The author also remarks that › by prescrıbıng the pılgrımage to the Śaktı *pıthas* Śaktısm has kept alıve the conscıousness of the relıgıous and cultural unıty »The study of the evolutıon of the worshıp of Śaktı gıves suffıcıent proof of the assımılatıve and unıfyıng character of the ancıent Indıan rel gıon (KPG)

[revıews] Dhavalıkar M K In ABORI 56 1975 p 280

3929 KUMAR S[AVITRI] VIJAYA Advaıtavedānta purānayor drstyā kāsyā arthas tātparyam ca [Skt] In Purāna 25 1 January 1983 *samskrta khandah* pp 14-15

Sanskrıt summary of the author s study »Kāsī ıts meanıng and sıgnıfıcance ın the lıght of Advaıta Vedānta and the Purānas (same volume pp 114 128) For commentary see separate entry (F)

3930 KUMAR S[AVITRI] VIJAYA Kāsı ıts meanıng and sıgnıfıcance ın the lıght of Advaıta Vedānta and the Purānas [Engl] In Purana 25 1 January 1983 p 114-128

Analysıs of the symbolıcal meanıng of Kāsī ın the frame of Advaıta phılosophy › knowledge ıs the sole means to lıberatıon There ıs however a tradıtıonal bel ef that one can attaın *muktı* by breathıng one s last at Kāśī (*kasyam tu maranan mukt ıh*) If thıs statement ıs taken as lıterally true than the natural questıon that arıses ıs what ıs the necessıty and use of all the elaborate procedure laıd down under the Adva tıc scheme of dıscıplıne for carryıng one from thıs darkness of *samsara* to eternal lıght? Why should one renounce the world? Why should one not enjoy all the fru ts of the world and then dıe at Kāsı to attaın *muktı*? The answer ıs found ın a symbolıcal ınterpretatıon of Kāsī › the retırement of the mınd from the cravıngs of sense and calm and contentment that ıs the true Manıkarnıkā the lımpıd stream of unerrıng knowledge ıs the Gaṅgā and the lumınous conscıousness of the ıdentıty of the ındıvıdual wıth the Unıversal Self ıs the real Kāsī (F)

[quoted passages] BhG 8 10 KūP 1 31 34 PdP 3 33 21 SkP 4 3 105 4,5 25 27 4 6 29 35 4 6 41 45 4 22 80-84 4 32 115 116 4 55 52 4 64 37 38 4 64 99 4 74 45 46 4 74 48 52

3931 KUMAR SAVITRI V[IJAYA] Paurānıc lore of holy water places wıth specıal references to Skanda Purāna [Engl] New Delhı Munshıram Manoharlal 1983 - 10 406 pp

The introduction deals with the different aspects and roles of water in India and with *tīrtha* in general. The first three chapters concern the *tīrthas* and the legends of »major deities« (Brahman, Viṣṇu, Śiva, Sūrya, Agni and Indra), of »minor deities« (Yama, the Aśvins, the Viśvedevas, Hanumat, Kāma, Bhairava, Rahu, Candra/Soma, the *nāgas* and the goddesses), of »demi-gods« (*gandharvas*, *vetālas*, *pitṛs*, etc.) and of »sages«. Chapter IV deals with »legends connected with the rivers and cow-worship«, chapter V with »social motifs« namely *dāna*, salvation, transmigration, sin and expiation, curse and blessing, chapter VII with »astrological, didactic and miscellaneous legends associated with the holy water places«. Although based on the SkP, the author gives additional references to other Purāṇas as well as to Vedic and Epic texts. Appendix A gives an exhaustive list of *tīrthas* connected with water which are mentioned in the SkP, with textual reference and with attempts to indicate their geographical location. Appendix B, C and D in the same manner list *liṅgatīrthas*, *sūryatīrthas* and *devītīrthas* respectively. A bibliography and an index conclude the book. (KPG)

3932 KUMARAPPA, BHARATAN: The Hindu conception of the deity: as culminating in Rāmānuja [Engl.]. London: Luzac, 1934. – 15, 356 pp.

Part one, named »Pre-Rāmānuja conceptions of the deity«, includes two chapters on the concept of the deity in BhG and in Pāñcarātra and Purāṇic literature respectively. Bibliography and index conclude the book. (KPG)

3933* KUMARI DEVI, AKSHAYA: A biographical dictionary of Puranic personages [Engl.] Calcutta: Vijaya Krishna Brothers, 1942.

3934* KUNHAN RAJA, C.: Bhagavadgītā [Engl.]. In: RPhR 11, 1942.

3935 KUNHAN RAJA, C.: Bhagavadgītā and the Mīmāṃsā [Engl.]. In: ALB 10, 1946, pp. 9–22.

3936* KUNHAN RAJA, C.: India's border as depicted in Vedas and Puranas [Engl.]. In: *United Asia 15, January 1963*, pp. 9–13.

3937 KUNHAN RAJA, C.: Kālidāsa's knowledge of the Purāṇas [Engl.]. In: PTAIOC 13, 1946, pp. 115–122.

Discusses the references to Purāṇas in Kālidāsa's works. Kālidāsa ignores typical Purāṇic features of the stories reworked. Suggests that he might have had other sources for his *kāvyas*. (AM)

3938* KUNHAN RAJA, C.: The living Bhagavadgītā [Engl.]. In: VBhQ 3, 1925. – 379 pp. [?].

3939 KUNHAN RAJA, C.: Śrī Rāma and the Raghuvaṃśa [Engl.] In: A volume of studies in indology, presented to Prof. P. V. Kane ... 1941. – pp. 356–361.

Suggests that only cantos 1–8 of Raghuvaṃśa are by Kālidāsa who therefore did not know the Rm and is dated »not much later« than the grammarian Patañjali. The remaining cantoes of Raghuvaṃśa are an unpoetic summary of Rm. (PS)

3940 KUNHIRAMA KURUP, P.: Discovery of Vyasa and Valmiki [Engl.]. Guruvayoor: Gurvayoorappan Publications, 1963.

3959 [KŪRMAPURĀNA, 1969] Karmayogah [Skt] In Purāna 11,2, July 1969, p 324
Quotation from the KūP concerning the spiritual value of right action (F)
[quoted passages] KūP 1,3 19-27

3960 [KURMAPURĀNA, 1969] Himavatkrtā pārvatīstutih [Skt, Engl] Gupta, Anand Swarup [ed] In Purāna 11,1, January 1969, pp 1-9
Skt text of a hymn by Himavat to Pārvatī from the KūP With variant readings explanatory notes and a short concordance to a parallel passage in the BhG (F)
[quoted passages] BhG 10, KūP (VePr) 1 12 208-239

3961 [KURMAPURĀNA, 1969] Kūrmapurāna subhāsitāni [Skt] In Purāna 11,1, January 1969, pp 116-118
Collection of some 27 epigrams from various parts of the KūP (F)

3962 [KURMAPURANA, 1970] Vyāsamahimā [Skt] In Purāna 12,2, July 1970, p 203
Short passage from the KuP, praising the sage Vyāsa (F)

3963 [KURMAPURĀNA, 1970] Purānaratnani [Skt] In Purāna 12,2, July 1970, p 332
Collection of epigrams from the KūP (F)
[quoted passages] KuP 2 2 10-20

3964* [KURMAPURĀNA, 1970] Kurma purāna sarala bhāsanuvāda sahita Sampādaka srirama sarmā ācarya Vol 1-2 [Skt, Hi] Śrirāma Śarma Ācārya [ed, tr] Bareli samskrti samsthāna 1970
Edition of Skt text with translation and introduction in Hindi [source] NUC 1973-1977 (AK)

3965 [KURMAPURANA 1970] Indradyumnakrtā visnustutih [Skt] In Purāna 12,2, July 1970, p 204
Hymn by Indradyumna to Visnu from KūP Text only (F)

3966 [KURMAPURANA, 1970] Navarathanrpakrtā sarasvatī stutih [Skt, Engl] Gupta, Anand Swarup [ed, tr] In Purāna 13,1, January 1971, pp 1-3
Hymn to Sarasvatī by King Navaratha with a short explanatory note (F)
[quoted passages] KūP 1 23 19-21

3967 [KURMAPURANA, 1971] Dharmamāhātmyam [Skt] In Purāna 13,2, July 1971 p 175
Text of a passage from KūP on the glorification of *dharma* (KPG)
[quoted passages] KūP (cr ed) 1 2 51-60

3968 [KŪRMAPURĀNA, 1971] Śrī kūrmapurānam pāthasamīksātmakasamskaranam / The Kūrma Purāna critically edited [Skt, Engl] Gupta Anand Swarup / Gupta, Ānandasvarūpa [ed, comm, introd] Durga Rāmanagara, Vārānasi Sarvabhāratiyakāsirājanyāsah / Fort Ramnagar, Varanasi All-India Kashiraj Trust, *samvat* 2028 *saka* 1893, A D 1971 - 2, 71, 841, 99 pp

Purāṇas ... While in the Epics, one still comes across references to *yajña*, the Purāṇas do not seem to give any prominence to it« (p. 84). [source:] Rocher, p. 13. (AP)

3977* Kuśavāhā, Śivapūjanasiṃha Pathik: Aṣṭādaśa purāṇa pariśīlana [Skt.]. Baroda: Jaydev, 1961.

3978 Lacombe, Olivier: jñānaṃ savijñānam [Fr.]. In: Mélanges d'Indianisme à la mémoire de Louis Renou ... 1968. – pp. 439–443.

A study of the terms *jñāna* and *vijñāna* in the BhG and its commentaries, and in the BĀU. (vSt)

3979 Lacombe, Olivier: Le Sanskrit et la philosophie de l'être [Fr.]. In: IT 3–4, 1975–1976, pp. 303–305.

Starting from a quotation and translation of BhG 2 16, and after a short survey of the distribution of different verbal roots constituting the verb »to be« in different Indo-European languages, the author discusses the difference between *as* and *bhū* in Skt. and in the Indian philosophical tradition; he deals mainly with the problem of *sat* and *asat* in the ChāU (RS)

[quoted passages] BhG 2 16

3980* Lacôte, Félix: Essai sur Guṇāḍhya et la Bṛhatkathā suivi du texte inédit des chapitres XXVII à XXX du Nepāla-Māhātmya [Fr., Skt.]. Paris: Leroux, 1908.

Chapters 27–30 of the Nepālamāhātmya of the SkP deal with the legend of the origin of the Bṛhatkathā; they tell how Gunāḍhya erected the Bhṛṅgīśvara *liṅga*, and made a pilgrimage to the holy places of Nepal The appendix (p. 291–304) »Légende de Gunāḍhya« contains this text [source·] Rocher, p. 235. (AP)

3981 Lacôte, Félix: Sur la forme métrique du çloka epique [Fr.]. In: JA 209, 1926, pp. 101–112.

3982 Lad, Gauri: The concept of ›dhvaja‹ in the Mahābhārata: its literary, artistic and cultural contents [Engl.] In: PTAIOC 29, 1978, pp. 409–416.

Because of the similarities between the description of *dhvajas*, »the prestigious banners or standards of the *kṣatriya* warriors«, in the MBh and the pole tops found in the excavations of Scythian mounds in the Eurasian plains, the author concludes »that the idea of standards capped with animal figures was Scythian in origin«. At least because of its description of gem-encrusted *dhvajas* and other artefacts, the extant MBh text has to be dated after the first century A D, when the Scythian Śakas »in all likelihood« introduced gem encrustation to Northern India (KPG)

3983* Lahiri, Bibhor Kumar: Śrīmadbhāgabate rāsa pañcādhyāyī madhye triṃśa adhyāya, pañcabiṃśati śloka abalambane bhagabān śrīkṛṣṇera caraṇa-cihṇa [Beng.]. Calcutta: Lāhirī, 1977

[quoted passages] BhāgP 10,30 25

3984 Lahiri, Prakash Chandra: Theory of rīti and guṇa in the Agni Purāṇa [Engl.]. In: IHQ 9, 1933, pp. 448–460

Criticises the author of the *alamkara* section of AgP (on poetics) for lack of clarity in his treatment of *ritis vrttis pravrttis* and *gunas* He borrowed from different sources (inter alia Dandin or Vāmana) but *inconsistently and without system* (vSt)

3985 LAINE JAMES W Hinduism and the Mahābhārata a review essay [Engl] In WZKS 30, 1986 pp 73-81

Survey of and comment on the research of Biardeau and Hiltebeitel (AM)

3986* LAKSHMANA RAO K. V The Vishnu and the Vayu Puranas [Engl] In SouthIndianR 1 6 1919 pp 200-207

3987* LAKSHMI NARASIMHAM CILAKAMURTI Bhagavadgitoddesamu [Tel] Pitha puram 1934

3988* [LAKSMANAJHULAMAHATMYA 1934] [Skt] Dehra Dun 1934

Attributed to the SkP (SP)

3989 LAKSMIDHARA BHATTA Krtyakalpataru Vol 1-14 [Skt] Rangaswami Aiyangar K V [ed] Baroda Oriental Institute 1941-1979 - (GOS) - Vol 1 Brahmakānda - Vol 2 Grhasthakānda - Vol 3 Niyatakālakānda 1950 - 15 58 575 pp (GOS 111) - Vol 4 Śrāddhakānda 1950 - 18 51 348 pp (GOS 110) - Vol 5 Dānakānda 1941 - Vol 6 Vratakānda 1953 - 34 478 pp (GOS 123) [Vol 7 Prāyascittakānda] - Vol 8 Tīrthavivecana kānda - Vol 9 Pratisthakānda 1979 - 8 240 pp (GOS 167) - Vol 10 Śuddhikānda 1950 - 19 42 220 pp (GOS 112) - Vol 11 Rājadharmakān da - Vol 12 Vyavahārakānda 1953 - 16 846 pp (GOS 119) - Vol 13 Śāntikānda - Vol 14 Moksakānda

A comprehensive compendium on religious *dharma rajadharma* and *vyavahara* with extensive quotations from Epics and Purānas (The set at hand is incomplete) The 14 *kandas* are named according to their content Brahmakānda on the education of the *brahmacarin* Grhasthakānda on the duties of the householder Niyatakālakānda (= *ahnika* daily duties and rites) Śrāddhakānda on rituals concerning the dead Dānakānda on gifts (to gods and brahmins) Vratakānda on religious vows [Prāyascittakānda on penances partly lost] Tīrthavivecanakānda on the merits of *tirthayatra* and the glorification of various famous *tirthas* Pratisthā kānda (consecration of images and temples) Śuddhikānda on internal and external purification Rājadharmakānda on the duties of a king Vyavahārakānda on law and administration of justice Śāntikānda on propitiatory rites against evil effects from stars or angry gods and Moksakānda on final emancipation (vSt)

[reviews] László F[ranz] In OLZ 79 1984 pp 297 298 (Vol 9)

3990 LAKSMISA Erstes und zweites Kapitel des altkanaresischen Jeimini Bharata eine Ueberarbeitung des Açvamedha parva des Mahabharata von dem Brahmanen Lakshmiça Sohn des Annamanka aus dem Geschlechte der Bharadvaja aus dem Kanaresischen umgeschrieben wortlich ubersetzt und mit Erlauterungen versehen [Kan Ger] Mogling H Fr [ed tr comm] In ZDMG 24 1870 pp 309 324 and 25 1871 pp 22-41 and 27 1873 pp 364-396 [›Jeimini Bharata zweites Kapitel «]

Purāṇas ... While in the Epics, one still comes across references to *yajña*, the Purāṇas do not seem to give any prominence to it« (p. 84). [source:] Rocher, p 13. (AP)

3977* KUŚAVĀHĀ, ŚIVAPŪJANASIMHA PATHIK: Aṣṭādaśa purāṇa pariśīlana [Skt.]. Baroda: Jaydev, 1961.

3978 LACOMBE, OLIVIER: jñānaṃ savijñānam [Fr.]. In: Mélanges d'Indianisme à la mémoire de Louis Renou ... 1968. – pp. 439–443.

A study of the terms *jñāna* and *vijñāna* in the BhG and its commentaries, and in the BĀU (vSt)

3979 LACOMBE, OLIVIER: Le Sanskrit et la philosophie de l'être [Fr.]. In: IT 3–4, 1975–1976, pp. 303–305.

Starting from a quotation and translation of BhG 2.16, and after a short survey of the distribution of different verbal roots constituting the verb »to be« in different Indo-European languages, the author discusses the difference between *as* and *bhū* in Skt. and in the Indian philosophical tradition; he deals mainly with the problem of *sat* and *asat* in the ChāU (RS)

[quoted passages:] BhG 2 16

3980* LACÔTE, FÉLIX: Essai sur Guṇāḍhya et la Bṛhatkathā suivi du texte inédit des chapitres XXVII à XXX du Nepāla-Māhātmya [Fr., Skt.]. Paris: Leroux, 1908.

Chapters 27–30 of the Nepālamāhātmya of the SkP deal with the legend of the origin of the Bṛhatkathā; they tell how Guṇādhya erected the Bhṛṅgīśvara *liṅga*, and made a pilgrimage to the holy places of Nepal The appendix (p 291–304) »Légende de Gunādhya« contains this text [source] Rocher, p. 235. (AP)

3981 LACÔTE, FÉLIX: Sur la forme métrique du çloka epique [Fr.]. In: JA 209, 1926, pp. 101–112.

3982 LAD, GAURI: The concept of ›dhvaja‹ in the Mahābhārata: its literary, artistic and cultural contents [Engl.]. In: PTAIOC 29, 1978, pp. 409–416.

Because of the similarities between the description of *dhvajas*, »the prestigious banners or standards of the *kṣatriya* warriors«, in the MBh and the pole tops found in the excavations of Scythian mounds in the Eurasian plains, the author concludes »that the idea of standards capped with animal figures was Scythian in origin«. At least because of its description of gem-encrusted *dhvajas* and other artefacts, the extant MBh text has to be dated after the first century A D , when the Scythian Śakas »in all likelihood« introduced gem encrustation to Northern India (KPG)

3983* LAHIRI, BIBHOR KUMAR. Śrīmadbhāgabate rāsa pañcādhyāyī madhye triṃśa adhyāya, pañcabiṃśati śloka abalambane bhagabān śrīkṛṣṇera caraṇa-cihṇa [Beng.] Calcutta: Lāhirī, 1977

[quoted passages] BhāgP 10,30 25

3984 LAHIRI, PRAKASH CHANDRA: Theory of rīti and guṇa in the Agni Purāṇa [Engl.]. In: IHQ 9, 1933, pp. 448–460.

Criticises the author of the *alamkāra* section of AgP (on poetics) for lack of clarity in his treatment of *rītis vṛttis pravṛttis* and *gunas* He borrowed from different sources (inter alia Dandin or Vāmana) but inconsistently and without system (vSt)

3985 LAINE, JAMES W Hinduism and the Mahābhārata a review essay [Engl] In WZKS 30 1986 pp 73-81

Survey of and comment on the research of Biardeau and Hiltebeitel (AM)

3986* LAKSHMANA RAO K V The Vishnu and the Vayu Puranas [Engl] In SouthIndianR 1 6 1919 pp 200 207

3987* LAKSHMI NARASIMHAM CILAKAMURTI Bhagavadgītoddesamu [Tel] Pitha puram 1934

3988* [LAKSMANAJHULAMAHATMYA 1934] [Skt] Dehra Dun 1934

Attributed to the SkP (SP)

3989 LAKSMIDHARA BHATTA Kṛtyakalpataru Vol 1-14 [Skt] Rangaswami Aiyangar K V [ed] Baroda Oriental Institute 1941-1979 - (GOS) - Vol 1 Brahmakanda Vol 2 Gṛhasthakanda - Vol 3 Niyatakālakānda 1950 15 58 575 pp (GOS 111) - Vol 4 Śrāddhakānda 1950 - 18 51 348 pp (GOS 110) - Vol 5 Dānakānda 1941 - Vol 6 Vratakānda 1953 - 34 478 pp (GOS 123) [Vol 7 Prāyascittakānda] - Vol 8 Tīrthavivecana kānda - Vol 9 Pratisthākānda 1979 - 8 240 pp (GOS 167) - Vol 10 Śuddhikanda 1950 - 19 42 220 pp (GOS 112) - Vol 11 Rājadharmakān da - Vol 12 Vyavahārakānda 1953 - 16 846 pp (GOS 119) - Vol 13 Śāntikānda - Vol 14 Moksakanda

A comprehensive compendium on religious *dharma rajadharma* and *vyavahara* with extensive quotations from Epics and Purānas (The set at hand is incomplete) The 14 *kandas* are named according to their content Brahmakānda on the education of the *brahmacarin* Gṛhasthakānda on the duties of the householder Niyatakālakānda (= *ahnika* daily duties and rites) Śrāddhakānda on rituals concerning the dead Dānakānda on gifts (to gods and brahmins) Vratakānda on religious vows [Prāyascittakānda on penances partly lost] Tīrthavivecanakānda on the merits of *tīrthayātra* and the glorification of various famous *tīrthas* Pratisthā kānda (consecration of images and temples) Śuddhikānda on internal and external purification Rājadharmakānda on the duties of a king Vyavahārakānda on law and administration of justice Śāntikānda on propitiatory rites against evil effects from stars or angry gods and Moksakānda on final emancipation (vSt)

[reviews] Laszlo F[ranz] In OLZ 79 1984 pp 297 298 (Vol 9)

3990 LAKSMISA Erstes und zweites Kapitel des altkanaresischen Jeimini Bhârata eine Ueberarbeitung des Açvamedha parva des Mahabharata von dem Brahmanen Lakshmiça Sohn des Annamanka aus dem Geschlechte der Bharadvâja aus dem Kanaresischen umgeschrieben wortlich ubersetzt und mit Erlauterungen versehen [Kan Ger] Mogling H Fr [ed tr comm] In ZDMG 24 1870 pp 309 324 and 25 1871 pp 22-41 and 27 1873 pp 364-396 [› Jeimini Bharata zweites Kapitel «]

Purāṇas ... While in the Epics, one still comes across references to *yajña*, the Purāṇas do not seem to give any prominence to it« (p. 84). [source:] Rocher, p. 13. (AP)

3977* Kuśavāhā, Śivapūjanasiṃha Pathik: Aṣṭādaśa purāṇa pariśīlana [Skt.]. Baroda: Jaydev, 1961.

3978 Lacombe, Olivier: jñānaṃ savijñānam [Fr.]. In: Mélanges d'Indianisme à la mémoire de Louis Renou ... 1968. – pp. 439–443.

A study of the terms *jñāna* and *vijñāna* in the BhG and its commentaries, and in the BĀU. (vSt)

3979 Lacombe, Olivier: Le Sanskrit et la philosophie de l'être [Fr.]. In: IT 3-4, 1975–1976, pp. 303–305.

Starting from a quotation and translation of BhG 2.16, and after a short survey of the distribution of different verbal roots constituting the verb »to be« in different Indo-European languages, the author discusses the difference between *as* and *bhū* in Skt. and in the Indian philosophical tradition; he deals mainly with the problem of *sat* and *asat* in the ChāU (RS)

[quoted passages] BhG 2 16

3980* Lacôte, Félix: Essai sur Guṇāḍhya et la Bṛhatkathā suivi du texte inédit des chapitres XXVII à XXX du Nepāla-Māhātmya [Fr., Skt.]. Paris: Leroux, 1908.

Chapters 27–30 of the Nepālamāhātmya of the SkP deal with the legend of the origin of the Bṛhatkathā; they tell how Guṇāḍhya erected the Bhṛṅgīśvara *liṅga*, and made a pilgrimage to the holy places of Nepal. The appendix (p. 291–304) »Légende de Guṇāḍhya« contains this text. [source] Rocher, p. 235. (AP)

3981 Lacôte, Félix: Sur la forme métrique du çloka epique [Fr.] In: JA 209, 1926, pp. 101–112.

3982 Lad, Gauri: The concept of ›dhvaja‹ in the Mahābhārata: its literary, artistic and cultural contents [Engl.] In: PTAIOC 29, 1978, pp. 409–416.

Because of the similarities between the description of *dhvajas*, »the prestigious banners or standards of the *kṣatriya* warriors«, in the MBh and the pole tops found in the excavations of Scythian mounds in the Eurasian plains, the author concludes »that the idea of standards capped with animal figures was Scythian in origin«. At least because of its description of gem-encrusted *dhvajas* and other artefacts, the extant MBh text has to be dated after the first century A.D., when the Scythian Śakas »in all likelihood« introduced gem encrustation to Northern India (KPG)

3983* Lahiri, Bibhor Kumar: Śrīmadbhāgabate rāsa pañcādhyāyī madhye triṃśa adhyāya, pañcabiṃśati śloka abalambane bhagabān śrīkṛṣṇera caraṇa-cihna [Beng] Calcutta: Lāhirī, 1977

[quoted passages] BhāgP 10,30 25

3984 Lahiri, Prakash Chandra. Theory of rīti and guṇa in the Agni Purāṇa [Engl] In: IHQ 9, 1933, pp. 448–460.

Criticises the author of the *alamkāra* section of AgP (on poetics) for lack of clarity in his treatment of *ritis*, *vrttis*, *pravrttis* and *gunas* He borrowed from different sources (inter alia Dandin or Vāmana) but inconsistently and without system (vSt)

3985 LAINE, JAMES W Hinduism and the Mahābhārata a review essay [Engl] In WZKS 30, 1986, pp 73-81

Survey of and comment on the research of Biardeau and Hiltebeitel (AM)

3986* LAKSHMANA RAO, K V The Vishnu and the Vayu Puranas [Engl] In SouthIndianR 1,6, 1919, pp 200-207

3987* LAKSHMI-NARASIMHAM, CILAKAMURTI Bhagavadgītoddesamu [Tel] Pithapuram 1934

3988* [LAKSMANAJHŪLAMĀHĀTMYA, 1934] [Skt] Dehra Dun 1934

Attributed to the SkP (SP)

3989 LAKSMĪDHARA BHATTA Krtyakalpataru Vol 1-14 [Skt] Rangaswami Aiyangar, K V [ed] Baroda Oriental Institute, 1941-1979 - (GOS) - Vol 1 Brahmakānda - Vol 2 Grhasthakānda - Vol 3 Niyatakālakānda, 1950 - 15, 58, 575 pp (GOS 111) - Vol 4 Śrāddhakānda, 1950 - 18, 51 348 pp (GOS 110) - Vol 5 Dānakānda 1941 - Vol 6 Vratakānda, 1953 - 34, 478 pp (GOS 123) - [Vol 7 Prāyascittakānda] - Vol 8 Tīrthavivecana kānda - Vol 9 Pratisthākānda, 1979 - 8 240 pp (GOS 167) - Vol 10 Śuddhikānda, 1950 - 19 42 220 pp (GOS 112) - Vol 11 Rājadharmakānda - Vol 12 Vyavahārakānda 1953 - 16 846 pp (GOS 119) - Vol 13 Śāntikānda - Vol 14 Moksakānda

A comprehensive compendium on religious *dharma* *rajadharma* and *vyavahara* with extensive quotations from Epics and Purānas (The set at hand is incomplete) The 14 *kandas* are named according to their content Brahmakānda on the education of the *brahmacarin* Grhasthakānda on the duties of the householder, Niyatakālakānda (= *ahnika* daily duties and rites) Śrāddhakānda on rituals concerning the dead Dānakānda on gifts (to gods and brahmins) Vratakānda on religious vows [Prāyascittakānda on penances partly lost] Tīrthavivecanakānda on the merits of *tirthayatra* and the glorification of various famous *tirthas*, Pratisthākānda (consecration of images and temples) Śuddhikānda on internal and external purification Rājadharmakānda on the duties of a king Vyavahārakānda on law and administration of justice Śāntikānda on propitiatory rites against evil effects from stars or angry gods and Moksakānda on final emancipation (vSt)

[reviews] Laszlo F[ranz] In OLZ 79 1984 pp 297-298 (Vol 9)

3990 LAKSMISA Erstes und zweites Kapitel des altkanaresischen Jeimini Bhârata, eine Ueberarbeitung des Açvamedha parva des Mahabhârata von dem Brahmanen Lakshmîça Sohn des Annamanka aus dem Geschlechte der Bharadvaja aus dem Kanaresischen umgeschrieben, wortlich ubersetzt und mit Erläuterungen versehen [Kan Ger] Mögling, H Fr [ed, tr, comm] In ZDMG 24 1870, pp 309-324, and 25, 1871, pp 22-41, and 27, 1873, pp 364-396 [»Jeimini Bhârata zweites Kapitel «]

Places the text (a Kanarese adaptation of the Aśvamedhaparvan of the MBh) between 700 and 1100 A.D. (in opposition to Wilson who suggests the beginning of the 13th century). Gives the text in Rom. transcription and Ger. translation, and adds extensive explanatory notes which mainly refer to grammatical difficulties but also touch on the contents. (F)

3991 LAL, B. B.: Archaeology and the two Indian Epics [Engl.]. In: ABORI 54, 1973, pp. 1–8.

The author reviews his archaeological research undertaken at various Epic sites and discusses the archaeological cultures that may be associated with the Epics (MBh: Painted Grey Ware; Rm: late Painted Grey Ware, Ochre Coloured Ware and Copper Hoards?) and the possible date of the Bhārata war. (SD).

3992 LAL, B. B.: Excavations at Hastināpura and their bearing on the Mahābhārata [Engl.]. In: Luḍvika Sṭarnabākha abhinandana-grantha / Ludwik Sternbach felicitation volume. Part 2. ... Lucknow 1979. – pp. 1005–1016, 3 pl.

3993 LAL, B. B.: The two Indian Epics vis-a-vis archaeology [Engl.]. In: Antiquity 55, 1981, pp. 27–34.

A brief report of excavations at various sites associated with the MBh and Rm, indicating that the earliest culture phase common to each group is the Painted Grey Ware (9th century B.C.) and early Northern Black Polished Ware (7th century B C.) respectively. (JLB)

3994 LAL, B. B.: Was Ayodhyā a mythical city? [Engl.]. In: Purātattva 10, 1978–1979, pp. 45–49.

Against M. C. Joshi's view (Purātattva 8) that the description of Ayodhyā as a »mythical city« in the Taittirīya Āraṇyaka would imply that modern Ayodhyā and its association with Rāma would be of a later origin. Argues, by drawing evidence from passages quoted from the AV, that *ayodhyā* in the Taittirīya Āraṇyaka should not be understood as a name but as an adjective referring to a metaphorical »city« (*pur*) signifying the human body. (RS)

3995* LAL, JAGDISH: Political thought in the Purāṇas [Engl.]. Lahore 1944.

3996 LAL, KANWAR: Holy cities of India [Engl.] Delhi: Asia Press, 1961. – 5, 335 pp., pl., partly col.

An illustrated introduction to the major pilgrims centres of India (vSt)

3997 LAL, P[URSHOTAMA]: An annotated Mahabharata bibliography [Engl] Calcutta: Writers Workshop, 1967.

The bibliography is divided into I Books in English on, and English Translations of, the MBh (containing almost 60 items, all annotated), II. Other Helpful Books (an unnotated list of ca 40 items), III. Dictionaries (3 listed) and IV. Important Sanskrit Recensions and Editions of the MBh (9 listed) (JLB)

3998 LAL, R[AJENDRA] B[EHARI]: The Gita in the light of modern science [Engl.] Diwakar, R. R. [forew.] Bombay: Somaiya Publ., 1970. – 16, 315 pp.

Gives an outline of the Yoga teachings of each chapter of the BhG. (AM)

3999 LAL, S K Krtyā [Engl] In Purāna 17,1, January 1975, pp 52-61

Discusses Vedic and post-Vedic text passages as to the function of Krtyā concerning both her personification and her relation to black magic. Refers to AV, Śabdakalpadruma RV, ŚBr (F)

[quoted passages] BhāgP 10 66, BVP 2,50, DBhāgP 7,7 12-20, MBh 3 124 18-21, 3,137, 3 239, 13 94-95, 13,94 40-41, SkP (GMS) AvantīKh 1,75

4000 LAL, S K Vedic-Purānic vinculum [Engl] In Purāna 24,1, January 1982, pp 91-100

»A study of some Purānic legends reveals that in order to have a sort of rapprochment between [Śivaism and Visnuism], the Purānic mythologists sought for a link divinity that could function as a vinculum between Visnuism and Śivaism and found a divinity, namely Rātri that served their purpose very well« Considers three legends »which contain in them the divinities of Visnuism and Śivaism« the legend of Madhu and Kaitabha (from Devīmāhātmya and DBhāgP), of Śumbha and Niśumbha (from Devīmāhātmya), of Tārakāsura (from Devīmāhātmya and MtP) Gives a list of the female divinities referred to in this legend and after that an account of Rātri in RV, AV, AitBr, GopBr ŚBr, and in MkP, Devīmāhātmya KāP Concludes »The Vedic Rātri thus served as a unifying force, a vinculum in the Purānic mythology to bridge the gulf between Visnuism and Śivaism because of her twofold character in the RV 1 solar connection and 2 demon-destroying nature « (F)

[quoted passages] DBhāgP 1 6-7 MkP DevīMā 1 49ff 1 53 5-10 5 12 5 13 KāP 5 14 6 9 MtP 152-155

4001 LALLEMANT, JOSETTE Une source de l Énéide le Mahābhārata [Fr] In Latomus 18, 1959, pp 262-287

On the basis of similarities between Aeneas and the Pāndavas Turnus and Duryodhana and Latinus and Dhrtarāstra it is suggested that Virgil could have been acquainted with the MBh, via Egypt probably Specific similarities in details of the events are also propounded especially between MBh 9 and Aeneid 12 The author concludes with some general remarks on acquaintance with the MBh by the Greek world (JLB)

4002 LALOU MARCELLE Histoire de Râma en Tibetain [Fr]. In JA 228, 1936, pp 560-562

4003* LALYE, P G The Devī in her guna incarnations [Engl]. In IA (3rd series) 5,3, July 1971, pp 134-139

4004 LALYE, P G Purānavimarsasūcikā bibliography of articles on Puranas [Engl] [Hyderabad] Dr P G Lalye, 1985 - [2], 269 pp

Consists of about 700 entries in alphabetical order (88 pp) and short summaries of articles from the »Purāna« bulletin (p 89-269, covering the years 1959-1984) »In compiling this work, I have made exhaustive use of two famous journals of Indology - Pracya Jyoti of Kurukshetra University and Purana of Kashiraj Trust _ Owing to difficulties of printing I was compelled to give up the recognized system of diacritical marks.»- No indices are given Unfortunately the bibliography suffers from countless mistakes which make it often impossible for a user who is not well

acquainted with the names of the authors and the journals to trace the articles. To give just a few examples: the author »Schneider, Ulrich« appears as »Wlrich, Schnerder« and the same article is entered again sorted under »Schnefeuder, Ulrich«, »Schreiner, Peter« appears as »Peter, S. Schremier«, and »Piano, Stefano« is distorted to »Stephen, Pianc«. (AK)

4005 LALYE, P. G.: Studies in the Devī Bhāgavata [Engl.]. Bombay: Popular Prakashan, 1973. - 23, 400, 21 pp.

The DBhāgP is a sectarian Śākta and Tāntric work devoted to the glorification of the Devī or Śakti. *From the nature of the contents, it is evident that the final redactor of* the DBhāgP has assembled all the extant religious and theological elements to subserve to the glorification of the Devī. The study is divided into six sections: Section I (p. 3-34) deals with the genesis of the concept of Devī, the Bhāgavata cult and the place of the DBhāgP in Purāṇa literature. Section II (p. 35-106) discusses the sources of the DBhāgP, which include the Vedic literature, the Upaniṣads, the Epics, the other Purāṇas, the Indian philosophical systems, the *smṛtis* and the Tāntra works, especially the Śāradātilaka of Lakṣmaṇa Deśikendra (11th century A D.) and finally fixes the date of the DBhāgP as being not later than 1200 A D. In section III (p 107-212), devoted to the philosophy and religion of the DBhāgP, the author points out that the DBhāgP has incorporated, besides the tenets of *karman*, *kāla*, *māyā*, *bhakti*, Tāntric ideas and ritual which prominently include the worship of Śakti Section IV (p 213-288) and section V (p 289-346) are respectively devoted to the legends in the DBhāgP and the literary appreciation of the DBhāgP which latter includes some examples of the aesthetic sentiments (*rasas*) and the figures of speech (*alamkāras*). Section VI (p. 349-391) comprises six appendices (A-F) giving information about the abodes of Devī, beliefs and superstitions, cosmographical and astronomical views reflected in the DBhāgP and a very interesting outline, in brief, of the idea of the female-deity-cult entertained by the people in other countries The book is rounded off with a detailed bibliography and a comprehensive index (SD)

[reviews:] Bedekar, V. M.: In: ABORI 57, 1976, pp 217-218

4006* LAMAIRESSE, PIERRE EUGÉNE: Critique et analyse du Rāmāyana de Vālmīkī et de la Bhagavadgītā [Fr.]. Alger 1880.

4007 LAMOTTE, ÉTIENNE: Notes sur la Bhagavadgītā [Fr.]. Paris: Paul Geuthner, 1929. - 13, 153 pp.

Presents an account of the central doctrines of the BhG and attempts to show the unity of its teaching. The author begins by rebutting Garbe's attempt to ascertain its textual history and its different layers In the first part of the study the »environment« in which the BhG appears is described: the cult of Kṛṣṇa, the Bhāgavata sect, Brahmanism and the doctrines of the Upaniṣads (viz. Advaita-doctrine, concept of *samsāra* and the doctrine of *moksa* through knowledge). The *sāmkhya* philosophy in the BhG is pre-systematic In the second part the »speculative doctrines« are discussed The substitution of Kṛṣṇa (»the *iṣṭadevatā* of the Bhāgavata sect«) for *brahman* is one of the central doctrines of the BhG, along with the application of the *purusa-prakṛti* scheme for the explanation of the »mechanism of divine activity«. The *avatāra* doctrine is an original teaching of the BhG In the state of *moksa* the individual consciousness persists The »moral doctrines« are dealt with in the third part: »For the BhG, *yoga* constitutes the only but complex way to salvation. This is the fundamental and most original doctrine of the poem « The

between »Sanskritic« and »non-Sanskritic«, that between diachronic and synchronic analysis, and »opportunistic bias« (awareness of the researcher's own ideological and interpretational stance) This approach, termed »social-analytical criticism« or »praxis-analysis«, is then in the second half of the article illustrated by application to the BhG and the history of its interpretation. (JLB)

4013 LARSON, GERALD JAMES: The song celestial: two centuries of the Bhagavad Gītā in English [Engl.]. In: PhEW 31, 1981, pp. 513-541.

A review article on English translations of the BhG; it includes a chronological listing of translations from Wilkins to van Buitenen (to which are added some translations into other European languages and major studies), comments on the range of translations in terms of style, pedagogic intent, interpretive aims and motivation (»orientalist«, »apologetic«, etc.), and more detailed assessments under these four headings of the translations by Edgerton, Prabhavananda-Isherwood, Radhakrishnan, Mascaró, Bhaktivedanta, Deutsch, Zaehner, Stanford, Bolle and van Buitenen, reproducing their translations of BhG (cr.ed.) 3.14-16, 4 24 and 8.1-5, and adding further comment on their treatment of the issues raised in these passages. (JLB)

[quoted passages·] BhG (cr.ed.) 3.14-16; 4.24; 8.1-5.

4014 LASSEN, CHRISTIAN: *Beiträge zur Kunde des Indischen Alterthums aus dem* Mahâbhârata [Ger.]. In: ZKM 1, 1837, pp. 61-86 and 341-354; and 2, 1839, pp. 21-70; and 3, 1840, p. 183-217; and 4, 1842, pp. 87-122.

On the basis of the Calcutta edition, then just being published, Lassen surveys the transmission of the Epic (seeing the *anukramaṇikās* of both MBh and Rm as safeguards against subsequent interpolation and commenting on the role of the *sūta*), examines the legends concerning Vyāsa and his composition of the MBh, summarises the contents of the MBh, comments on the peoples named in and translates the *digvijaya* (2.983ff) along with various remarks on the geographical data, and examines the ethnographic status of the peoples in the Northwest, including discussion of their language, from other sources This last part (under the title »Untersuchungen über die ethnographische Stellung der Volker im Westen Indiens«) is continued in ZKM 4 (1842) pp. 419-488 and 5 (1844) pp. 337-409, concluding in vol. 6, but these parts have no further relevance to the MBh. (JLB)

[quoted passages] MBh (C) 2.983ff.

[reviews] Salisbury, Edward E.: In: JAOS 1, 1849, pp. 299-316 [see separate entry]

4015 LASSEN, CHRISTIAN: Indische Alterthumskunde. Vol. 1-4 [Ger.] Bonn, Leipzig, London 1847-1861. - Vol. 1: Geographie und die älteste Geschichte. Bonn: Koenig, London: Williams & Norgate, 1847. - 8, 6, 862, 108 pp. - Vol. 2: Geschichte von Buddha bis auf die Ballabhi- und jüngere Gupta-Dynastie. Bonn: Koenig, 1851. - 12, 1182, 52 pp., 1 map. - Vol. 3: Geschichte des Handels und des griechisch-römischen Wissens von Indien 319 nach Christi Geburt bis auf die Muhammedaner. Leipzig: Kittler, London: Williams & Norgate, 1858. - 12, 1199 pp., 1 map. - Vol. 4: Geschichte des Dekhans, Hinterindiens und des indischen Archipels von 319 nach Christi Geburt bis auf die Muhammedaner und die Portugiesen. Nebst Umriss der

Kulturgeschichte und der Handelsgeschichte dieses Zeitraums Leipzig Kittler, London Williams & Norgate 1861 - 10 988 pp

[reviews] Salisbury Edward E Professor Lassen s antiquities of India In JAOS 1 1849 pp 299-316

4016 LASSEN C[HRISTIAN] Prof Lassen on Weber s dissertation on the Ramayana [Engl] Muir, J[ohn] [tr] In IA 3, 1874 pp 102-103

Translation of p 502ff of the author s »Indische Alterthumskunde« (KPG)

4017 LASZLO FRANZ Die Parallelversion der Manusmrti im Bhavisyapurāna [Ger] Wiesbaden Steiner 1971 - 13 198 pp (Abhandlungen fur die Kunde des Morgenlandes 40 2)

Revision of the author s Bonn thesis of 1952 Critical comparison of Manusmrti and BhvP Brāhmaparvan 1-16 Concludes that the Manusmrti was still in a state of compilation when it was used by the redactor(s) of the BhvP i e that the time of incorporation of the Manusmrti text must be placed between the »kernel« of Manusmrti and the beginnings of the *nibandha* tradition [source] Gail Adalbert J [Review] (F)

[quoted passages] BhvP 1 1-16,

[reviews] Gail Adalbert J In ZDMG 124 1974 pp 425-427 - Sternbach Ludwik In JAOS 93 4 1973 pp 607-611

4018 LAW B[IMALA] C[HURN] The ancient city of Sakala [Engl] In JIH 38 1960 pp 533-545

A collection of references from Epics Purānas Milindapanha and other sources to Śākala (Pali Sāgala) the capital of the Madra country and also capital of the Indo-Greek kings (vSt)

4019 LAW B[IMALA] C[HURN] Ancient Indian flora [Engl] In IC 15 1-4 July 1948 - June 1949 B M Barua *commemoration volume* 1949 - pp 115-145

Provides a list of plants mentioned in ancient Indian literature (Epics and Purānas inclusive) (AK)

4020* LAW B[IMALA] C[HURN] Ancient Indian tribes [Engl] Lahore 1926

4021 LAW B[IMALA] C[HURN] Ancient Indian tribes [Engl] In ABORI 21 3-4 April July 1940 pp 203-212

4022 LAW B[IMALA] C[HURN] The Andhras in ancient India [Engl] In *A volume of studies in indology presented to Prof P V Kane* 1941 - pp 278-281

»The earliest mention of the Andhras is found in the AitBr and the ŚBr According to the MBh and the Rm the Andhras were indigenous to the Deccan and occupied the Godāvarī Krsnā valley The MkP mentions in the list of peoples inhabiting the eastern countries a tribe called [Andhraraka or Andhravāka which the author takes as misreadings for] the Andhras. The great Śātavāhanas are claimed by the Purānas to have been Andhras According to the VāP the Andhra dynasty had five different branches « [source] Gupta, Anand Swarup In Purāna 5 1 January 1963 p 184 (F)

[quoted passages:] MBh 5,18.586; 6,10.357; 12,207.42; MkP 55.122; 57.42; 57.48-49; Rm 4,41.12; VāP 45.127; 99.358.

4023 LAW, B[IMALA] C[HURN]: Avantī in ancient India [Engl.]. In: Vikrama volume ... 1948. - pp. 281-288.

Refers to passages from MBh, ViP and MtP. (AM)

[quoted passages:] MBh 2,17; 5,19.24; 5,166; 6,16; 6,59; 6,102; 7,99; 11,22; ViP 4,12; MtP 43.

4024 LAW, B[IMALA] C[HURN]: Ayodhyā in ancient India [Engl.] In: JGJRI 1,4, August 1944, pp. 423-443. - Same title in: IC 11,3, January-March 1945, pp. 109-122.

Geographical position, description in the Epics, social history, religious history and political history based on MBh, Rm, VāP, MtP, KūP, BḍP, ViP, HV, BrP, PdP, Pali and Jaina sources and coins. (vSt)

[quoted passages not included]

4025 LAW, BIMALA CHURN: Countries and peoples of India (Epic and Purāṇic sources) [Engl.]. In: ABORI 17, 1935-1936, pp. 217-242 and 319-339. - Revised and enlarged reprint in: Law, Bimala Churn: Geographical essays. Vol. I. ... 1937. - pp. 119-181.

Notes on the description of *bhāratavarṣa* and its various divisions in the cosmographic sections of the Purāṇas, as also in the MBh and Rm, together with identifications of the peoples and regions named. Law discusses the seven *varsas* or nine *khandas*, the peoples of *madhyadeśa*, *aparānta* and *udīcya* (NW and W), *prācya* (the eastern country), *dakṣiṇāpatha* (the south), *aparānta* (the western country), the Vindhyas and the Himālayas, and their arrangement according to the shape of the mythical tortoise. (JLB)

4026 LAW, BIMALA CHURN: Geographical essays. Vol. I [Engl.] London: Luzac, 1937. - 225 pp.

Collection of »all my articles published ... relating to ancient geography of India, Burma and Ceylon, thoroughly revised and enlarged«. The original places of publication are not mentioned. Essays of Epic/Purāṇic interest are. »Mountains and rivers of India (from Epic and Paurānic sources)«; »Countries and peoples of India (Epic and Pauranic sources)« with an appendix giving a »full list of countries and peoples mentioned in the Kūrmavibhāga« [i e. MkP 57] and »sacred places of the Vaiṣṇavas«. For commentaries see separate entries. (KPG)

4027* LAW, B[IMALA] C[HURN]: Hastināpura and Indraprastha in ancient India [Engl.] In: JASBombay (N.S.) 30,1, 1955, pp. 9-16.

4028 LAW, B[IMALA] C[HURN]: Historical and geographical aspects of the Asokan inscriptions [Engl.]. In: JIH 41, 1963, pp. 345-362.

Concerned with geographical and personal names in the inscriptions of Aśoka, the author includes references to Purāṇas and MBh (KPG)

4029 LAW, BIMALA CHURN: Historical geography of ancient India [Engl.]. Renou, Louis [introd.] Paris: Société Asiatique, 1954. - 354 pp., 3 maps. - 2nd revised ed.: Paris: Société Asiatique de Paris, 1967. - 5, 427 pp., index.

A reference work claims to be »a systematic and comprehensive historical geography of ancient India« - In his introduction, Law treats of the sources and of the geography of India as known to ancient writers He identifies place names occurring in literature and inscriptions, with notes on their history - A comprehensive bibliography listing monographs, reference works, and papers in learned periodicals follows - The main part of the volume is divided into five sections roughly corresponding with the traditional divisions of Purānic geography - Northern, Southern Eastern, Western and Central India. The entries are arranged alphabetically within each section [source] Basham, A L. [Review] (AP)

[reviews] Basham, A L In JRAS 1957, pp 132-133 - Basham, A L. In BSOAS 19, 1957, p 599

4030 LAW, B[IMALA] C[HURN] Historical geography of ancient India supplement [Engl] In JIH 41, 1963, pp 13-53

»An attempt has been made to put together additional geographical data from various sources, arranged systematically and alphabetically under different regions to which they belong« Includes numerous references to Epics and Purānas (KPG)

4031* LAW, BIMALA CHURN Holy places of India [Engl] Calcutta 1940

4032 LAW, B[IMALA] C[HURN] Kuruksetra in ancient India [Engl] In Felicitation volume presented to Professor Sripad Krishna Belvalkar 1957 - pp 249-261

Collection of statements on *kuruksetra*, topographical and historical gathered from Purānas and Epics, Buddhist Pāli literature inscriptions ManuSa, TaiĀ, PVBr, LātŚS KātyŚS, ŚānkhŚS ŚBr RV Manusmrti, BĀU, Bana s Harsacarita Kathāsaritsāgara, Kautilya's Arthasāstra Concerning the historicity of the Kuruksetra account of the MBh the author writes »We cannot vouch for the authenticity of the entire Epic account of the battle but the historicity of the battle itself should not be doubted « (F)

[quoted passages] KūP 1,37, 1,30 45-48, MBh 1,109 1, 1,109 10, 1,126 9, 3 36 41, 3 83 1-2, 3 83 1-8 3,83 4, 3 83 28, 3,83 53, 3 83 68, 3,83 85 3 83 208, 3 84 96, 3,86 6, 3,129 22 9 53 5-6, 9,53 9, 10,15 27ff, MtP 50 20-21 106 57 PdP 1,26 90-91, Rm (VaVā) 2,68 13 Rm 2,70 12, SauP 67 12, VāP 99 115-116, ViP 4,19 74-77, VmP 22 15-16, 22 18-20 22 59-60, 32 24 33 9, 33 15 34 3ff, 42 5, 49 38-41, 57 89, 81 3, [selective]

4033* LAW, B[IMALA] C[HURN] Kuruksetra in ancient India [Engl] In JIH 35, December 1957, pp 309-325

4034 LAW, B[IMALA] C[HURN] Mahismati in ancient India [Engl] In JIH 33, 1955, pp 313-320

Discusses the references in MBh HV, and several Purānas (AM)

4035 LAW, BIMALA CHURN Mountains and rivers of India (from Epic and Purānic sources) [Engl] In JDLUCalcutta 28, 1935, pp 1-31 [separate pagination] - Reprint in Law, Bimala Churn Geographical essays Vol I 1937

Collection of information on mountains and the rivers issuing out of them as found in Epic/Purānic sources namely the *tirthayatradigvijaya* sections, and the Jambu

khaṇḍa of MBh, the Kiṣkindhākāṇḍa of Rm and the *bhuvanakośa*, *jambudvīpavarṇanā* and *kūrmavibhāga* sections of the Purāṇas, as well as Bṛhatsaṃhitā, Parāśaratantra and AV-Pariśiṣṭha. One of Law's findings is that »the geographical accounts in the different Purāṇas are more or less identical«. (KPG)

[quoted passages:] [selective:] MkP 54.24; 56.1-12; 57.10-32; 57.59; MBh 6,6.3; 6,9.322-327; VāP 45.95; KūP 1,47.27; VarP 85; BhāgP 10,79.

4036 LAW, BIMALA CHURN: Sacred places of the Vaiṣṇavas [Engl.]. In: Law, Bimala Churn: Geographical essays. Vol. I. ... 1937. - pp. 214-220. - Revised and enlarged reprint from: JUPhS 10,1, 1937, pp. 80-86.

Collection of information on Vaiṣṇava *tīrthas* of North, West, South India and Bengal, also referring to Epics and Purāṇas, renarrating legends connected with the different places Law concludes »that in almost all sacred places of the Vaiṣṇavas, the influence of the Bengali Vaiṣṇavas is remarkably perceptible«. (KPG)

4037 LAW, B[IMALA] C[HURN]: Some ancient Indian tribes [Engl.]. In: IC 1,3, 1935, pp. 381-391.

Based mainly on information gathered from the MBh, Rm and many Purāṇas, the author discusses the Kirātas, the Pulindas, the Bhojas, the Mūtibas, the Muruṇḍas, the Daradas, the Barbaras, the Kulindas, the Rāṣṭrikas, and the Bhārgavas. (vSt)

4038* LAW, B[IMALA] C[HURN]: Tribes in ancient India [Engl.]. Poona 1943.

4039 LAW, B[IMALA] C[HURN]: The Utkalas and Udras in ancient India [Engl.]. In: JIH 19, 1940, pp. 287-291.

4040 LAW, B[IMALA] C[HURN]: Who were the Abhiras? [Engl.] In: AP 38, 1967, pp. 175-177.

4041 LAW, BIMALA CHURN: The Yaudheyas in ancient India [Engl.]. In: QJMS (N.S.) 25, 1934-1935, pp. 114-116.

4042 LAW, NARENDRA NATH: Ancient Hindu coronation and allied ceremonials [Engl.]. In: IA 48, June 1919, pp. 84-95.

Deals with the *rājābhiṣeka* and the *yauvarājyābhiṣeka* as described in ancient Indian texts, including the Epics, VDhottP and AgP. (KPG)

[quoted passages:] Rm 1,18; 2,3; 2,40; 3,47.10; 4,26; 4,26.13; 6,112; 6,128; 6,128.48-57; 6,128.93; 7,62; 7,107; 7,108; AgP 218-219; VDhottP 2,18; 2,18.5-14; MBh 1,44; 1,85; 1,100.43; 1,101; 1,139.1; 1,141.27; 2,45; 3,293.25; 3,298.11; 5,155.26-32; 7,5.39-43; 8,1.11-12; 9,1.67; 9,35.36-43; 9,35.45; 9,45; 9,45.22; 12,40; 12,41.9; 17,1.

4043 LAW, NARENDRA NATH: Presidential address: 19th Indian History Congress 1956 [Engl.] In: PIHC 19, 1956, pp. 14-50.

Deals first with the flood legend as marking the uppermost time-limit of royal genealogies in ancient India. He then discusses some aspects of the genealogies of the Nandas, Śiśunāgas and Pradyotas, referring to the king lists in the Purāṇas. Finally he delineates the objects and methods for exploring the history of Indian morals As appendices the following tables are included: chronology of Śiśunāga and Nanda dynasties according to V. Smith and kings of the royal genealogies of ancient India with approximate dates. (AM)

4044 LAW, NARENDRA NATH Śrī Krsna and Śrī Caitanya [Engl] In IHQ 23,4, 1947, pp 261-299, and 24,1, 1948, pp 19-66

Analyses the interpretation of the *rāsa līla* in BhāgP 10 as given in Caitanyacaritāmrta (AM)

[quoted passages] BhāgP 10

4045* LEDRUS, M The secret of the Gita [Engl] In NRCalcutta 3, 1936, pp 277-288 and 379-390

4046 La legende des jeux de Çiva a Madurai d'après les textes et les peintures Fascicule 1-2 [Fr] Dessigane, R, Pattabiramin, P Z, Filliozat, J[ean] [ed, comm] Pondichery Institut Français d'Indologie, 1960 - Fasc 1 Texte - 16, 127 pp - Fasc 2 Planches - 50 pl - (Publications de l'Institut Français d'Indologie, No 19)

The second volume contains black and white photographs of sculptures and (mainly) paintings representing the plays of Śiva as found in Madurai, the first volume contains detailed Fr summaries of the correspondent texts »The works are two poems of the same title Tiruvilaiyâtarpurānam in Tamil and another one in Skt the Hālāsyamāhātmya - The first TiruvilaiyaturP is the work of Perumparrappuliyūr Nampi dating from the 12th century The second being far more popular is the work of Parañçotimunivar from the beginning of the 16th century it is this latter text whose account is followed exactly by the paintings of Madurai and of which the Hālāsyamāhātmya is a versified Skt version This version is a true one although not a literal one and preserves even the Tamil proper names without translating them The plays of Śiva as described in these works are 64 by number« *The summaries obviously follow the texts very closely and in their original order* (F)

4047 Legendes morales de l'Inde empruntees au Bhagavata Purana et au Mahabharata traduites du Sanscrit Tome 1-2 [Fr] Roussel A[lfred] [tr] 2nd ed Paris Maisonneuve & Larose 1969 - Vol 1 12 327 pp - Vol 2 361 pp - (Les Littératures Populaires de Toutes les Nations 38-39) - Originally ed Paris J Maisonneuve, 1900-1901

Gives a short introduction to each story he has selected (AM)

4048* LEIDECKER, KURT FRIEDRICH The noetical terminology in the Upanishads and Bhagavadgītā [Engl] Chicago University of Chicago 1927 - 17, 140 pp [PhD thesis]

4049 LENZ R Account of the Sabda Kalpa Druma a Sanskrit Encyclopædical Lexicon published in Calcutta by Radhákanta Deva [Engl] In JRAS (1st series) 2, 1835, p 188-200

Detailed assessment of the Śabdakalpadruma pp 189-191 account for Rādhākānta Deva's use of Purānic/Epic literature »Among the Puranical writings recourse is most frequently had to the BVP MkP PdP and BhāgP the Devīmāhātmyam and BhG the Rm MBh HV etc with their commentaries« This is followed by an Engl translation (in selections) of Deva's paragraph »Gāyatrī« which contains quotations from PdP (F)

4050• LESNÝ, V.: Genealogische Strophen als älteste Bestandteile der epischen Sanskritdichtung [Ger.]. In: ArOr 10, 1938, pp. 273–280.

4051 LESNÝ, V.: Über das purāṇaartige Gepräge des Bālakāṇḍa [Ger.]. In: ZDMG 67, 1913, pp. 497–500.

Compares the Bālakāṇḍa version of the story of Asamañja with the versions as found in HV and ViP, in order to show their »striking correspondences«. Concludes that the three versions must have had their origin in a common source. (F)

[quoted passages:] BhāgP 9,8.17; HV (C) 14–15; 787; 797–804; 808; Rm 1,38.1–4; 1,38 8; 1,38.16–22; 1,39.18; 1,40.12–13; 2,36.16; 2,36.19–25; ViP 4,4.1–3; 4,4.9.

4052 LESTER, ROBERT C.: The concept of prapatti in the thought of Rāmānuja [Engl.]. In: PTAIOC 21,2(1), Srinagar October 1961, publ. Poona 1966, pp. 271–285.

Especially on *śaraṇāgati* and *prapatti* in Rāmānuja's Gītābhāṣya. »... *prapatti* [in Rāmānuja] is the same as *bhaktiyoga*.« (F)

[quoted passages] BhG 2.10; 7.14; 7.17–19; 14 26; 14.27; 15.11; 18 61–62; 18 66.

4053• LEUMANN, E[RNST]: Beziehungen der Jaina-Literatur zu anderen Literaturkreisen Indiens [Ger.]. In: PIntCO 6,3, Leyde 1883, [publ. Leiden 1885], p. 503.

[»The relation of Jaina literature to other literary spheres in India.«] (AP)

4054 LEUMANN, ERNST: Die Bharata-Sage: Erster Theil [Ger.]. In: ZDMG 48, 1894, pp. 65–83.

Examines the *parivrājaka* tradition, starting from the JābālaU which gives the names of eight *paramahaṃsa* monks The author first gives a survey of the accounts of the first one of these »Mustermönche« (exemplary monks), named saṃvarta, referring to AitBr, ŚBr, various Upaniṣads, Purāṇas and MBh. Concludes that the MBh account renders an original *parivrājaka* tradition, whereas the relation to the Vedic literature seems to be an »open question«. He then examines in detail the Bharata story in the Purāṇas and MBh, trying to sift out various text layers: the BhāgP and ViP accounts are, according to the author, the product of a revision of Purāṇic traditions by *paramahaṃsa* monks, i e. an example for the development of sectarian influence on Purāṇas Recounts the BhāgP and ViP passages in question (ViP 2,1–15 and BhāgP 5,1–21, also including the briefer accounts of VāP and MkP, and adding a concordance of the BhāgP editions Burnouf, Bombay *śaka* 1782 and 1783, and Bombay *śaka* 1790) Concludes that there are two entirely different Bharata stories (F)

[quoted passages.] BhāgP 5,1–21; 5,7; 5,13 1–19; 9,2.26ff; 9,17.21–22; 9,17.25–30, HV (C) 1724–1726; MBh (C) 1.3783–3784; 1.3102–3103; 3 10389ff; 13.6260; 13.7122–712; 13.7317ff; 14,5–10; MkP 53; 54–60; 130 7–13; 130 15–17; MtP 49 12–13; Rm 7,18; 7,90, VāP 1,34–35; 2,24 9–11; 2,37.131–132; ViP 2,1–15; 2,1.33; 2,13 1–11; 4,1.18ff; 4,19.2–3.

4055 LEUMANN, ERNST: Eine Bitte an die künftigen Herausgeber von Dramen und nichtvedischen Prosa-Texten der indischen Literatur [Ger.] In: ZDMG 42, 1888, pp. 161–198.

[quoted passages:] MBh 1.2302; 1.7513; 1.7889; 1.8161; 1.8202; 3.1888; 4.2534; 5.3496; 5.3824; 5.4559; 6 771; 6.821; 6.2695; 7.422; 7.2707; 7.8748; 9.3246; 9.3491; 9.3494; 13.7746; 18.194.

4061* LEVINA, S. L.: K voprosu o perevode »Makhabharaty« [Rs.]. In: Yazyki Indii, Pakistana, Nepala i Tzeylona. Moscow 1968. - pp. 452-461.

On the problem of Mahābhārata's translation. (V)

4062 LEVITT, STEPHAN HILLYER: A note on the compound pañcalakṣaṇa in Amarasiṃha's Nāmaliṅgānuśāsana [Engl.]. In: Purāṇa 18,1, January 1976, pp. 5-38.

Detailed grammatical analysis. Gives a survey of the various definitions and interpretations of the term *purāṇapañcalakṣaṇa*, traditionally as well as according to modern research. States that the Amarakośa occurrence (which supplies no definition, however) is the earliest one. As to the original meaning of *purāṇapañcalakṣaṇa*, there must be attempted »a philological investigation focused on determining how the word *lakṣaṇa* behaves when it is the second member of a compound« To this end, the author examines a great deal of lexicographical material, drawn mainly from the common dictionaries and concordances. The conclusion runs that »it is most probable that the compound ... was a *bahuvrīhi* or a *dvigu*, ... [and] that it meant »that having five different descriptions«, »fivefold« or »of five different types« - the five discrete items referred to being *itihāsa, ānvīkṣikī, daṇḍanīti, ākhyāyikā*, and *purāṇa* itself.« (F)

4063* LEVITT, STEPHAN H[ILLYER]: The Patityagrāmanirṇaya: a Purāṇic history of degraded Brahman villages [Engl.] University of Pennsylvania, 1973.

Contains inter alia a discussion of DaCunha's edition of the Sahyādrikhaṇḍa of the SkP (1877). [source] Levitt, Stephan H.: In: Purāṇa 19,1, January 1977, p. 13. (F)

4064 LEVITT, STEPHAN HILLYER: Sahyādrikhaṇḍa [Engl.] In: Purāṇa 21,1, January 1979, pp. 77-79.

Correction of »table III« of the author's contribution in Purāṇa 19,1, January 1977, pp. 8-40, the printing of which »contains some major errors«. (F)

4065 LEVITT, STEPHAN HILLYER: The Sahyādrikhaṇḍa: some problems concerning a text-critical edition of a Purāṇic text [Engl.]. In: Purāṇa 19,1, January 1977, p. 8-40.

»The Sahyādrikhaṇḍa [Skh], or Book of the Sahyādri Range of Mountains - that is, of the Western Ghats, is one of a large number of books which attach themselves in their colophons to the SkP.« Treats the Skh »as a text which provides examples of the types of severe problems which occur in editing a Purāṇa text« Begins with an informative and detailed survey of the present composition and the text problems of the SkP, discussing especially DaCunhas edition of 1877, which he »politely« calls »inadequate«. Concludes that »the text of the SkP cannot be considered at this time to be established on sound historical and critical grounds«. Deals in detail with the following problems: 1. Constitution and ordering of the text of the Skh Some of the chapters seem to come originally from other sources There is the possibility that the Skh and the jñānayogakhaṇḍa of the SkP have a common source; the relationship

»between the two texts must be firmlv established on a critical basis there appear to be chapters which are not included in DaCunhas edition the numbering of the chapters of the Skh is not uniform in the different manuscripts of the text that we have« 2 Variant readings »In the section of the Skh that I edited this spectrum [of variant readings] reached nearly unbelievable proportions There is every indication that such a situation exists for the entire text« Gives a list of examples of inappropriate words phrases case endings and verbal conjugations and of »awkward or incorrect Skt« and of obvious misspellings 3 Existence of only few manuscripts of the Skh 4 Contents and format of the critical apparatus - Adds four tables 1 the SkP as represented in the VePr edition (giving names of the sections number of *adhyayas* number of stanzas) 2 Preliminary outline of the Skh as in DaCunha s edition 3 Preliminary correlation of chapters of the Skh Ādirahasyakhanda (ed DaCunha) and the jnānayogakhanda as in ms no 129 in the Bodleian Library Oxford 4 Table of contents for the Skh as in an index of Purāna contents in the Bodleian Library Oxford (in Skt with Engl translation) (F)

4066 LEVITT, STEPHAN HILLYER The Sahyadrikhanda style and context as indices of authorship in the Pātityagrāmanirnaya [Engl] In Purana 24 1, January 1982 pp 128-145

Text critical examination taken as an example › of the formation and growth of a Purāna tradition in a format brief enough that we can compare and contrast certain parameters of style« The Patityagrāmanirnaya (PGN) third section of Sahyādri khanda of SkP is »a discussion of villages of Brāhmanas fallen from status that is of kin groups of Brāhmanas of Harijan status« The examination is based on the author s own critical edition of the PGN (dissertation 1973) The detailed discussion refers to 1 the arrangement of the 9 histories within the work s 11 chapters according to the various manuscripts 2 the introductory formulas found in some of the histories 3 the variations of the ways the histories end 4 the possibility of the penances (at the end of the earlier chapters) not being always integral to the text 5 the authorship of the seventh history which is according to some stylistic features not the same as that of the preceding histories 6 the contrast »in style content or both style and content« of some sections »within the body of the text of the PGN« 7 differences »in the vocabularies used by the last two histories when compared with the earlier histories« especially concerning the frequency of occurrence of retroflex consonants (here the author adds a comparative list of all retroflexes occurring in the 9 histories) »In the main these points indicate different authorship for the last two histories (four chapters) as against the first six histories They may indicate also still another authorship for the seventh history Tampering with the text is indicated by spurious interpolations in the first six histories, and may be indicated for the endings of the histories the text provides in short an excellent example of the development of a Purāna tradition which in its turn can help us understand better our larger Purāna texts« (F)

4067 LEWIS C A Bhāratavarsīya nadī vivarana parāni purānavacanāni [Skt] In Purāna 25 1 January 1983 *samskrta khandah* pp 3-4

Sanskrit summary of the author s study »The Purānic texts relating to the rivers of India‹ (same volume pp 31-43) For commentary see separate entry (F)

4068 LEWIS, C. A.: The connection between the geographical texts of the Purāṇas and those of Mahābhārata [Engl.]. In: Purāṇa 18,1, January 1976, pp. 56–74.

Assumes that the MBh list »may be an original compilation and as such would represent the earliest treatise extant on the ancient geography of India « According to the author, the MBh list lacks »any systematic framework«, whilst the Purāṇic lists with their »distinct geographical framework« represent a »definite advance in the geographical conception of Hindu India.« Examines some 85 items of geographical data, mainly names of tribes, and seeks to establish their location. (F)

[quoted passages.] MBh (cr ed) 6,10.

4069 LEWIS, C. A.: *The geographical text of the Purāṇas: a further critical study* [Engl.]. In: Purāṇa 4,1, January 1962, pp. 112–145; and 4,2, July 1962, pp. 245–276.

Analysis and comparative study of the geographical lists occurring in several Purāṇas Seeks to establish correct texts and gives detailed discussions of the various readings occurring in his material. (F)

[quoted passages:] AgP 57 32–58; 118.1–8; BdP 1,16.40–69; BrP 27.41–70; KūP 1,47 20–42, MtP 114.34–57, ŚiP 5,18 1–15, VāP 45.109–137; ViP 2,3 1–19; VmP 13 36–58.

4070 LEWIS, C. A.: The Puranic texts relating to the rivers of India [Engl.]. In: Purāṇa 25,1, January 1983, pp. 31–43.

Discusses Kirfel's (Das Purāṇa vom Weltgebaude; Bhāratavarṣa) and Sircar's (Text of the Purāṇic list of rivers) critical establishment of the Purāṇic river lists, and seeks to identify the rivers mentioned therein (F)

4071 LEWIS, C. A : The shorter Kūrma-vibhāga texts of the Purāṇas [Engl.] In: Purāṇa 9,1, January 1967, pp. 84–97.

Deals with the concept of *bhāratavarṣa* as a tortoise, as found in the *pariśiṣṭa* texts to the AV, GaP, VDhottP Gives detailed examinations of the geographical terms occurring in these texts. Refers to inscriptions, Pāṇini, BhvP, AitBr, Ptolemy, Suttanipāta, Curtius, Diodorus, Arrian, Rājaśekhara's Kāvyamīmāṃsā, Aśoka's inscriptions, Jayacandra, Rājataraṅgiṇī, BṛSa, Alberuni, Vātsyāyana's Kāmasūtra, Mahāmāyūrī, ṚV, Herodotus (F)

[quoted passages] MBh 1,57 32; 2,24 18, 2,28.6, 2,29.6, 2,48 14, 3,23 47, 3,48 21, 3,130 4; 3,292.25; 6,10 52; 6,18 13; 7,4 4, 12,65 14, MkP 58 30, 58 47, MtP 121 45, VāP 88.177–178

4072 LEYDEN, RUDOLF VON: Mythologische Thematik in indischen Spielkarten im Vergleich zu den Quellen [Ger.]. In: WZKS 24, 1980, pp. 181–189.

»Mythological themes in Indian playing cards.« The mythological content of indigenous Indian card games in its regional differentiation and especially the lists of Viṣṇu's *avatāras* in such games are compared with Epic and Purāṇic texts. Attention is given to the position of the Buddha *avatāra* in various regions Even the expanded list of *avatāras* in the BhāgP forms the basis of one card game. (F)

[quoted passages:] AgP 2–16; BhāgP 1,3 6–25; 2,6 39–46; 2,7.1–38; 11,4 3–23; MBh (cr ed.) 12,326.94; 12,335; MtP 47.41–45, 47.106; 47 247, 285 6–7; NarSP 36–54; VāP 98.71ff; VarP 15.9–18.

4073 LIEBERT, GOSTA Ein Beitrag zur Frage des Polarsterns in der altindischen Literatur [Ger] In Orientalia Suecana 17, 1968 pp 155-170

Understands the Dhruva-episode of ViP as the mythological interpretation of an astronomical event i e the replacement of the star Kochab by the star Polaris as pole star Both stars were equally far from the pole around A D 350 the *legend* could not have originated earlier though one cannot draw conclusions concerning the date of the *texts* (PS)

[quoted passages] ViP 1 11-12

4074 LIEBERT GOSTA Iconographic dictionary of the Indian religions Hinduism - Buddhism - Jainism [Engl] Leiden E. J Brill 1976 - 20 377 pp, indices (Studies in South Asian Culture edited for the Institute of South Asian Archaeology University of Amsterdam by J E. van Lohuizen-de Leeuw Vol 5)

Lists alphabetically the names of deities and the iconographical terms (*āsanas vahanas mudras* attributes objects architectural details etc) giving definition or description meaning (of symbols) position association (with various deities or religious groups) attributes and ornaments, and relevant literature for each entry Contains indices of vehicles (*vahana*) seats (*pitha*) attitudes (*angika*) gestures (*mudra*) attributes of the body or parts thereof like colour form etc (e g horse headed) attributes carried in the hands or placed near the deity attributes worn on the body (dress colours ornaments) terms concerning objects of worship types of icons, sacred stones etc terms relating to trees and plants terms concerning syllabic or geometric symbols (*mandalas mantras yantras*) and other terms (astronomical chronological architectural artistic) types of supernatural beings types of human beings (sectaries religious specialists) religious ceremonies rites festivals and conceptions (vSt)

[reviews] Kraatz M In OLZ 76 1981 pp 178-180 Hinuber Oskar von In ZDMG 130 1980 pp 445-449 Wright J C In BSOAS 40 1977 p 407

4075 LIEBERT GOSTA Zum Alter und Ursprung des Visnupurāna [Ger] In StOr 50 1981 pp 137-143

4076 LIENHARD SIEGFRIED On the meaning and use of the word indragopa [Engl] In IT 6 1978 pp 177-188

Traces the word *indragopa* (and its synonyms) denoting the velvety rain mite that occurs very often in descriptions of the rainy seasons in Pali and Skt literature up to its equivalents in modern Indian languages Gives a new explanation of its meaning that should not be confused with the *bahuvrihi* compound »whose protector is Indra but should be regarded as a *tatpurusa* compound consisting of *indra* in the sense of »rain rainy season and *gopa* in the sense of › (an animal) that keeps to the ground« (RS)

[quoted passages] BhāgP 10 20 8 HV 66 55 Rm (B) 4 28 24 4 28 41

4077 LILLIE ARTHUR Buddhist Saint worship [Engl] In JRAS (N S) 13, 1881, pp 218-226

Consults pp 219-223 MBh references to *tirthas* to establish the exact meaning of the word (› stone circles and sepulchral mounds like Stonehenge«) (F)

[quoted passages:] MBh (C) 1.3717; 1.5913; 2.69; 2.74; 2.816–817; 3.4035; 3.4059; 3.4074; 3.4083; 3.8056; 3.8079; 3.8234; 3.8262ff; 3.8307; 3.8375; 3.8523.

4078 LILLIE, ARTHUR: Râma and Homer: an argument that in the Indian Epics Homer found the theme of his two great poems [Engl.]. London: Kegan Paul, Trench, Trübner, 1912. – 15, 284 pp.

In the first three chapters the stories of the Iliad and Odyssey are sketched, with numerous comparisons to elements of the Rāma story included. In the fourth to sixth chapters similarly the story of the Rm is narrated, with more limited comparative material included. The next three chapters cover »Evidence of Dion Chrysostomos«, »the Evidence of the ›Zend Avesta‹« (regarded as »a bitter attack on Śiva«) and »the Evidence from Greece« (including the possible indebtedness of Pythagoras to Indian thought). The last two chapters throw in a miscellany of topics, the first centring on Frazerian vegetation and fertility concepts and the second on Śiva as a form of the Semitic Baal. (JLB)

4079* LIMBURG-BROUWER, P. A. S. VAN: Bhagavadgītā-besprekingen [Dt.]. In: De Gids 1861, pp. 1–37 and 323–351.

4080 LINCOLN, BRUCE: The myth of the »bovine's lament« [Engl.]. In: JIES 3, 1975, pp. 337–362.

4081 [LIṄGAPURĀṆA, N.D.]: Śrī liṅga purāṇa (bhāṣā) [Hi.]. Dīkṣita, Umāśaṅkara [tr.]. Mathurā: Bholeśvara Pustaka Bhaṇḍāra, n.d.– 7, 296 pp.

Contains foreword, table of contents, two pages of prescriptions for the *āratī* to Śiva or Mahādeva; the text of this Hindī translation is divided in two parts of 108 and 55 chapters. (PS)

4082* [LIṄGAPURĀṆA, 1857]: [Skt.]. [Gaṇeśa (son of Ballāla Nātu)] [comm.]. Bombay: VePr, 1857. – Further ed.: 1963 [A.D. 1906]. – Photomechanical reprint: 1980.

Text edition with commentary Śivatoṣiṇī. [source:] Rocher, p. 186. (AK)

4083 [LIṄGAPURĀṆA, 1868]: Atha śrī-limga-purāṇa-sa-ṭīkā-prārambhaḥ [Skt.]. [Gaṇeśa (son of Ballāla Nātu)] [comm.]. Poona 1790 [A.D. 1868]. – 268, 89 pp., oblong. – 2nd ed.: 1798 [A.D. 1876]

Text edition with commentary Śivatoṣiṇī [source:] Rocher, p. 186 (AK)

4084* [LIṄGAPURĀṆA, 1876]: Atha limga-purāṇam sa-ṭīkam prārabhyate [Skt.]. [Gaṇeśa (son of Ballāla Nātu)] [comm.]. 2nd ed.: Poona 1798 [A.D. 1876]. – 2, 337, 113 pp., oblong.

Text edition with commentary Śivatoṣiṇī. [source:] IOLC. (KPG)

4085 [LIṄGAPURĀṆA, 1877]: Śrī-liṅga-purāṇam [Skt.]. Madras: Vartamānataraṅgiṇī Press, 1877. – 1, 406 pp.

Text edition in Telugu characters [source:] Rocher, p. 186. (AK)

4086 [LIṄGAPURĀṆA, 1885]: Liṅgapurāṇam / Lingapurana by Maharshi Vedavyasa: edited by Pandit Jibananda Vidyasagara [Skt.] Jibananda Vidyasagara [ed.]. Calcutta: Printed at the New Valmiki Press, 1885. – 850, 1 pp.

4087* [LINGAPURANA 1890] [Skt] Pancānana Tarkaratna Vīrasimha Śāstrī Dhīrānanda Kāvyanidhi [ed] Calcutta *śaka* 1812 [A D 1890]

4088 [LINGAPURANA 1890] Linga purāna krsnadvaipāyana maharsi śrībedabyāsa pranīta Pañcānana tarkaratna prabhrtikartrka anubādita [Skt Beng] Pañcānana Tarkaratna [ed tr] Kalikātā Bangabāsī Stīm Mesina Presa B S 1297 [A D 1890] - 207 pp

Sanskrit edition in Bengali characters with Bengali translation (source] TUB (AK)

4089* [LINGAPURANA 1906] Atha sa tīka linga mahāpurāna prārambhah [Skt] [Ganeśa (son of Ballāla Nātu)] Bombay Shrivenkateshwar s Steam Press 1963 [A D 1906] - 2 3 292 pp oblong - Further ed 1924 - 1966

4090* [LINGAPURANA 1924] [Skt] Bombay VePr *samvat* 1981 [A D 1924] - 1966

4091* [LINGAPURANA 1945-1947] Part 1-6 [Kan] Candrasekhara Śāstrī [tr] Mysore Bangalore Press 1945-1947 - (Śri Jayacāmarājendra Grantha ratnamālā 19)

4092 [LINGAPURANA 1956] Kōlācala Sthalapurānam with commentary Critical ly edited with introduction [Tam Engl] Durairangaswamy M A [ed comm introd] Madras Government Oriental Manuscripts Library 1956 - 14 375 pp (Madras Government Oriental Series 146)

According to the editor s preface this work deals with the greatness and sanctity of the shrine dedicated to Lord Ranganātha at Kolācala near Gingee [It] is said to be a Tamil rendering of *adhyayas* 101 132 of the Skt LiP A short description of the ms the present edition is based upon is also given in the preface The commentary referred to in the title is also in Tamil (F)

4093 [LINGAPURANA 1960] Linga purānam srīmanmaharsi krsnadvaipāyanavyā saviracitam [Skt] Mora Manasukharāya [ed] Kalakattā *vikrama* 2017 A D 1960 - [4] 12 512 pp (Gurumandalagranthamālā 16)

The text comprises two parts of 108 and 55 chapters (PS)

4094 [LINGAPURANA 1960] Nārāyanamahārnavah [Skt] In Purāna 1 2 February 1960 p 212

Skt text of a hymn to Visnu as lord of the waters from the LiP (F)

[quoted passages] LiP 1 54 32 38

4095 [LINGAPURANA 1960] Padārthasaktayo [Skt] In Purāna 1 2 February 1960 p 183

Skt text of an epigram from the Uttarakhanda of the LiP (F)

4096* [LINGAPURANA 1966] [Skt] Bombay VePr 1966

4097 [LINGAPURANA 1969] Linga purāna sarala bhāsānuvāda sahita Sampādaka śrīrāma sarmā ācārya Vol 1-2 [Skt Hi] Śrīrāma Sarmā Ācārya [ed tr] Bareli samskrti samsthāna 1969 - Vol 1 504 pp - Vol 2 504 pp

Edition of Skt text with paraphrase and introduction in Hindi (vSi)

4098* [LIṄGAPURĀṆA, 1970–1971]: Vol. 1–2 [Skt.]. Śrīrāma Śarmā Ācārya [ed.]. Bareilly: saṃskṛti saṃsthān, 1970–1971.

Abridged edition [i e. without Hindi translation?] in 2 vols. [source:] Rocher, p. 186. (AK)

4099 [LIṄGAPURĀṆA, 1973]: The Liṅga Purāṇa translated by a board of scholars. Vol. 1–2 [Engl.]. Shastri, J[agdish] L[al] [ed.]. Delhi: Motilal Banarsidass, 1973. – Vol. 1: 24, 512 pp. – Vol. 2: 12 pp., pp. 513–809. – (Ancient Indian Tradition and Mythology Series 5–6).

Based on the VePr edition The introduction deals with contents and date of the LiP. An index of names and subjects is appended. (KPG)

4100 [LIṄGAPURĀṆA, 1980]: Śrīvyāsamaharṣiproktaṃ liṅgapurāṇaṃ śivatoṣiṇī-saṃskṛtaṭīkopetam ādau bhūmikā-viṣayānukramaṇībhyām, ante ca padyānukramaṇyā samupabṛṃhitam. saṃskartā: jagadīśaśāstrī / Liṅga Purāṇa of sage Kṛṣṇa Dvaipāyana Vyāsa. With Sanskrit commentary Śivatoṣiṇī of Gaṇeśa Nātu. (Containing introduction in Sanskrit and English and an alphabetical index of verses) [Skt., Engl.]. [Gaṇeśa (son of Ballāla Nātu):] Gaṇeśa Nātu [comm]; Shastri, J[agdish] L[al] / Śāstrī, Jagadīśa [ed.]. Dillī: Motilāla Banārasīdāsa, 1980. – 20, 239 pp., 1 pl.

Photomechanical reprint of the VePr ed. (1857), with three folios placed one above the other on each page, in reduced size and with some retouche (e g erasion of folio numbers) An index of the first *pada* of each *śloka* is added (vSt)

4101* [LIṄGAPURĀṆA, 1984]: [Skt.] Shastri, J[agdish] L[al] [ed.] Delhi: Motilal Banarsidass, 1984.

4102 LINGAT, ROBERT: The classical law of India: translated from the French with additions [Engl.] Derrett, J. Duncan M. [tr., adapt.] Berkeley, Los Angeles, London: University of California Press, 1973. – 18, 305 pp. – Translation of: Lingat, Robert: Les sources du droit dans le système traditionnel de l'Inde [Fr.]. Paris, The Hague ... 1967.

A translation of Lingat's 1967 work, adapted to the terminology of the English legal system and updated (especially by the addition of new publications appearing since 1967) (JLB)

4103 LINGAT, ROBERT: Les sources du droit dans le système traditionnel de l'Inde [Fr.] Paris, The Hague: Mouton, 1967. – 322 pp. (Le Monde d'Outremer Passé et Présent, No. 32, Les Systèmes de Droit Contemporain, No. 20). – Translation (with additions): Lingat, Robert: The classical law of India ... [Engl.] Berkeley ... 1973.

On the *dharmaśāstra*. With bibliography and index. The author deals with: meaning of the word *dharma* (between law and duty) and the special nature of the Hindu idea of law; the sources of *dharma*; the *dharmasūtras*; Indian society and rules of law in the *dharmasūtras*; the *dharmaśāstras* commencing with the Manusmṛti; other *dharmaśāstras*; the commentaries and digests; problem of *sadācāra*; caste; date of the *smṛtis*; problems of codification; relationship of *dharma* and custom;

relationship of *dharma* and the royal order or ordinance Gives detailed discussions of e g the ceremony for exclusion from caste as described in the GautamaDhS, the interpenetration of religious and secular law, the contents of the Manusmrti and the book's origin the conflict between Hindu law and the Anglo-American legal system the relations of *dharma* and the *yuga* theory, and so on Gives also comparisons with some European legal phenomena e g the Byzantine digest literature or the medieval doctrine of the Two Swords (F)

[reviews] Derrett J Duncan M In Purāna 10,1, January 1968 pp 77-94

4104 Literary and cultural activities of the All India Kashiraj Trust [Engl]. In Purāna 4,1, January 1962, pp 216-222

Brief review of the work of the Purāna Department of the Kashiraj Trust in the year 1961 - See also »Activities of the All India Kashiraj Trust« (F)

4105 LITTLETON, C SCOTT »Je ne suis pas structuraliste« some fundamental differences between Dumezil and Levi Strauss [Engl] Richards, J F [ed] In JAsianS 34,1, November 1974 Symposium The achievement of Georges Dumézil 1974 - pp 151-158

Stresses the influence of E Durkheim on Dumézil and Levi Strauss While Lévi Strauss »extrapolated a *single* set of structural principles (the dialectic relationship between opposites) far beyond any single historical tradition« (p 155) Dumézil is concerned with »the product of the experience of a single historically definable human community that formed by the ancient Indo-European speakers« (p 153) With regard to the linguistic models used Dumezil made use of methods of historical linguistics while Lévi-Strauss was influenced by non historical linguistic models One of Dumezil s major contributions is seen in the concept of the language family which emerges as the *primary* historical unit Cf also J F Richards Introduction (PS)

4106* LOHANĪ, BHASKARĀNANDA Gītā kā tāttvika vivecana 745 slokī mūla samsodhita parisista sahita [Hi , Skt] Lakhnaū Uttara Pradesa Himdī Gramtha Akāmdamī, 1975 - 15, 245 pp

»Interpretive study on the BhG includes the text adding 45 verses supposed to have been lost in the extant recension Includes bibliographical references « [source] NUC (KPG)

4107* LOHANI BHASKARANANDA Paurānika sāhitya aura samskrti [Hi] Lucknow Rāmā Prakashan 1963

A literary history on the Purānas in Hindi [source] Rocher p 261 (AK)

4108* LOHUIZEN, J E VAN The golden germ [Engl] In AL 28 2, 1954, pp 53-60

4109 LOKESH CHANDRA Indian culture in Transbaikalian Siberia [Engl] In India's contribution to world thought and culture 1970 - pp 629-632

Includes information on »Indra and Agni in Shaman songs« and especially on the Rm in Siberia »The Rm is also known from Siberian folklore The Research Institute of the Siberian Branch of the Academy of Sciences of the USSR has the manuscripts of Prof Golstunsky s work on a short version of the Rm in the Kalmuk language « (F)

4110* LOKESWARANANDA, SWAMI: Discourse on Bhagavadgītā [Engl.]. In: BRamakrishnaMIC [29], 1978.

4111 LOMMEL, HERMAN: Die aufopferungsvolle Gattin im alten Indien [Ger.] In: Paideuma 6, 1955–1958, pp. 95–109. – Reprint in: Lommel, Herman: Kleine Schriften ... 1978. – pp. 374–388.

In the first part of the article, Lommel renarrates the legend of Sāvitrī and Satyavant as found in the MBh (Bombay ed 3,293-299). Here Sāvitrī persuades the god of the dead, Yama, to give back life to her husband Satyavant. Lommel then brings this legend into connection with the story of the marriage of Soma and Sūryā in ṚV and AV. Soma, representing the waning and waxing moon, is equated with the dying and revived Satyavant. Sūryā, who is named Sūrya Sāvitrī in AV, is *identified with Sāvitrī After remarking on parallel myths in other cultures and in Brāhmaṇas, Lommel deals with the practice of satī in India. He stresses the point* that this practice can only be found in younger, interpolated parts of the Epics, but not in any older brahmin or Buddhist literature. He therefore concludes that it is a non-Aryan practice, the legend of Sāvitrī and Satyavant being a reflection of it. (KPG)

[quoted passages] MBh (B) 3,293-299.

4112 LOMMEL, HERMAN: Kleine Schriften [Ger.]. Janert, Klaus L[udwig] [ed.]. Wiesbaden: Franz Steiner Verlag, 1978. – 19, 626 pp.

Mostly concerned with Vedic and Avestan material, Lommel deals with Epic materials in the following articles: Die aufopferungsvolle Gattin im alten Indien; Vasiṣṭha und Viśvāmitra. For commentaries see separate entries. (KPG)

4113 LOMMEL, H[ERMAN]: Vasiṣṭha und Viśvāmitra [Ger.]. In: Oriens 18–19, 1965–1966, pp. 200–227. – Reprint in: Lommel, Herman: Kleine Schriften ... 1978. – pp. 480–507.

Dealing with the legends of the enmity between Vasiṣṭha and Viśvāmitra, Lommel first translates and analyses the ṚV hymn 7,104, which is an accusation and malediction of Viśvāmitra by Vasiṣṭha With the help of Bṛhaddevatā, Lommel concludes that the original reason for this enmity is that Śakti, the son of Vasiṣṭha, had defeated Viśvāmitra in a verbal contest. Viśvāmitra thereupon incited the king to burn Śakti Lommel then looks at further developments of the myth in Epics and Purāṇas He finds that Viśvāmitra has been taken out of the myth in ViP and Rm because of the »elevated role« he plays in these texts Here the conflict is between Vasiṣṭha and king Sudāsa Kalmāṣapāda Through the interference of a demon, the king offered human flesh to Vasiṣṭha, who therefore cursed the king to become a cannibal In the version of MBh, Viśvāmitra is included Because of several inconsistencies Lommel concludes that this version is »patched up from different *pieces, with good [i e. old] constituents and with* poor work«. *In the original part* Śakti curses king Kalmāṣapāda, who thereupon eats up Śakti. Viśvāmitra, however, makes Kalmāṣapāda eat up one hundred other sons of Vasiṣṭha At last Lommel argues against H. Kern's contention that this myth is derived from the Rahu myth of the ṚV. (KPG)

4114 LONG, J. BRUCE: The analysis of Śaiva mythology [Engl.]. In: JAsianS 34,3, May 1975. – pp. 807–813.

An enthusiastic review of Wendy D O'Flaherty: Asceticism and eroticism in the mythology of Śiva, which analyzes the neglect of interest in Śiva among Western indologists, discusses O Flaherty's methodological assumptions, exemplifies the function of myths in Hinduism in a brief review of the permutations of the myth of Śiva in the Pine Forest, and appraises the »Hindu affirmation of the doctrine of unity-in and through-multiplicity« (p 813) (PS)

4115 LONG, J. BRUCE: The concepts of human action and rebirth in the Mahābhārata [Engl] In: Karma and rebirth .. 1980 - *pp* 38-60

The MBh knows of a number of causal determinants of human destiny: providential acts of God (*divyakriyā*), divine ordinances (*divyavidhi*) divine power or fate proper (*daiva, diṣṭa, niyati, bhāgya*), time (*kāla*), death (*mṛtyu, kṛtānta, antaka*) nature (*prakṛti*), and finally, human action (*karman*) Against the background of this diversity the author presents examples for what the MBh has to say on *karman*, time, fate, and god as the »arranger«, he singles out the discourse by Mārkaṇḍeya to Yudhiṣṭhira (MBh 3,179-221) and the Anugītā (14,16ff) for more extensive presentation Stresses the notion of the cosmos existing in the form of a gigantic living organism as »the general ideational framework within which the Indian sages formulated their views of the nature and cause or causes of human destiny« (p 59) (PS)

[quoted passages] BhG 2 18-61, 3 15, 3 27, 4 6, 7 10, 7 12-15, 8 21-31, 9 8-10, 10 4-5, 10 8, 10 21-31, 10 33-34, 11 32, 13 20-21, 18 13-15, 18 40, MBh (cr ed) 1,1 188-191, 1,3 148-175, 1,3 150-151, 1,43 32, 1 45 55ff, 1,67 3-4, 1,71 35, 1,75 2, 1,84 6-8, 1,86 7, 1,89 9, 1,109 10-11, 1,176-177, 1, App I,8 240-243, 2,17 3, 2,40 5, 2,41 1, 2,41 4, 2,42 45ff, 2,44 1, 2,45 55-56, 2,51 25-26 2,56 17, 2,57 4, 2,58 18, 2,63 36, 2,64 5-6, 2,66 3, 2 67 3-4, 2 67 7, 2,68 28, 2,69 44, 2,71 42, 2,72 8-11, 3 2 6, 3,31 21-39, 3,32 29-33, 3,32 40, 3,176 26ff, 3,179-221, 3,181 6-9, 3,181 23-24, 3,188 99, 3,189 25-26, 3,207 19-20, 5,39 1, 6 86 19, 7,31 3ff, 8 9 3, 12,26 1ff, 12,28 18ff, 12,149 8-9, 12,149 12-13, 12,149 44-45, 12,161 45-46, 12,169, 12,206 13, 12,213 1ff, 12,220, 12,232 1ff, 12,232 19ff, 12,257, 12,278, 13,1 50ff, 13,6 1ff, 13,13 6, 14,16ff, 14,17 7ff, 14,17 24-28, 14,18 1-13, 14,18 24-34, MBh (Roy tr) 5,159 4, 7,135 1, 12,153 12-13, 12,222 24ff, MkP 10ff

4116 LONG, J BRUCE Death as a necessity and a gift in Hindu mythology [Engl]. In Religious encounters with death 1977 - pp 73-96

The author summarizes his contribution by saying that he will be »analyzing, in succession, *a story concerning the advent of death presented in one of the brāhmaṇas* (i e , Vedic liturgical manuals), a narrative account of a philosophical disputation concerning the radical cause of death [i e *karman* and *kāla*] in the Great Epic, the Mahābhārata, and a selection of materials drawn from the Epics and Purāṇas which represent Rudra-Śiva as the God of Death I will conclude with a brief discussion of the various means which the sages believed to be at man's disposal for dealing with death in ways that are, at once, intellectually satisfying and experientially therapeutic and, finally, with a critical resumé of the ideas of death which seem to have played a most formative role in the development of religious thought in ancient India« (p 74) (PS)

[quoted passages] BhāgP 3,12 1-20, MBh 1,1 186-191, 7, App I,8 35-249, 12,248 12-250 42, 13,1 10-73, 13,2 34ff, 13,14 182-184, 13 43 4ff, 13 145,3-10, 13,148-150, MtP 211-214, [selective].

4117 LONG, J. BRUCE: Life out of death: a structural analysis of the myth of the »churning of the ocean of milk« [Engl.]. In: Hinduism: new essays in the history of religions ... 1976. - pp. 171-207.

»One of the most remarkable characteristics of the religious vision of the Vedic sages and Hindu mythographers is [the] *puzzling juxtaposition of apparently* contradictory ideas (i.e., multiplicity from unity, life through death, order out of conflict, etc.). ... Our primary aim in this paper will be to investigate the nature and application of this mode of thought ..., as it is put into service in one of the most popular myths in Hindu literature, i.e. ... the *amṛtamanthana*. ... In addition, we shall also attempt to put to a provisional test the approach to the study of myths formulated by Claude Lévi-Strauss.« Discusses, after having given a »survey of the sources«, the Rm version as »paradigmatic« version, and lists »relevant variations from other versions«. The following detailed discussion is illustrated by three charts: »gross elements« (i.e. crisis event, disastrous result, remedial action, fortunate result, all according to Rm, MBh, ViP, MtP, BhāgP), »structural framework of Vedic cosmogony« (i.e. deployment of the primordial *tad ekam*), »basic outline or ›structure‹ of the myth without regard to choice of version«. - »In conclusion, we would assert that, in reality, the story of the Churning of the Ocean is no myth at all, in Lévi-Straussian terms, but a ritual in mythical form or rather a mythic-ritual played out as a game. To be more specific, this tale is the Soma ritual celebrated by means of a narrative performance, with the various structural components of the story taking the place of the sacrificial paraphernalia of the rite. ... We feel compelled, therefore, in light of the intractability of this story of the Churning of the Ocean, when analyzed from the Lévi-Straussian perspective, to conclude that the ›Indian mind‹ (at least, as exemplified in this story) operates on the basis of a set of intellectual principles which differ fundamentally from those of the ›Savage Mind‹. If Lévi-Strauss is correct in his readings of the similarities and differences between the Savage or mythological mind and the modern or scientific mind, then, once again, we find that the ›Indian Mind‹ falls into an area that is betwixt and between the two prototypical mentalities. The mind of the Indian mythographer partakes of the characteristics of each of the other two models, but does not conform naturally with either.« (F)

[quoted passages:] BhG 2.48, 6.18-29; 13.27; MBh (cr.ed.) 1,17.3; 1,18.35ff; 1,20.1ff; 5,102.12; 6,34.27; 7,196.30; 12,183.2-3; Rm 1,45.14-31; 1,45.23-24.

4118 LONG, J. BRUCE: The Mahābhārata: a select annotated bibliography [Engl.]. Ithaca, New York: Cornell University, 1974. - 9, 93 pp. (South Asia Occasional Papers and Theses 3).

Duplicated Typescript. (JLB)

4119 LONG, J. BRUCE: Mahāśivarātrī: the Śaiva festival of repentance [Engl.] In: Religious festivals in South India and Sri Lanka ... 1982. - pp. 189-217.

An account of Śivarātrī, its *vrata* (religious vow), its religious symbolism and its social implications. Refers to GaP, SkP, Dharmasindhu, etc. (vSt)

[quoted passages:] GaP 1,124; SkP 1/1,3.

4120 LONG, J. BRUCE: Śiva as promulgator of traditional learning and patron deity of the fine arts [Engl.]. In: ABORI 52, 1971, pp. 67-80.

Other than the cults of Visnu and Krsna the cult of Śiva has been distinguished by marks of strict asceticism withdrawal from society acts of self-denial and austere practices of *yoga* In a religious atmosphere such as this great learning and artistic creativity would come to be the prime value to be realized It is the object of the article to investigate some of the more important evidence of Śiva as lord of traditional learning (*śāstra*) and of the fine arts (*silpa kala*) The manifestation of Śiva in these capacities is known traditionally as Daksinamurti The author deals with iconographic and literary data on Śiva as Vyākhyānamūrti Jagadgurumūrti Yoga Daksinamūrti (Yogamūrti Mahāyogin Yogesvara) Vinādharamūrti as promotor of fine arts and as Natarāja (Natesa) It is concluded that Daksinamūrti and its attendant forms »are only forms or faces which Śiva as the Universal Divine Principle assumes for the purpose of bringing men to a knowledge of Truth In this way it manifests itself as Pure Luminosity which is reflected in the names (*nama*) and forms (*rupam*) of the finite order and brings awakening and spiritual insight to the souls of men which are no other than itself redeeming them from the sea of *avidya duhkha* and *samsara*« (SD)

4121 LORENZEN, DAVID N The Kāpalikas and Kālamukhas two lost Śaivite sects [Engl] New Delhi Thomson Press (India) Limited 1972 - 14 214 pp bibliography index - Berkeley L A U C Press 1972 - (Australian National University Centre of Oriental Studies Oriental Monograph Series 12)

Gives an outline of the Kāpālika and Kālāmukha doctrine and practice in a historical perspective The author has collected and used all material known up to then from literature and inscriptions The book consists of six chapters The first three chapters deal with the Kāpālikas the following two chapters with the Kālāmukhas and the last chapter with Lakulīsa and the Pāśupatas In ch 1 »Four Śaivite sects‹ the author also gives a synoptic table of the references to a classification of Śaiva sects in philosophic Purānic and Tāntric literature where Kāpālikas are mentioned as one of the four Śaivite sects - The last chapter »Lakulīśa and the Pāsupatas« (p 173-192) deals with the relation between Kāla mukhas and Pāsupatas the legend of Śiva s incarnation as Lakulin at Kāyā(va)rohana a reference to which can be found in the *māhatmya* on Maheśvara of the VāP (ch 23 219-224 LiP 24 124 134 and in the KāravanaMā) with possible Greek influence on the Pāsupatas and with their early history and doctrine (vSt)

[reviews] Hara Minoru In IIJ 17 1975 pp 253-261

4122 LORINSER [FRANZ] Traces in the Bhagavadgītā of Christian writings and ideas [Engl] In IA 2 1873 pp 283-296

Translated from the appendix to Lorinser s German translation of the BhG (Breslau 1869) Lorinser tries to prove that in the »often surprising coincidence of thoughts and expressions in the Bhagavad Gītā as well with single passages in the New Testament as with the common Christian ideas and principles we have no accidental similarities but that an actual borrowing has taken place Assigns to the *Gītā a date ca 3rd cent A D Supports Weber s views about a Christian influence* on the Krsna legend and gives a long list of passages from BhG and N T side by side divided in I Passages which differ in expression but agree in meaning II Passages which contain a characteristic expression of the N T with a different application III Passages which agree in expression and meaning (vSt)

4123 LOSCH, HANS: Rājadharma: Einsetzung und Aufgabenkreis des Königs im Lichte der Purāṇas [Ger.]. Bonn: Selbstverlag des Orientalischen Seminars der Universität Bonn, 1959. - 11, 379 pp. (Bonner Orientalistische Studien, N.S., Band 8).

Explores the MtP, VDhottP and AgP dealing with *rājābhiseka* and the duties of the king Losch gives a concordance of the VDhottP and AgP passages on the consecration of a king and of the MtP, VDhottP, AgP and selected *dharmaśāstra* literature. He then arranges the texts of the Purāṇas according to subjects and adds text-critical notes. Two lists are appended: names in the *abhisekamantras*; *oṣadhis* [i e. herbs] used to prevent the king from the effects of demons and poison. (AM)

[quoted passages] AgP 218-219; MtP 215-227; VDhottP 2,18-22; 2,24-72;.

[reviews:] Derrett, J. Duncan M.. In: Purāṇa 3,1, January 1961, p. 184 - Berger, Hermann: In: ZDMG 113, 1963, pp 390-391.

4124 LOSCH, H[ANS]: Totenwiedererweckungsgeschichten in Indien [Ger.]. In: Studien zur Geschichte und Kultur des Nahen und Fernen Ostens: Paul Kahle zum 60. Geburtstag. Leiden: E. J. Brill, 1935. - pp. 173-180.

Deals with the 4 stories of the resuscitation of the dead as found in PdP 6,224-231, namely the story of Suvṛttā and her girlfriends, the story of Puṣkara, the story of a brahmin boy and the story of the son of Sāmdīpani. Losch renarrates the stories and gives parallel passages from other Epic/Purāṇic sources, noting that the first two stories are unique (KPG)

[quoted passages] BhāgP 10,45 26-50, MBh 1,9, 3,297-298, 13,66-69; 14,80-81; Rm 3,1-3,76 16; 7,7, PdP 6,224-231.

4125 LOSCH, HANS: *Die Yājñavalkyasmṛti: ein Beitrag zur Quellenkunde des* indischen Rechts [Ger.] Leipzig: Harrassowitz, 1927. - 60, 132 pp.

L. following the guidelines laid down by Kirfel in his introduction to the »Purāṇapañcalakṣaṇa«, examines in his thesis the Yājñavalkyasmṛti against the background of the Purāṇas, and comes to following conclusions: Yājñavalkya, as we have it and as it was canonized through the commentaries, is not the original *smṛti*; the latter has been enlarged with considerable additions. The older version of chapters one and three can be found in the GaP ch 93-101 and 102-196, and since the materials of chapter two are absent from the GaP, it is a later addition in its entirety. An older version of this chapter appears in the AgP ch. 253-258. In arithmetical terms, out of 1009 stanzas of Yājñavalkya, L. considers 451 as primary, 558 as secondary [source] Rocher, p 45 and 87 (AP)

4126 LOTT, ERIC J.: God and the universe in the Vedāntic theology of Rāmānuja: a study in the use of the self-body analogy [Engl.]. Madras: Ramanuja Research Society, 1976. - 24, 247, 8 pp.

Deals in chapters 3 and 4 with Rāmānuja's exegesis of the BhG. (AM)

4127 LÜDERS, HEINRICH: Daśanāmaka [Ger.] In: ZDMG 92, 1938, pp. 15-27.

Refers pp. 25-26 to lists of names in the MBh, in particular the *daśanāmaka* in 4,39.7. (F)

[quoted passages] MBh (cr.ed) 3,3; 3,232; 4,39.7; 12,284; 12,338; 13,149.

4128* LUDERS, HEINRICH Druckprobe einer kritischen Ausgabe des Mahābhārata [Ger] Leipzig 1908

4129 LUDERS, HEINRICH Die Jātakas und die Epik 1 Die Krsna Sage [Ger] In ZDMG 58, 1904, pp 687-714 - Reprint in Lüders, Heinrich Philologica Indica 1940 - pp 80-106

The contribution is mainly concerned with Buddhist literature, especially the Ghatajātaka but frequently quotes and discusses parallel passages from Epics and Purānas (F)

[quoted passages] BhG 2 11-13, 2 28, BhāgP 9 24 21ff, 11,1 12, HV 1916, 2024ff, 2116-2117, 2123, 3195, 4208, 4232, 4269, 4361, 4419, 6428ff, 6430, MBh (C) 1 6563, 1 7148ff, 2 1706, 2 1708, 2 1710 4 516, 5 4, 5 4501, 7 2023-2026, 7 2039, 7 2123, 7 2126, 7 2128 7 2138ff, 7 2454, 7 2469-2470, 7 2542ff, 7 8220, 11 6, 11 24, 11 47, 11 51, 11 55, 11 57-58, 11 241 11 255, 11 756, 12 751, 12 833ff, 12 900ff, 12 907ff, 12 12483, 12 5676ff, 16 13 16 15ff 16 67, 16 94, 16 133, 16 206, 16 279ff, PdP 6 272 5 6 272 9, 6,279 61, Rm (B) 2 57 30 2 81 22, Rm (Gorresio) 2 85 18, Rm 2,105 21-22, VāP 2 34 82-83, 2,34 90, 2,34 118ff 2 34 201ff ViP 4 13 60 4 14 5 5,15 13 5,15 20 5 18 7 5,37 6

4130 LUDERS, HEINRICH Philologica Indica ausgewählte kleine Schriften Festgabe zum siebzigsten Geburtstage am 25 Juni 1939 dargebracht von Kollegen, Freunden und Schulern [Ger] Göttingen Vandenhoeck & Ruprecht, 1940 - 812 pp, 1 portrait, 1 table

Select reprint of Heinrich Luders essays in honour of his 70th birthday The following essays are of special Epic/Purānic interest Die Sage von Rsyaśrṅga Zur Sage von Rsyaśrṅga, Die Jātakas und die Epik die Krsna Sage Das Wurfelspiel im alten Indien, Setaketu For commentaries see separate entries (AK)

4131 LUDERS, HEINRICH Die Sage von Rsyasrṅga [Ger] In Nachr Kgl Ges Wiss Gottingen 1897, pp 87-135 - Reprint in Lüders Heinrich Philologica Indica 1940 - pp 1-43

Detailed study of the different versions of the legend of Rsyaśrṅga with regard to the textual history of the versions in Epic Purānic and Buddhist literature The comparison of MBh 3,110 23-113 25 with PdP Pātālakhanda 13 shows that the original version contained in MBh was reworked after the version of PdP The version of Rm is later than MBh and PdP respectively while SkP is based on the Rm version Luders then turns to *gatha*-literature and distinguishes the old layer contained in the *gathas* from the younger in the prose version The author of the MBh version seems to have known the *gathas* and to have used them for the composition of his text The same holds true for the relation of the Rm to the *gathas* of the Dasarathajātaka Finally Luders discusses some iconographical evidence and concludes that the Purānic version of the Rsyaśrṅga legends existed in the 5th cent. A D (AM)

4132 LUDERS, HEINRICH Setaketu [Ger] In Lüders, Heinrich Philologica Indica 1940 - pp 346-361 - Reprinted from Festschrift für Ernst Windisch Leipzig Harrassowitz, 1914 - pp 228-245

Deals with the Setaketujātaka (no. 377) and its relations with other versions of the *Śvetaketu story in Pālī literature, Brāhmaṇas, Upaniṣads, MBh, etc.* (AK)

4133 LÜDERS, HEINRICH: Über die Grantharecension des Mahābhārata: epische Studien 1 [Ger.]. Berlin: Weidmannsche Buchhandlung, 1901. - 91 pp. (Abh. der Kgl. Gesellschaft der Wissenschaften zu Göttingen, Phil. -hist. Kl., N. F., Bd. 4, No. 6).

Lüders presents romanised extracts and collations from two Grantha manuscripts (India Office Burnell 194 and Royal Asiatic Society Wish 53), drawn from the Virāṭa-, Sauptika-, Aiṣika-, Strī- and Śānti- *parvans*, in order to give an indication of the character of this recension. (JLB)

[quoted passages:] MBh (B) 12,59.80ff; 12,73; 12,122; MBh (MSS) 4,1-13; 12,14; 12,60; 12,75; 12,124.

4134 LÜDERS, HEINRICH: Varuṇa. Band 1-2 [Ger.]. Alsdorf, Ludwig [ed.]. Göttingen: Vandenhoeck, Ruprecht, 1951-1959. - Vol. 1: 1951. - 8, 337 pp. - Vol. 2: 1959. - 23 pp., pp. 339-765.

Dealing mainly with Vedic views and beliefs, Lüders also draws attention to Epic and Purāṇic sources, as far as they are concerned with the following topics: position of and views about Varuṇa; importance and power of the truth (*ṛta*, *satya*), especially to be demonstrated by truth-spell (*satyakriyā*), oath and curse; heavenly and earthly streams, including the myth of the descent of the heavenly Gaṅgā (p. 156-161). A special chapter deals with Purāṇic and Epic theories of geography and cosmography (p. 276-280) With index of passages. (RS)

[quoted passages:] AgP 108.19-20; BdP 1/2,18 25; BhāgP 1,1.15; 1,13.51; 3,5.1; 3,8 5; 3,9.8; 3,23.39; 5,5.2; 5,15 1; 5,17.4; 5,19.18; 8,21 4; 9,1.14; 9,5.5; 9,9.14; 10,27.22; 10,79.12; HV 10396; 12782; 12787; 13125; 13138; 13141; 13884; 13899; 13925; 2501; 8956; 9505; KūP 1,46.28-33; MBh 1,1.22; 1,1.256; 1,5.22; 1,21 6-7; 1,33.2; 1,64 18; 1,64 33; 1,65.42; 1,67.54; 1,68.3; 1,74.108; 1,96.19; 1,98.8; 1,170.19; 1,170 21; 1,170.22-23; 1,225.1-3; 2,3.2; 2,7.24; 2,8.38; 2,9 1-2; 2,9.7; 2,9.18-19; 2,9.23; 2,10.9-11; 2,42.11; 2,49.28; 2,53.16; 2,68 52; 2,71.14; 2,77.21; 3,41 5-6; 3,41.27-28; 3,48.5; 3,55.4; 3,57.17; 3,57.38; 3,63 38; 3,64 21; 3,76.32-34; 3,83.164; 3,84 27; 3,84.29; 3,85.20; 3,85.44; 3,85.58; 3,85 63; 3,100; 3,101.13; 3,101.23; 3,102.1; 3,103.8; 3,105.2; 3,107.24; 3,107.27; 3,107.56; 3,107 63; 3,107.64; 3,108.22; 3,109.2; 3,109.5; 3,109.7-9; 3,109.10; 3,109 13; 3,109.18; 3,139.1-2; 3,150.34; 3,157.55; 3,163 4; 3,263.28; 3,267.99, 3,297.99; 3,309.4; 4,10 7; 4,12.13; 4,20 21; 5,9.49; 5,10.1; 5,10.3; 5,10.16; 5,10.29; 5,10 33; 5,10 37; 5,44.9; 5,98 4; 5,98 6; 5,98.10-11; 5,98 22; 5,108.12; 5,110 1; 5,110 3-4; 5,111.12; 5,128 45; 6,3 38; 6,6.12; 6,6 42-43; 6,6 47; 6,9 34; 6,9.36, 6,34 14; 6,34.29; 6,83.5; 6,119.76; 7,6 6; 7,36 13; 7,54.23; 7,61.9; 7,69 9; 7,84 21; 7,155.36; 7,201.67; 9,43.35-37; 9,45.22; 9,46 105; 9,47.4; 9,47.6-11; 12,14 21; 12,163.11; 12,207.36; 12,328 30; 12,328.39; 12,328 41; 12,328 46; 12,328 53; 12,328 57; 12,333.16; 12,341.14; 12,342 75; 12,342.93; 13,2.71; 13,16 49; 13,19 32; 13,25.16; 13,25 44; 13,26.72-73; 13,26 77; 13,26.79; 13,26 82; 13,26 84; 13,26 87-90; 13,26.93; 13,93 7; 13,93 11; 13,102.18; 13,166,29; 13,166 22; 14,27.21; 14,29 2; 14,35.32; 14,67.16; 14,69.19; 15,3 53; 16,4.13; 18,3.28; MkP 16 81; 22.11; 56.1; 56 7; 57.21; MtP 120.23; 124 20; Rm (Gorresio) 1,26 5; 1,38 4; 2,101.12; 3,10.18; 4,27.3; 4,44 94; 5,31.19; 6,39.10; 6,12.2; 6,108 42; Rm (NSPr) 1,35.11; 1,35.16; 1,35 22; 1,36 3; 1,37.7; 1,39; 1,39.14; 1,39.25; 1,41.15; 1,43.5; 1,43.15; 1,43.18; 1,44 6; 1,45 2; 2,11 6-9; 2,40; 2,48 23; 2,50 12; 2,56.35; 2,63; 2,92.11; 2,95.1; 2,97,7; 2,98.11; 2,99.27;

2,104 12, 2,107 19, 3,54 8, 3,54 10, 4 28 3, 5,16 13, 5 31 4, 5,33 25, 5,36 13, 5,39 17, 6,7 12, 6,71 34, 6 117 2, 6,128 52 7,3 18, 7,23 4, 7,23 16, 7,23 30, 7,23 50, 7 61 19, 7,65 29, 7,97 14, Rm (Schlegel) 1,36 22, 1,38 7, 1,44 5, VāP 34 46, 34 56, 41 83, 41 85, 42 1, 42 3, 42 24, 42 57, 42 67, 42 77, 42 98, 47 22, ViP 2,2 31, 2 2 34, 2,2 37, 2,4 1, 4,4 19, VarP 75, 75 48, 75 57

4135 LUDERS, HEINRICH Das Vidhurapanditajātaka [Ger] Schubring, Walther [ed] In ZDMG 99, 1945-1949, pp 103-130

The Jātaka dealt with refers to the story of the Pāndavas and Kauravas The contribution does not refer very extensively to the MBh but nevertheless it is noteworthy as a close examination of a parallel account in Buddhist literature (F)

[quoted passages] MBh 1,57 99, 1,100 27, 1,102 23, 1,102 23, 1,105-106, 1,106 12ff, 1,107 35-36, 1,108 19, 2 68 65, 4,2 7, 4 4 6-7, 4 4 9-10, 4 4 14, 4 4 31, 4 4 37, 4 4 39, 4 68 50ff, 5,33-40, 5 33 103, 5 34 1, 5 35 2, 5 35 12, 5,41 5 5 63 9, 5 64 1, 5 148 4, 5,148 8, 11,5 2, 11,9 9, 11,10 3, 13,48 5, 13 49 12, 15 28 11, 15 28 13

4136 LUDERS, HEINRICH Die vidyādharas in der buddhistischen Literatur und Kunst [Ger] In ZDMG 93, 1939, pp 89-104

Contains pp 96-97 an examination of the meaning of *vātika* in MBh (F)

[quoted passages] MBh (B) 7 145 78 MBh 3 257 3-4 7 98 33-34, 7,139 55, 7 160 45, 7 6132 9,55 13-14, 9 61 16-17

4137 LUDERS, HEINRICH Von indischen Tieren [Ger] In ZDMG 96 1942, pp 23-81

Seeks to identify *godha parasvat koka* and *śiśumāra* References to Epic and Purānic literature are made only incidentally (F)

[quoted passages not included]

4138* LUDERS, HEINRICH Wilhelm von Humboldt and the Bhagavadgītā [Engl] In KK 2, 1935, pp 104-105

4139 LUDERS, HEINRICH Das Würfelspiel im alten Indien [Ger] In Luders Heinrich Philologica Indica 1940 - pp 106-175 - Reprinted from Abh Ges Wiss Gottingen, Phil -hist Klasse, (Neue Folge) 9 2, 1907, pp 1-75

On the game of dice in the Jātakas Vedas Brāhmanas Śrautasūtras MBh and other texts The study includes p 11 a brief section entitled »The Jātaka and the Mahābhārata«, and deals pp 162-166 with »The Epic game of dice and the art of counting« (AK)

4140 LUDERS, HEINRICH Zur Sage von Rsyasrnga [Ger] In Nachr Kgl Ges Wiss Gottingen 1901, pp 28-56 - Reprint in Lüders, Heinrich Philologica Indica 1940 - pp 47-73

A rejoinder to Joseph Dahlmann s criticism (in Mahābhārata-Studien 1,34 1899) of the author s theory on the Rsyaśrnga legend (Die Sage von Rsyaśrnga 1897) in which the latter defends his method and thesis. (AK)

4141 Ludvika starnabākha abhinandana grantha / Ludwik Sternbach felicitation volume Part 1-2 [Engl, Hi, Fr, Skt, Ger]. Sinha, J[agdamba] P[rasad] [ed]. Lucknow (India) Akhila Bharatiya Sanskrit Parishad, December 1979 - Part 1 11, 621 pp, 2 portraits - Part 2 11 pp., pp 627-1189, 1 portrait, pl

Includes a bibliography of Ludwik Sternbach's works. The following contributions deal with Epic or Purāṇic matters: (Part 1:) Pollock, S.: Text-critical observations on Vālmīki-Rāmāyaṇa; Gupta, Anand Swarup: The South Indian version of the Varāha Purāṇa; Jezic, Mislav: The first yoga layer in the Bhagavadgītā; Satyavrat Shastri: Thoughts on the Gītā; (Part 2:) Mallison, F.: A note on holiness allowed to women: pativratā and satī; Biardeau, M.: The ball game: myth and rite; Lal, B. B.: Excavations at Hastināpura and their bearing on the Mahābhārata. For commentaries see separate entries. (AK)

4142 LUDWIG, ALFRED: Die Ironie im Mahābhārata und im Ṛgveda [Ger.]. In: Festgruss an Otto von Boethlingk. Stuttgart 1888. - pp. 82-87.

4143* LUDWIG, ALFRED: Das Mahâbhârata als Epos und als Rechtsbuch [Ger.]. Prag 1896.

4144 LUDWIG, ALFRED: Über das Râmâyaṇa und die Beziehung desselben zum Mahâbhârata [Ger.]. Prag: Verein für Volkskunde und Linguistik, 1894. - 38 pp. (Jahresbericht des Wissenschaftlichen Vereins für Volkskunde und Linguistik in Prag).

4145* LUDWIG, A[LFRED]: Über das Verhältnis des mythischen Elements zu der historischen Grundlage des Mahābhārata [Ger.]. In: Abh. Kgl. Böhm. Ges. Wiss. 6,12, Prag 1884.

4146 LUDWIG, A[LFRED]: Über die mythische Grundlage des Mahâbhârata [Ger.] In: Sitzungsber. Kgl. Böhm. Ges. Wiss. 9, 1895, pp. 1-26.

Despite some commendatory remarks about Holtzmann's recently completed »Das Mahâbhârata und seine Theile«, Ludwig goes on to advocate his own view of a mythical substratum to the MBh He argues that Pāṇḍus and Kurus are linked with white and red, that the name Pāṇḍava is a folk-name (Volksname) in opposition to the Kurus and that the overall symbolism is that of the seasons (die Jahreszeiten), with for example Duryodhana representing the winter (following Weber's identification of Śiva as the god of winter, since Ludwig aligns the Pāndavas with Viṣṇu and Duryodhana with Śiva) The article closes with some remarks on Epic irony (die epische Ironie), by which Ludwig means a tendency to euphemism which he sees as employed with ironic or sarcastic intent by the poet (JLB)

4147 M. M. Chitraoshastri felicitation volume: review of indological research in *last 75 years [Engl.]. Chinmulgund, P. J.; Mirashi, V. V. [ed] Poona: M. M.* Chitraoshastri Felicitation Committee, and Bharatiya Charitrakosha Mandal, 1967. - 28, 849 pp.

Anthology of essays on editorial activities and secondary literature on all branches of indological (but mainly Skt) research in 20th century India (the references to European research vary in frequency in the various contributions) On pp 689-773, the following article can be found Pusalker, A D · Puranic studies For commentary see separate entry (F)

4148 [MACARTHUR, TOM] MCARTHUR, TOM: Yoga and the Bhagavad-gita: an introduction to the philosophy of Yoga [Engl.] Wellingborough, Northamptonshire: Aquarian Press, 1986 - 112 pp.

4149 [MacCormack, William] McCormack, William The forms of communication in Vīraśaiva religion [Engl] In Traditional India structure and change 1959 - pp 119-129
Also deals with the reading of Kannada Purānas (mainly stories of miracles of saints and deities) which is very popular both publicly, in Vīraśaiva *maths* (monasteries) and privately in Vīraśaiva households (KPG)

4150 [MacDermott, Robert A] McDermott, Robert A Indian spirituality in the West a bibliographical mapping [Engl] In PhEW 25,2, 1975, pp 213-239
Gives a survey of the philosophical and spiritual interpretations of the BhG and its Yoga doctrines (AM)

4151* Macdonald, A W Juggernaut reconstruit [Fr] In JA 241, 1953, pp 487-528

4152* Macdonald, A W A propos de Prajāpati [Fr] In JA 240, 1952, p 323ff

4153 Macdonell, Arthur Anthony A history of Sanskrit literature [Engl] London Heinemann, 1900 - 9, 472 pp - Reprint Delhi Munshi Ram Manohar Lal, 1961 - 9 473 pp index
Ch 10 deals with the characteristics and the contents of the two Epics Discusses thematic connections between the MBh and some of the Purānas (AM)

4154 Macdonell, Arthur Anthony India s past a survey of her literatures, religions, languages and antiquities [Engl] Oxford Clarendon Press, 1927 - 12, 293 pp, index
Ch 5 deals with the types of Epic poetry represented in the MBh (i e *itihāsa* and *puranas*) and Rm (*kavya* style) respectively The MBh is essentially related to the Purānas (the latter »cannot be older than the sixth century A D«) Defines the Purānas as »didactic religious sectarian manuals« Their historical accounts › are clearly based on ancient archives but they are quite untrustworthy« (p 246) (AM)

4155 Macdonell, A[rthur] A[nthony] Max Muller memorial Sanskrit manuscripts [Engl] In JRAS 1910 pp 829-830
»When I was on tour in India during the cold season of 1907-8 I purchased nearly one hundred Sanskrit manuscripts for the administrators of the Max Muller Memorial Fund These are now deposited in the Bodleian Library having been bound and hand listed « As to Epics and Purānas the note says »Representing Epic poetry there is a practically complete text of the MBh Each *parvan* is, as a rule a separate ms Most of them are dated and nearly all belong to the sixteenth and seventeenth centuries A D When Professor Luders was in Oxford last autumn he collated the manuscripts of some of the earlier *parvans* in this collection Besides the HV there are eight Purānas the Ātma Ādi Āditya Kalki Mudgala Śamba, Śiva Skanda as well as a Parānanda purāna and a Śrī purāna samhitā « (F)

4156 Macfie J[ohn] M[andeville] Myths and legends of India an introduction to the study of Hinduism [Engl] Edinburgh T & T Clark 1924 - 24 333 pp
Renarration of different legends from Epic and Purānic literature (AM)

4157 Machabcharata - Ramajana: perevod s sanskrita vstypitegbnaja statbja P. Grincera. Part 1-2 [Rs.]. Grincer, P. [forew.]; Gipkina, C.; Potapovoj, Bery [tr.]; Zacharbin, B.; Vogkoboj, O. [ed., comm.]. Moskva: »Chudož. Lit.«, 1974. - Part 1: Machabcharata perevod C. Gipkina podostročnye perevod O. Voogkoboj i B. Zacharbina. - Part 2: Ramajana perevod s sanscrita Bery Potapovoj podstroñyj perevodi prozaičeckie vvedenija v tekste perevoda B. Zacharbina. - 605 pp. - (Biblioteka Vsěmirnoj Literatury 1,2).

Contains a foreword, partial Rs. translation of MBh and Rm including explanatory passages, notes to both parts, a glossary and a detailed table of contents The two parts are bound in one volume. (KPG)

4158* MACHEK, VÁCLAV: Origin of the god Vishnu [Engl.]. In: ArOr 28,1, 1960, pp. 103-126.

4159 MACHWE, PRABHAKAR: Ramayana theme in Northern India [Engl.]. In: Cultural Forum 9,4, July 1967, pp. 53-56.

4160 MACKENZIE, CAROLINE: Alienation and reunion of the characters of the Rāmāyaṇa [Engl.]. In: JDharma 7,2, 1982, pp. 164-180.

»The sculptor C. Mackenzie presents her own personal reflections on the great Indian Epic, the Rm. Alienation and reunion are favourite themes in the contemporary world. The author describes how the heroes in the Rm experienced and overcame the loss and alienation in different phases of the lives«. [source:] Science of Religion, abstract no 3782 (SD)

4161 MACNICOL, NICOL: Indian theism: from Vedic to the Mohammadan period [Engl.]. 2nd ed.: Delhi: Munshiram Manoharlal, 1968. - 16, 292 pp. - 1st ed.: London: Oxford University Press, 1915.

Contains a chapter on theism in BhG and in the MBh-period. (AM)

4162 MACNICOL, N[ICOL]: The origin of the Krsna cult [Engl.] In: JRAS 1913, pp. 145-151.

4163 MACNICOL, NICOL: War aims and peace aims in the Bhagavadgītā [Engl.] In: HibbertJ 38, 1940, pp 329-341.

4164* MĀDHAVA PAṆIKKAR: Bhāṣā-Bhagavadgītā: the Bhasha Bhagavadgita of Madhava (Panicker) Edited with a commentary, grammatical and philological notes and a vocabulary [Mal.] Sivasankara Pillai, K P. [ed.]. Trivandrum 1925. - 7, 147 pp. (Abhinava-Kalpa-Granthamālā: The New Era Series of Standard Works 1)

Mal. adaptation of the BhG [source] ZDMG 81, 1927, p CXXIV. (KPG)

4165 MĀDHAVA SVĀMĪ / MĀDHAVA SWAMY: Śrīmanmahābhārata (Virāṭaparva) / Shri Mādhava Swamy's Mahābhārata. Virāta Parva [Mar.]. Nāgarāja Rao, G. / Nāgarājarāva, Go. [ed.] Taṃjāvara: Gopalan, *śaka* 1884, A.D. 1962. - 2, 10, 12, 3, 472 pp. (Taṃjāvara Sarasvatī Mahāla Graṃthamālā [Tanjore Sarasvati Mahal Series] 97).

Text of this Marathi adaptation of Mādhavasvāmī grandson of Ekanātha The text seems to have been composed in 1703 1707 (AM)

4166* MADHAVACARYA SASTRI Purānadigdarsana [Skt] Gorakhpur GiPr samvat 2016 [A D 1959]

4167* MADHAVANA ĀNANDA ŚANKARA Gītātattva [Hi] Bhagalpur Amarāvatī 1975 - 235 pp

4168* [MADHVACARYA ĀDYA] MADHVACHARYA Garudapurānavisayānukramanī [Skt] In Sārasvatī Susamā 27 3 1972 and 27 4 1973

4169 MADHVACARYA ĀDYA »Sthānu« sabdah [Skt] In Purāna 7 1 January 1965 pp 194-196

Discusses the word *sthanu* in the sense of *rudra* Refers to MBh LiP VmP (F)

[quoted passages] LiP 1 70 303 324 1 98 28 MBh 12 24 156 13 17 31 VmP 44 14

4170* MADHVACHARYA ADYA Visnu purana visayānukramanī [Skt] Varanasi All India Kashiraj Trust 1966

4171 MADHVACARYA ĀDYA Visnupuranavisayasūci [Skt] In Purāna 8 1 January 1966 appendix pp 1-91

Subject index of the ViP With concordance of the editions printed so far Divided into ten chapters according to the traditional subject matter of Purāna literature (F)

4172 MADHVACARYA ĀDYA Vyāsavandanā [Skt Engl] Gupta Anand Swarup [ed tr] In Purāna 11 2 July 1969 pp 203-206

Collection of six Skt quotations in praise of the sage Vyāsa from various works of Mādhava With Engl translation and some parallel texts (F)

[quoted passages] KūP 1 51 48 1 52 11 ŚiP (b) 3 37 22 ViP 3 3 5

4173* MAGGI PIETRO GIUSEPPE Due episodi di poemi indiani recati in verso italiano con illustrazioni [It] Mailand 1847

Contains It translations of parts of the Nalopākhyāna and the story of Yājnadatta s death from the Rm [source] Pisani Vittore In ZDMG 91 1937 p 733 (F)

4174* [MAHABHAGAVATAPURANA 1910] [Bhagavadgītā Upanisad] [Skt Beng] 2nd ed Calcutta Bangabasī Press 1910

Ed tion and Beng translation of the BhGU which forms chapters fifteen to nineteen of the MBhāgP [source] Rocher p 189 (KPG)

4175* [MAHABHAGAVATAPURANA 1910] [Bhagavadgīta Upanisad] [Skt Beng] Calcutta Elysium Press 1910

Edition and Beng translation of the BhGU wh ch forms chapters fifteen to nineteen of the MBhāgP [source] Rocher p 189 (KPG)

4176* [MAHABHAGAVATAPURANA 1913] [Skt] Desai Manilal Itaharam [ed] Bombay Gujarati Printing Press 1913

Śākta *upapurana* [source] Hazra Upapurānas (PS)

4177* [MAHĀBHĀGAVATAPURĀṆA, 1914]: [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.]. Calcutta: Baṅgabāsī Press, B.S. 1321 [A.D. 1914].

4178 [MAHĀBHĀGAVATAPURĀṆA, 1983]: The Mahābhāgavata Purāṇa (an ancient treatise on Śakti cult): Śrīmahābhāgavatapurāṇam (śāktasāmpradāyikam), critically edited with introduction and index [Engl., Skt.]. Kumar, Pushpendra [ed.]. Delhi: Eastern Book Linkers, 1983. - 36, 400 pp. (Purāṇa Text Series 1).

The printing of the text shows no traces of being edited »critically« (no variants, no description of manuscripts). It comprises 81 chapters. Index I is an index of verses; index II is an index of names and epithets of the goddess. (PS)

4179 [MAHĀBHĀRATA, 1794]: The story of Dooshwanta and Sakoontalā extracted from the Mahābhārata a poem in the Sanskreet language [Engl.]. Wilkins, Charles [tr.] In: The Oriental repertory 2. Dalrymple, A. [ed., comm., introd.] London 1794. - pp. 413-452. - Reprint (separate): London 1795. - 44 pp. - Translation: Histoire de Douchmanta et de Sakountalâ, extraite du Mahâbhârata, poëme sanskrit, et traduite sur la version anglaise de M. Charles Wilkins [Fr.]. Chézy, [Alfred] [tr.] In: NJA (2e série) 1, 1828, pp. 337-374.

The introduction, by the editor Dalrymple, gives a short sketch of Hindu mythology. Wilkins' translation is accompanied by explanatory notes. (vSt)

4180* [MAHĀBHĀRATA, 1820]: Translation of the Mahābhārata Book 1 Section 1-10 [Engl.]. Wilkins, Charles [tr.] In: Annals of Oriental Literature [1], 1820, pp. 65-86, 278-296, and 450-461.

4181* [MAHĀBHĀRATA, 1820]: Nala: eine Indische Dichtung von Wjasa. Aus dem Sanscrit im Versmasse der Urschrift übersetzt und mit Anmerkungen begleitet [Ger.] Kosegarten, J. G. L. [tr., comm.] Jena: F. Fromman, 1820. - 22, 346 pp.

Annotated translation of the Nalopākhyāna in German *ślokas*. [source] Gildemeister, p 43. (F)

4182* [MAHĀBHĀRATA, 1822]: Śrīśrīhariḥ śrīśrīmahābhāratokta śrībiṣṇusahasranāma [Skt.]. Kalikātā *sana* 1229 [A.D 1822]. - 19 pp.

In Beng letters. [source] Rost, ... In. ZDMG 8, 1854, p 605 (F)

4183 [MAHĀBHĀRATA, 1824]: Indralokāgamanam: Ardschuna's Reise zu Indra's Himmel, nebst anderen Episoden des Maha-Bharata. In der Ursprache zum erstenmal herausgegeben, metrisch übersetzt und mit kritischen Anmerkungen versehen [Skt., Ger.]. Bopp, Franz [ed., tr., comm] Berlin: Königl. Akademie der Wissenschaften, 1824. - 28, 78, 122 pp. - 2nd ed.: Berlin: Nicolai, 1868. - 78, 60 pp.

Contains the text (in Devanagari) and a metrical translation of the following passages: 1. *Arjuna's travel to Indra's heaven (from Vanaparvan)*; 2 *The slaying of* Hidimbā by Bhīma (Hidimbavadha from Ādiparvan); 3. The rescue of the

brahmin from the man eater Baka and the killing of Baka (Brāhmanavilāpa from Ādiparvan), 4 The story of Sunda and Upasunda two jointly invincible *daityas* who killed each other out of jealousy because of the heavenly nymph Tilottamā (Sundopasundopākhyāna from Ādiparvan), 5 Extracts from the story of Nala and Damayantī (without Skt text) The introduction gives an account of the context of these passages and of the mss used for establishing the text Substantial notes are added at the end of the book - The second posthumous edition lacks the introduction and the last story, and contains only a subset of the notes, these remaining notes contain Bopp s later corrections and new variants taken from the Calcutta ed of the MBh (vSt)

4184 [MAHĀBHĀRATA, 1827] Bâhikavarnanâ locus Bharateae, in quo mores Bahicorum describuntur [Skt Lat] Lassen, Christian [ed, tr, comm] In Lassen, Christian Commentatio geographica atque historica de Pentapotamia Indica [Skt, Lat] Bonnae E Weberum, 1827 - 92 pp - pp 63-91

Text with Latin translation of the Vāhīkavarnanā a passage from the MBh in which Karna describes the manners and customs of the Vāhīkas The text is drawn from Paris manuscripts and corresponds to Bombay ed 8 44-45 [source] Gildemeister, p 51f (F)

4185 [MAHABHARATA, 1828] Histoire de Douchmanta et de Sakountala extraite du Mahabharata poeme sanscrit et traduite sur la version anglaise de Ch Wilkins [Fr] In NJA (2e série) 1, 1828 pp 337-374

Śakuntalā story from MBh in French translation according to Wilkins Engl translation London 1794 [source] Gildemeister p 40 (F)

4186 [MAHABHĀRATA, 1829] [Mahâbhārata by Gokulanātha 1-8] [Beng] Gokulanātha [adapt] Calcutta 1829

»Extract in Bengali from the MBh by Gokulanātha« The adaptor (or translator?) referred to is Gokulanāth Upādhyāya (17th/18th century) [source] TUB (AK)

4187 [MAHABHĀRATA, 1829] Die Sundflut nebst drei anderen der wichtigsten Episoden des Maha Bharata Übersetzt [Ger] Bopp Franz [tr] Berlin F Dummler, 1829 - 28 163 pp

German translation of the text edition published by Bopp in the same year Contains an introduction in which Bopp notes that the MBh legend of the flood and the fish is more archaic than those of the Purānas the fish being an incarnation of Brahman not of Visnu The other three passages translated are the stories of Sāvitrī and Satyavān the abduction of Draupadī by king Jayadratha and the return of Arjuna from Indra s heaven all from the Vanaparvan of the MBh (vSt)

4188 [MAHABHARATA 1829] Diluvium cum tribus aliis Maha Bharati praestantissimis episodiis Fasc 1 [Skt] Bopp Franciscus [ed] Berolini F Dümmler, 1829 - 124 pp

Title translated »The deluge with three other important episodes of the MBh« Contains the Matsyopākhyāna Sāvitryupākhyāna Draupadīpramātha and Arjuna samāgama, all from the Vanaparvan of MBh No more fasc published The translation appeared in the same year and same press but in a different format under the title »Die Sundflut nebst drei anderen der wichtigsten Episoden des Maha Bharata« (vSt)

4189 [MAHĀBHĀRATA, 1830]: Nalus: Mahá-Bhárati episodium: curante Francisco Bopp. Secundae emendatae editionis fasciculus primus, quo continentur textus sanscriticus et versio latina tredecim priorum librorum [Skt., Lat.] Bopp, Francisco [ed., comm.]. Berolini: Nicolai, 1830. - 15, 236 pp. - 2nd revised ed.: ibid., 1832. - 15, 239 pp. - 3rd ed.: ibid., 1868. - 15, 236, 106 pp.

The Latin introduction deals with parallel passages in Rm and *kāvya* literature, with a Tamil version of the Nala story (quoting a passage in Engl. translation by Kindersley), and with the mss used, listing the variants occurring in the first 32 *ślokas*. The text is given in Devanagari together with a Latin translation on the same page. Latin notes to text and translation conclude the book. (KPG)

4190 [MAHĀBHĀRATA, 1834–1839]: *The Mahābhārata: an epic poem written by the celebrated Veda Vyása Rishi* / Śrīmahābhāratam: śrīmanmaharṣivedavyāsaviracitā śrīmanmahābhāratasaṃhitā. Vol. 1–4 [Skt.] Nimáicandra Siromani / Nimachand Siromani; Nanda Gopála; Jaya Gopála Tirkalanka; Ráma Govinda / Rámagovinda; Rámahari Nyáya Panchánan [ed.]. Calcutta 1834–1839. - Vol. 1: Containing part I The Ádi Parva; II The Sabhá Parva; III The Vana Parva: edited by the learned pandits attached to the establishment of the Education Committee. Education Committee's Press, 1834 - 831 pp. - Vol. 2: Containing part IV Virát Parva; V Udyóga Parva; VI Bhísma Parva; VII Dronaparva: edited and carefully collated with the best mss in the library of the Sanscrita College of Calcutta, by Nimachand Siromani and Nanda Gopála. Baptist Mission Press, 1836. - 868 pp. - Vol. 3: Containing part VIII Karna Parva; IX Saila [sic] Parva; X Sauptika Parva; XI Strí Parva; XII Santi Parva: edited and ... by Nimachand Siromani and Jaya Gopála Tirkalanka ... and Ráma Govinda. Asiatic Society of Bengal, 1837. - 895 pp. - Vol. 4: Containing part XIII Anushásana Parva; XIV Áshuamedhika [sic] Parva; XV Áshramabásika Parva; XVI Mausala Parva; XVII Mahápraslhánika Parva; XVIII Suargárohanika Parva; XIX Khila Haribansha Parva. edited and ... by Nimáicandra Siromani ... and Rámagovinda ... and Rámahari Nyáya Panchánan. Asiatic Society of Bengal, 1839. - 1007, 88 pp.

Plain text without notes nor introduction. A first numbering goes by *parvan* and *śloka*, and a second by *adhyāyas*. (KPG)

4191* [MAHĀBHĀRATA, 1835]: Nala and Damayanti and other poems translated from the Sanscrit into English verse, with mythological and critical notes [Engl.] Milman, H. H. [tr., comm.]. Oxford: Talboy, 1835. - 8, 148 pp.

Also contains Engl. translations of the Yajñadatta story, the deluge story, the *brāhmanavilāpa* story, and of parts from the *Gangāvatarana* story, all from MBh. [source:] Gildemeister, p. 43f. (F)

4192 [MAHĀBHĀRATA, 1838]: Nalas [sic] und Damajanti: eine indische Dichtung. Aus dem Sanskrit übersetzt [Ger.] Bopp, Franz [tr.] Berlin: Nicolai, 1838. - 12, 275 pp.

Metrical translation based on the text edited by Bopp in 1830. (AM)

4193 [MAHĀBHĀRATA, 1839] Sawitri eine Indische Dichtung aus dem Sanskrit ubersetzt [Ger] Merkel, Joseph [tr] Aschaffenburg Pergay, 1839 - 8, 95 pp

Ger metrical translation of the Sāvitrī story from MBh (F)

4194 [MAHĀBHĀRATA, 1839] Swayambara, épisode du Mahâbhârata, traduit du Sanscrit [Fr] Pavie, [Théodore] [tr] In JA (3e série) 7, 1839, pp 218-245

Translation according to the Calcutta edition (AM)

4195 [MAHĀBHĀRATA, 1839] La reconnaissance d'Ardjouna fragment du Gôharana [Fr] Pavie, Théodore [tr] In JA (3e serie) 7, 1839, pp 465-498

Translation according to the Calcutta edition Gives also a short summary of the Virātaparvan (AM)

4196 [MAHĀBHĀRATA, 1840-1841] Saôptikaparva, épisode du Mahâbhârata, traduit du Sanscrit [Fr] Pavie, Théodore [tr] In JA (3e série) 10 1840, pp 431-466, and 11, 1841, pp 70-92

Fr translation according to Calcutta ed of MBh (AM)

4197* [MAHĀBHĀRATA, 1841] Indravidschaja eine Episode des Mahabhârata [Skt] Holtzmann, A[dolph] [ed] Karlsruhe G Holtzmann 1841 - 4, 75 pp

Text of the *indravijaya* story from MBh constituted according to several Paris manuscripts Some passages on Nahusa from MtP AgP HV and PdP according to Paris manuscripts are added [source] Gildemeister p 47 (F)

4198* [MAHABHĀRATA, 1841] Der Raub der Draupadi der Gattin der funf Pandawas aus dem Indischen in den Versmassen der Urschrift ubersetzt [Ger] Fertig, M [tr] Wurzburg Bonitar Stahel 1841 - 6 75 pp

Translation of the *Draupadiharana* story in Ger *ślokas* [source] Gildemeister p 46 (F)

4199 [MAHABHARATA 1842] Striparva le don de l eau (djalapradanika) traduit du Sanscrit [Fr] Foucaux Philippe Edouard [tr] In JA (3e serie) 13, 1842, pp 1-48

Fr translation of the *jalapradanika* episode from MBh (AM)

[quoted passages] MBh (C) 11 1-426

4200 [MAHABHARATA, 1842] Strīparva Strīvilapa lamentations des femmes [Fr] Foucaux, Philippe Edouard [tr] In JA (3e serie) 13 1842, pp 259-289

Fr translation of the *strīvilāpa* episode from MBh (AM)

[quoted passaees] MBh (C) 11 427-755

4201* [MAHABHARATA 1842] Selections from the Mahabhárata [Skt, Engl] Johnson F [ed], Wilson H[orace] H[ayman] [introd, comm] London Allen 1842 - 13, 265 pp - Reprint of prefix as a part of Wilson, H H Introduction to the Mahabharata, and translation of three extracts In

Wilson, H. H.: Essays analytical, critical and philological ... Vol. 1. ... 1864. - (Works by the late Horace Hayman Wilson 3). - pp. 277-341. - Reprint (of Wilson, H. H.: Introduction ...): ibid., 1984.

Taken from the text of the Calcutta ed., without additional ms material. Contents: *dronāgamana* (Calcutta ed. 1.5103-5147) with some passages omitted; *astraśikṣā* (1.5312-5443); *dronavijaya* (1.5443-5516); *svayamvara* (1.6925-7130); *draupadīharaṇa* and *jayadrathavimokṣaṇa* (3.15571-15858). Preface and annotations on history and mythology by Wilson. Includes a glossary. [source:] Gildemeister, p. 38. (F)

4202* [MAHĀBHĀRATA, 1844]: Fragments du Mahabharata traduits en Français sur le texte sanscrit de Calcutta [Fr.]. Pavie, Théodore [tr.]. Paris: Duprat, 1844. - 18, 339 pp.

Passages from MBh in French translation, according to the Calcutta ed Contents: *pp 1-23 Pauṣyaparvan (Calcutta ed 1.661-850); pp. 27-45 Paulomaparvan (1.852-*1019), pp 49-165 Āstikaparvan (1.1020-2197); pp. 168-195 Jatugṛhaparvan (1.5650-5925); pp. 199-225 Svayamvaraparvan (1 6925-7174); pp 229-248 Gaṅgāvataraṇa (3.8763-9967); pp. 251-279 passage from Goharaṇaparvan (4.1149-1435); pp 283-334 Sauptikaparvan (10 1-642); pp. 335-339 hymn to Aśvins (1.722-732, in the above »Pauṣyaparvan« passage omitted) [source.] Gildemeister, p. 38. (F)

4203* [MAHĀBHĀRATA, 1844]: Sāvitrī, en episod ur den Indiska Epopéen Mahābhārata: fran Sanskrit-texten i Swensk metrisk öfwersättning jemte Inledning *och Anmerkningar utgifwen [Sw.]. Bergstedt, Carl Fredrik [tr., comm.]* Upsala 1844. - 10, 44 pp.

Sw. metrical translation of the Sāvitrī story from MBh, with introduction and preface. [source] Kartunnen, Klaus: In: [Review]. (JLB)

[reviews·] Kartunnen, Klaus: In: StOr 55, 1984, p 502.

4204 [MAHĀBHĀRATA, 1846]: Die Kuruinge: ein indisches Heldengedicht [Ger.] Holtzmann, Adolph [adapt.]. Karlsruhe: Holtzmann, 1846. - 14, 222 pp - New ed.: Jena: Diederichs, 1913. - 30, 318 pp. (Indische Sagen 2).

Presents the central story of the Epic according to the results of his critical research in a metrical adaptation of 2620 verses. See also entries under »Holtzmann, A.«. (AM)

4205 [MAHĀBHĀRATA, 1847]: Nal und Damajanti: eine indische Dichtung. Aus dem Sanskrit übersetzt und erläutert [Ger.] Meier, Ernst [tr., comm.] Stuttgart: Metzler'sche Buchhandlung, 1847. - 16, 224 pp. (Die klassischen Dichtungen der Inder 1).

Metrical German translation of the Nalopākhyāna based on Bopp's edition The introduction contains critical remarks about Rückert's translation (AM)

4206 [MAHĀBHĀRATA, 1850]: Atha jaiminikṛtāśvamedhaḥ prārabhyate [Skt.] Hegiṣṭe, Bāpu (son of Sadāśiva) [ed.] [Bombay]: n.p., *śaka* 1772 [A.D. 1850] - 125 folia, 1 drawing.

The section on Jaimini's horse-sacrifice from the Āśvamedhikaparvan of the MBh (vSt)

4207 [MAHABHARATA 1851-1852] Nala och Damayanti en indisk dikt ur Mahā bhārata från originalet ofversatt och med forklarende noter forsedd [Sw] Kellgren Herman [tr] Helsingfors J C Frenckell 1852 - 29 200 pp
Swedish translation of the Nalopākhyāna based on the Calcutta and Bopp s edition Gives explanations of certain terms in the footnotes (AM)
[reviews] Kartunnen Klaus In StOr 55 1984 p 501

4208* [MAHABHARATA 1852] Nal a Damajanti dle Boethlingovy recensi textu přelozil [Bohemian] Schleicher A [tr] Prague 1852 - 70 pp

4209 [MAHABHARATA 1853] The adventures of Nala Raja (a part of the Maha bharat) in the original Sanscrit verse - The tale of Savitri (from the Mahabharat) in the original Sanscrit metre Printed in the Telugu character at the desire of Charles Phillip Brown [Skt] Brown Charles Phillip [ed] Madras Christian Knowledge Society s Press 1853 - 110 pp

4210 [MAHABHARATA 1855] Das Lied vom Konige Nala erstes Lesebuch fur Anfanger im Sanskrit nach didaktischen Grundsatzen bearbeitet und in transkribiertem Texte mit Worterbuch herausgegeben [Skt Ger] Kellner Hermann Camillo [ed tr comm introd] Leipzig Brockhaus 1885 - 251 pp
A text edition mainly following the 3rd ed of F Bopp (see MBh 1830) which is intended as first textbook for beginners The notes in the first third of the text include a literal translation and detailed notes on *samdhi* and grammar (with references to the editor s elementary grammar) in the second third only a rough summary of contents and fewer notes in the last third only notes to more difficult passages and to institutions and customs In the introduction Kellner summarises the main plot of the MBh and the contents of the Nala story makes remarks on parallel versions and on metres A detailed glossary a list of divergent readings of Bopp s text supplementary notes and a subject index to the notes conclude the book (KPG)

4211* [MAHABHARATA 1856] Nala episode du Mahabharata Traduit du Sanscrit en Français [Fr] Burnouf Émile [Louis] [tr] Nancy Grimblot et Raybois 1856

4212* [MAHABHARATA 1856] Fragment du Mahāprasthānika extrait du Mahā bhārata [Fr] Foucaux P[hilipe] E[douard] [tr] In Revue de l Orient June 1856 p 468-476
Translation of part of MBh 17 [source] Gosche Richard In ZDMG 11 1857 p 288 (F)

4213* [MAHABHARATA 1857] Kirata Parva (episode du montagnard) fragment du Mahābhārata traduit pour la premiere fois en Français [Fr] Foucaux P[hilipe] E[douard] [tr] In Revue de l Orient Fevrier 1857 pp 85-93

4214* [MAHABHARATA 1858] Nala e Damajanti episodio del Mahābhārata tradotto dal Sanskrito con note e una introduzione [It] Gatti Stanislas [tr comm] Naples 1858

4215* [MAHĀBHĀRATA, 1858]: Fragments du Mahabharata, traduits du Sanscrit en Français [Fr.]. Sadous, A. [ed., tr.]. Paris: Duprat, 1858. - 129 pp.

4216* [MAHĀBHĀRATA, 1861]: Sâvitrî Mahâbhârati episodium: textum collatis Boppii et Calcuttensi editionibus recensuit, lectionis varietatem adjecit [Skt.]. Kossowicz, Cajetanus [ed.]. Petropoli 1861.

Critical text with apparatus. [source:] ZDMG 16, 1862, p. 327. (F)

4217* [MAHĀBHĀRATA, 1862]: Mahābhārata upakramanikā bhāga: the Mahabharata in Bengali. Introductory chapters [Beng.]. Īśvaracandra Vidyāsāgara [ed., tr.]. 2nd ed.: Calcutta 1862. - 186 pp.

A translation of MBh 1,1-62 in Beng. prose, with explanatory remarks. [source:] Brockhaus, Hermann: [Review] (F)

[reviews:] Brockhaus, Hermann: In: ZDMG 19, 1865, pp 642-647.

4218 [MAHĀBHĀRATA, 1862]: Die Geschichte von Nala: Versuch einer Herstellung des Textes [Skt., Ger.]. Bruce, Charles [ed., comm.]. St. Petersburg: Eggers, 1862. - 14, 47 pp.

Reconstruction and edition of the original version of the Nala story. (AM)

4219 [MAHĀBHĀRATA, 1862-1863]: Atha śrīmahābhārate ādiparva [etc.] prārabhyate. Vol. 1-18 [Skt.]. Nīlakaṇṭha [(son of Govinda)] [comm.]; Ātmārāma [Nārāyaṇa] Khāḍilkar [ed.]. Bombay: Gaṇapata Kṛṣṇājī's Press, 1862-1863. - Vol. 1: Ādiparva, *śaka* 1785 [A.D. 1863]. - 248 folios. - Vol. 2: Sabhāparva, *śaka* 1784 [A.D. 1862]. - 82 folios. - Vol. 3: Vanaparva, *śaka* 1785 [A.D. 1863] - 312 folios. - Vol. 4: Virātaparva, *śaka* 1784 [A.D. 1862]. - 62 folios. - Vol. 5: Udyogaparva, *śaka* 1784 [A.D. 1862] - 180 folios. - Vol. 6: Bhīṣmaparva, *śaka* 1785 [A.D. 1863] - 189 folios. - Vol. 7: Droṇaparva, *śaka* 1785 [A D. 1863] - 215 folios. - Vol. 8: Karṇaparva, *śaka* 1785 [A.D. 1863]. - 115 folios. - Vol. 9: Śalyaparva, *śaka* 1785 [A.D. 1863] - 35 (up to Hradapraveśa), 42 (from Gadāyuddha) folios. - Vol. 10: Sauptikaparva, *śaka* 1785 [A.D. 1863]. - 19 folios. - Vol. 11: Strīparva, *śaka* 1785 [A.D. 1863]. - 19 folios. - Vol. 12: Śāntiparva, *śaka* 1785 [A.D. 1863] - 128 (Rājadharma), 41 (Āpaddharma), 290 (Mokṣadharma) folios. - Vol. 13. Anuśāsanaparva, *śaka* 1785 [A.D. 1863] - 207 folios. - Vol. 14: Āśvamedhikaparva, *śaka* 1784 [A.D. 1862]. - 78 folios. - Vol. 15: Āśramavāsikaparva, *śaka* 1785 [A.D. 1863] - 26 folios. - Vol. 16: Mausalaparva, *śaka* 1785 [A.D. 1863] - 7 folios - Vol. 17: Mahāprasthānaparva, *śaka* 1785 [A.D. 1863] - 3 folios - Vol. 18: Svargārohanaparva, *śaka* 1785 [A.D. 1863]. - 8 folios - Enlarged reprint: 1885-1888.

Loose oblong folios Nīlakaṇṭha's commentary printed above and below the text of the MBh in smaller letters, in Devanagari script. Each *parvan* is provided with a drawing as frontispiece. (vSt)

4220* [MAHĀBHĀRATA, 1862-1881]: Śrī-mahā-bhāratam. Vol 1-6 [Skt., Beng.]. Bardhamāna (Burdwan): Satya-Prakāśa Press, *śaka* 1784-1803 [A.D. 1862-1881].

Text with Bengali translation - Vol 1 contains Skt text in Beng letters of the Ādiparvan and Sabhāparvan, vol 2 their Beng translation [source] IOLC, ZDMG 20, 1866, p XXXI (KPG)

4221 [MAHABHĀRATA, 1863-1870] Le Maha-Bharata, poème epique de Krishna-Dwaipayana, plus communément appele Veda-Vyāsa c'est - a - dire le compilateur et l'ordonnateur des Vedas Traduit complétement pour la premiere fois du Sanscrit en Français Tome 1-10 [Fr] Fauche, Hippolyte [tr] Paris Benjamin Duprat, 1863-1870 - Vol 1 1863 - 16, 599 pp - Vol 2 1864 - 16, 582 pp - Vol 3 1865 - 12, 580 pp - Vol 4. 1865 - 16, 602 pp - Vol 5 1866 - 559 pp - Vol 6 1866 - 8, 554 pp - Vol 7 1867 - 8, 590 pp - Vol 8 1868 - 7, 575 pp - Vol 9 1868 - 4, 548 pp - Vol 10 1870 - 445 pp

Translation of MBh 1-9 according to the Calcutta ed The last volume was a posthumous publication The translation was continued by L Ballin in 1899 (AM)

4222* [MAHĀBHĀRATA, 1864] The story of Nala and Damayanti [Engl] Bruce, Charles [tr] London 1864 - 28 pp

4223* [MAHĀBHĀRATA, 1867] Nalopākhyāna [It] Maggi, Pietro Giuseppe [tr] In Rivista Orientale Gubernatis, A de [ed] Florenz 1867

Rivista Orientale Gubernatis, A de [ed] Florenz 1867 [source] Pisani Vittore In ZDMG 91, 1937 p 733

Complete Italian translation [source] Pisani Vittore In ZDMG 91, 1937 p 733 (F)

4224* [MAHĀBHARATA, 1873] [Mal] Tuñcat Eluttacchan [adapt] Kolikkota 1873 - 428 pp

4225 [MAHABHĀRATA, 1874] Passages expressing religious and moral sentiments, from the Mahâbhârata [Engl] Muir, J[ohn] [tr] In IA 3, 1874, pp 162-170, 182-183, 241-242, and 335-337

The title varies p 182 it reads »Maxims rendered freely from the Mahabhârata«, p 241 »Moral and religious maxims freely translated from different Indian writers«, p 335 »Religious and moral sentiments freely translated from Indian writers« (vSt)

4226 [MAHĀBHARATA, 1876] Einige Übersetzungen Friedrich Ruckert's aus dem Mahâbhârata herausgegeben von Boxberger [Ger] Ruckert, Friedrich [tr], Boxberger, [Robert] [ed] Erfurt 1876 - 32 pp

German translation of MBh 10 583, 11,126 11,313 11,767 11 805 12,75, 12 77, 12 668, 12 1013 (AM)

4227 [MAHĀBHĀRATA, 1876] Additional maxims and sentiments from the Mahābhārata freely rendered into English verse [Engl] Muir, J[ohn] [tr] Edinburgh 1876 - 22 pp

4228 [MAHĀBHĀRATA, 1876] Krsna's opinion of unfair fighting [Engl] Muir, John [tr] In IA 5, 1876, p 311

Translation of Krsna's statements concerning the unfair killing of Duryodhana by Bhīma in the Śalyaparvan of MBh (AM)

4229 [MAHĀBHĀRATA, 1876]: Maxims and sentiments from the Mahâbhârata [Engl.]. Muir, J[ohn] [tr.]. In: IA 5, 1876, pp. 152–154, 311–131, and 340–342.

4230 [MAHĀBHĀRATA, 1878–1881]: Metrical versions from the Mahâbhârata [Engl.]. Muir, J[ohn] [tr.]. In: IA 7, May, August, November, December *1878*, pp. 137–139, 203–207, 292, and 308; and 8, 1879, pp. 86–87, 152, 204–205, 321, and 338–339; and 9, 1880, p. 29, 52, 87, and 141–142; and 10, 1881, pp. 90–93.

A free translation of parts of the MBh. (AK)

[quoted passages:] MBh (C) 3.14649–14721; 5 4494–4637; 2.2845; 10.178–179; 2.1945; 12.5906; 5.3313; 5.4348; 12 4167; 12.4217; 12.4421; 12.4225; 1.3077; 3.25; 12.3814; 1.3559; 5.12667; 5.3317; 3.13747; 13.2194ff; 12.2033ff; 12.4056; 1.3027–3028; 1.8404ff; 3.13461b–13463; 5.1513–1514; 12.213ff; 12.293ff; 12 530; 12.2020–2021; 12.2320; 12.2791; 12.5503ff; 12.5623; 12.9787–9788; 13.4896; 13.5544; 13.7594ff; 14.2835.

4231 [MAHĀBHĀRATA, 1883]: Indian idylls, from the Sanskrit of the Mahâbhârata [Engl.]. Arnold, Edwin [tr.]. 2nd ed.: London: Trübner and Co., n.d.– 12, 282 pp. – 4th ed.: London: Kegan Paul, Trench, Trübner and Co., *1909*. – 12, 282 pp. – 1st ed.: London: Trübner, 1883.

Episodes from MBh in Engl translation (JLB)

4232 [MAHĀBHĀRATA, 1883–1896]: The Mahabharata of Krishna-Dwaipayana Vyasa: *translated into English prose. Published and distributed chiefly* gratis by Protap Chandra Roy [Engl.] [Ganguli, Kisari Mohan] [tr.]; Roy, Pratāp Chandra / Roy, Protap Chandra / Roy, Protāp Chandra / Rāy, Pratāp Chandra / Rāy, Pratāpa Chandra; Roy, Sundari Bālā [ed.]. (19 vols bound in 15) Calcutta: Bhārata Press, 1883–1896. – Vol. 1–2 (bound in 1) Vol. 1: Adi Parva, 1884 – 13, 10, 2, 647 pp. – Vol. 2: Sabha Parva, 1884. – 4, 2, 216 pp. – Vol. 3: Vana Parva, 1884. – 15, 2, 935 pp. – Vol. 4–5 (bound in 1:) Vol. 4: [from now on:] ... by Protāp Chandra Roy. Virata Parva, 1886. – 7, 185 pp. – Vol. 5: Udyoga Parva, 1886. – 17, [1], 562, 8 pp. – Vol. 6: Bhishma Parva, *1887*. – *17, 13, 2, 459 pp.* – *Vol. 7: Droṇa Parva, 1888.* – *36, 2, 696* pp. – Vol. 8–11 (bound in 1:) Vol. 8: ... by Pratāp Chandra Roy. Karna Parva, 1889. – 18, [1], 387 pp. – Vol. 9: ... by Pratāp Chandra Rāy. Çalya Parva, 1889. – 13, 254 pp. – Vol. 10: [from now on:] ... by Pratāpa Chandra Rāy. Sauptika Parva, 1890. – 5, 59 pp. – Vol 11: Stree Parva, 1890. – 4, 61 pp. – Vol. 12: Çanti Parva, [Vol. 1], 1890. – 19, 3, 567 pp. – Vol. 13: Çanti Parva, Vol. II, 1891. – 19, 6, 887 pp. – Vol. 14: Anuçasana Parva, 1893. – 12, 8, 780, 6 pp. – Vol. 15–19 (bound in 1:) Vol. 15. Açvamedha Parva, 1894. – 6, 245 pp., frontispiece. – Vol. 16: [from now on:] ... by Sundari Bālā Roy, *widow of Pratāpa Chandra Roy. Açramavasika Parva, 1895.* – *12 [table of* contents of Vol. 15], 4, 90, 15 pp. – Vol. 17: Mausala Parva, 1896. – 2, 2 [table of contents], 24 pp., pp. 5–6 [table of contents], pp. 3–4 [table of contents],

2 pp - Vol 18 Mahaprasthanika Parva 1896 - 10 2 pp - Vol 19 Swargarohanika Parva 1896 - 2 3 28 20 4 pp - Also issued separately (in 100 fascicules) ibid 1883-1896 - Reprint Calcutta 1919-1935 [?] - 2nd ed (in 11 vols) Roy Pratap Chandra [tr] Calcutta 1925-1932 - 2nd revised ed (in 12 vols) Roy Pratap Chandra [tr] Haldar Hiralal [ed] Calcutta ca 1955-1962 - 3rd ed (in 12 vols) Ganguli Kisari Mohan [tr] New Delhi 1972-1976 - 4th ed Ganguli Kisari Mohan [tr] New Delhi 1981

Complete Engl prose translation (with occasional foot notes) in 19 volumes (each with separate title page bound in 15 books) Originally the work was issued in 100 fascicules from 1883 onwards Each volume is preceded or followed by a table of contents Most of the volumes include a preface by the publishers (after Roy s death by his wife who took over the task of publishing the work) The translation was actually made by Kisari Mohan Ganguli but since he preferred to remain anonymous the authorship from the beginning was erroneously attributed to the publisher Roy Though Ganguli in the last fascicules and in a post script cleared up this point in the subsequent editions Ganguli s name was nevertheless ignored till 1972 when Munshiram Manoharlal (New Delhi 1972-1976 q v) reprinted the work with the name of the true translator on the title page For the sake of clarity some relevant passages from Ganguli s post script may be quoted › Babu Pratāpa Chandra Roy was against anonymity I was for it The reasons I adduced were chiefly founded upon the impossibility of one person translating the whole of the gigantic work It could not be desirable to issue successive fascicules with the names of a successsion of translators appearing on the title pages Now that the translation has been completed there can no longer be any reason for withholding the name of the translator The entire translation is practically the work of one hand In portions of the Ādi and the Sabhā Parvas I was assisted by Babu Charu Chandra Mookerjee About four forms of the Sabhā Parva were done by Professor Krishna Kamal Bhattacharya and about half a fasciculus was done by another hand [Of the] ›copy received from these gentlemen I carefully compared every sentence with the original making such alterations as were needed for securing a uniformity of style with the rest of the work I have derived much aid from the great commentator Nilakantha About the readings I have adopted I should say that as regards the first half of the work I have generally adhered to the Bengal texts as regards the latter half to the printed Bombay edition Sometimes individual sect ons as occurring in the Bengal editions differ widely in respect of the order of the verses from the corresponding ones in the Bombay edition In such cases I have adhered to the Bengal texts, convinced that the sequence of ideas has been better preserved in the Bengal edition than the Bombay one (AK)

[reviews] Holtzmann Adolf [(jun)] In ZDMG 42 1888 pp 683 686

4233 [MAHABHARATA 1885-1888] Atha srimahābhārate ādiparva [etc.] prārabhyate [Skt] Nilakantha [(son of Govinda)] [comm] Ātmārāma Kānhobā [ed] Mumbayī [Bombay] Ganapatakrsnāji Mudrāyantrālaya *sakābdah* 1807-1810 [A D 1885-1888] - Vol 1 Ādiparva *śaka* 1810 [A D 1888] - 8 82 248 folios. - Vol 2 Sabhāparva *śaka* 1807 [A D 1885] - 82 folios - Vol 3 Vanaparva *śaka* 1809 [A D 1887] - 312 folios - Vol 4 Virātaparva *śaka*

1807 [A.D. 1885]. - 62 folios. - Vol. 5: Udyogaparva, *śaka* 1808 [A.D. 1886]. - 180 folios. - Vol. 6: Bhīṣmaparva, *śaka* 1810 [A.D. 1888]. - 189 folios. - Vol. 7: Droṇaparva, *śaka* 1809 [A.D. 1887]. - 215 folios. - Vol. 8: Karṇaparva, *śaka* 1809 [A.D. 1887]. - 115 folios. - Vol. 9: Śalyaparva, *śaka* 1809 [A.D. 1887]. - 35, 42 folios. - Vol. 10: Sauptikaparva, *śaka* 1809 [A.D. 1887]. - 19 folios. - Vol. 11: Strīparva, *śaka* 1809 [A.D. 1887]. - 19 folios. - Vol. 12: Śāntiparva, *śaka* 1810 [A.D. 1887]. - 128, 41, 290 folios. - Vol. 13: Anuśāsanaparva, *śaka* 1810 [A.D. 1888]. - 207 folios. - Vol. 14: Aśvamedhaparva, *śaka* 1810 [A.D. 1888]. - 78 folios. - Vol. 15: Āśramavāsikaparva, *śaka* 1810 [A.D. 1888]. - 26 folios. - Vol. 16: Mausalaparva, *śaka* 1810 [A.D. 1888] - 7 folios. - Vol. 17: Mahāprasthānaparva, *śaka* 1810 [A.D. 1888]. - 3 folios. - Vol. 18: Svargārohanaparva, *śaka* 1810 [A.D. 1888]. - 8 folios. - Enlarged reprint of ed.: 1862-1863.

Oblong folios. Nīlakaṇṭha's commentary printed above and below the text of the MBh in smaller letters, in Devanagari script Each *parvan* is provided with a drawing as frontispiece. Vol. 1 contains a condensed alphabetic index to important contents of the entire MBh (8 folios), and for each *parvan* a detailed summary of contents (82 folios), both these lists are compiled by Ātmārāma Kānhobā and prefixed to the text of the Ādiparvan. (vSt)

4234 [MAHĀBHĀRATA, 1893]: Drie boeken van het Oudjavaansche Mahâbhârata in Kawi-tekst en Nederlandsch vertaling, vergeleken met den Sanskrit-tekst [Dt., Old Javanese] Juynboll, Hendrik Herman [ed., tr., introd.] Leiden: E. J. Brill, 1893. - 219 pp.

Thesis. - An edition of the Old Javanese text (in Roman transliteration) and a Dutch translation of the Old Javanese Ādi-, Wirāṭa- and Ugyogaparwa, based on manuscripts held at the University Library of Leiden. The manuscripts cover the first half of the Ādiparwa and Ugyogaparwa each, and the largest part of the Wirāṭaparwa. These texts can be dated to the 11th century. - In the introduction (p. 1-32) the manuscripts are described and their contents summarized. Edition and translation are followed by extensive philological annotations (p. 148-219) (SD).

4235* [MAHĀBHĀRATA, 1895-1905]: A prose English translation of the Mahābhārata: translated literally from the original Sanskrit text ... Vol. 1-3 [Engl.]. Dutt, Manmatha Nath [tr.]; Dass, H. C. [ed.] Calcutta: Elysium Press, 1895-1905.

4236* [MAHĀBHĀRATA, 1899]: The Mahābhārata: translated into English prose with esoteric commentary [Engl.]. Mukhopadhyay, S. C. [tr., comm.]. Calcutta: Mahābhārata Publication Office, 1899.

4237 [MAHĀBHĀRATA, 1899]: Maha-Bharata: the epic of ancient India condensed into English verse. With an introduction. Twelve photogravures from original illustrations designed from Indian sources [Engl.]. Dutt, Romesh [Chunder] [adapt.]; Müller, F. Max [introd.] London: J. M. Dent, 1899. - 12, 188 pp. - Reprint: Bombay 1976

1907. - 131 pp. - Vol. 10: 1907. - 31 pp. - Vol. 11: 1907. - 32 pp. - Vol. 12: 1907. - 612 pp. - Vol. 13: 1909. - 436 pp. - Vol. 14: 1910. - 172 pp. - Vol. 15: 1910. - 44 pp. - Vol. 16: 1910. - 14 pp. - Vol. 17: 1910. - 6 pp. - Vol. 18: 1910. - 13 pp.

This edition of the MBh is mostly referred to as »The Kumbakonam ed.«. Every *adhyāya* is preceded by a table of contents. The notes give variant readings but are only referring to the *śloka* number not to the single words. Each volume contains one *parvan*. The 18 volumes are bound in 7 (1-2; 3; 4-5; 6-7; 8-11; 12; 13-18); according to IOLC they were published in 48 parts. (KPG)

4244* [MAHĀBHĀRATA, 1908]: Sāvitrī: racconto del Mahābhārata. Introduzione, traduzione e note [It.]. Kerbaker, M[ichele] [tr., comm.]. Napoli 1908. - 8, 96 pp.

4245 [MAHĀBHĀRATA, 1910]: Nala und Damayanti - Savitri: zwei altindische Erzählungen. Aus dem Sanskrit metrisch übersetzt [Ger.]. Fritze, Ludwig [tr.]. Berlin: Koobs, 1910. - 9, 116 pp.

Metrical translation of the Nala and of the Sāvitrī story. A short introduction and, at the end, a few notes on some occurring names and subjects are added. (KPG)

4246 [MAHĀBHĀRATA, 1912]: Wirāṭaparwwa: Oudjavaansch prozageschrift [Old Javanese, Dt.]. Juynboll, H[endrik] H[erman] [ed , introd.]. 's-Gravenhage: Martinus Nijhoff, 1912. - 98 pp.

In the introduction to this text edition, J describes the nine manuscripts on which the edition is based Through a comparison with the Calcutta ed. of the MBh, the corrupt Skt. quotations and sometimes the proper names, too, are restored in the text; the quotations as they occur in the text are added in footnotes The Wirāṭa-parwa is, among the extant Old Javanese *parvans*, the only one which contains an exact date (918 *śaka*, 996 A D.) (SD).

4247 [MAHĀBHĀRATA, 1917]: Sāvitrī und Nala: zwei Episoden aus dem Mahābhārata. Text mit kurzen erklärenden Noten und Glossar [Skt., Ger.]. Caland, W[illem] [ed., comm.] Utrecht: Oosthoek, 1917. - 165 pp. - Parallel ed : Wiesbaden: Steiner, 1917. - 176 pp. (Kölner Sarasvatī-Serie 2).

Edition (in Rom transliteration) with complete Skt -Ger. glossary of the Sāvitrī and Nala stories from the MBh, composed for the use of beginners (application of additional punctuation, proper names indicated by capitals, *samdhis* indicated by dash or italicization of the vowel concerned, etc.) Otherwise, few morphological and syntactic remarks are given. There is no indication of the edition the present text is based upon (F)

4248 [MAHĀBHĀRATA, 1920]. La légende de Nala et Damayanti: traduite avec introduction, notes et vocabulaire [Fr.] Lévi, Sylvain [tr.] Paris: Editions Bossard, 1920. - 16, 151 pp. (Les Classiques de l'Orient 1).

4249* [MAHĀBHĀRATA, 1921]: The Mahābhārata: a summary [Engl.] Macfie, John Mandeville [adapt.] Madras: Christian Literature Society for India, 1921.

4250* [MAHABHARATA 1922] Savıtrı [Ger] Morgenstern Chrıstıan [adapt] Reınhardt Dorothea [tr] Munchen 1922
A free poetıcal renderıng of a Danısh translatıon by Dorothea Reınhardt of the Sāvıtrı story [source] Mahabharata [Ger] Beer Roland [ed] Leıpzıg 1982 - p 218 and 9 (F)

4251 [MAHABHARATA 1923] Hıstoıre de Nala conte ındıen épısode du Mahābhārata traductıon nouvelle [Fr] Dumont P[aul] E[mıle] [tr] Bruxelles Lamertın 1923 - 173 pp (Edıtıon du »Flambeau«)

4252 [MAHABHARATA 1923] Śrımanmahābharatantargatam vırātaparva Anekamūlabhūtahastalıkhıtagranthantargatapāthāntaraıh arthagranthadyotakāṅglatıppanıbhıh upodghātena ca parıskrtam Tadıdamāda rśīkaranārtham nārāyana bāpūjī utagīkara ıtyetaıh sampādıtam Mahābhāratasamsodhanākarmana adyapravartakastadādharabhūtaısca srımad balasaheba pratınıdhı ıtyetaıh nırmıtaıstattatprasangasūcakālekhyaısca bhūsıtam Vol 1-2 [Skt] Utagıkara Nārāyana Bāpūjı [ed] Punyapattana [Poona] Bhāndārakarābhıdhaprācyavıdyāsamsodhanamandıram [Bhandarkar Orıental Research Instıtute] 1923 - Vol 1 54 540 pp - Vol 2 147 286 24 38 6 pp
Crıtıcal edıtıon of the Vırātaparvan Wıth ıllustratıons by Shrımant Balasaheb Pant Pratınıdhı The ıntroductıon ın vol 1 provıdes detaıled ınformatıon about the mss and the recensıons of the Vırātaparvan Vol 2 contaıns notes to the *adhyayas* and the appendıces The supplements ınclude the Rāgavasatıkhandam of the Vıdhura pandıtajātaka (for comparıson wıth the Rāgavasatı upadesa of MBh) a lıst of quotatıons ın the Javanese versıon of the Vırātaparvan and the readıngs of the Vırātaparvan ın the commentary called Vısamapadavıvarana Fınally a concordance of verses ın dıfferent edıtıons ıs gıven (AM)

4253 [MAHABHARATA 1923] Dıe wıchtıgsten Erzahlungen des Mahābhārata 1 Lıebesgeschıchten Dewajānī Schakuntalā Ardschunas Verbannung aus dem Sanskrıt ubersetzt [Ger] Porzıg Walter [tr] Leıpzıg Haessel 1923 - 160 pp (Indısche Erzahler 12)
German translatıon of the storıes of Devayānī Śakuntalā and banıshment of Arjuna based on the Calcutta ed In the appendıx Porzıg gıves an account of the textual hıstory and the versıons of each story He also gıves readıngs from other edıtıons especıally for the Śakuntalā epısode A concordance ıs gıven Includes an ındex (AM)

4254* [MAHABHARATA 1924] Dıe wıchtıgsten Erzahlungen des Mahabhārata 2 Das Schlangenopfer (Āstīkaparvan) [Ger] Porzıg W[alter] [tr] Leıpzıg 1924 - (Indısche Erzahler 15)

4255* [MAHABHARATA 1924] Tales from the Mahābhārata [Engl] Rıce Stanley [tr] London 1924

4256 [MAHABHARATA 1924] The Mahā Bhārata (ın Englısh) [Part I] (contaınıng the fırst ten parvas) wrıtten and publıshed by K S Seshagırı Iyer [Engl] Seshagırı Iyer K S [adapt] Mylapore The author 1924 [4] 95 pp

Brackets exactly as on title page. An extremely condensed summary of MBh 1-10 in simple English prose. *A Part II covering MBh 11-18 is announced as in preparation.* (JLB)

4257 [MAHĀBHĀRATA, 1924]: Śrīmatsanatsujātīyam: śrīmacchaṃkarabhagavatpādaviracitabhāṣyasahitam tathā nīlakaṇṭhīvyākhyayā saṃvalitam. Vajhe ityupanāmakena bhāūśāstriṇā saṃśodhitam / Sanatsujâtiyam [sic] with bhashya of Sri Madshanker [sic] Bhagvatpad and a commentary by Nilkantha [Skt.] Śaṃkara Bhagavatpāda; Nīlakaṇṭha (son of Govinda) [comm.]; Bhāūśāstrī »Vajhe« / Vajhe, Bhau Shastri [ed.]. Benares City: Jai Krishna Dass Gupta, Vidya Vilas Press, 1924. - 2, 4, 166 pp. (Haridāsa saṃskṛtagranthamālāsamākhyā-Kāśīsaṃskṛtasīrīja pustakamālāyāḥ 13, vedāntavibhāge (3) tṛtīyapuṣpam / [Kashi Sanskrit Series 13]).

Text of Śaṅkara's *bhāṣya* with the text of the Sanatsujātīya (in 4 chapters) and Nīlakaṇṭha's commentary (printed below). (AK)

4258 [MAHĀBHĀRATA, 1926]: Arjuna-wiwāha: tekst en vertaling [Old Javanese, Dt.]. Poerbatjaraka, R. Ng. [ed.]. In: BKI 82, 1926, pp. 181-305.

An edition (in Roman transliteration) and Dutch translation of the Old Javanese poem by Mpu Kaṇwa, dated early 11th century, supplemented by an index of proper names The main story of the Arjunawiwāha (»Arjuna's wedding«) consists of Arjuna's penance on Mt. Indrakīla and his fight with Śiva disguised as a hunter, over the killing of the boar-demon Mūka Other episodes of the MBh are combined with this theme, most notably that of Arjuna killing the demon Nivātakavaca. Besides a few remarks on the relation of the poem to the MBh, the introduction deals mainly with the question of later interpolations and with the various manuscripts of the poem. (SD)

4259 [MAHĀBHĀRATA, *1926*]: *De geschiedenis van Garuḍa [Dt.] Juynboll, H*[endrik] H[erman] [tr., comm.]. In: Koninklijk Instituut voor de Taal-, Land-, en Volkenkunde van Nederlandsch-Indië, 's-Gravenhage: Gedenkschrift, uitgegeven ter gelegenheid van het 75-jarig bestaan op 4 Juni 1926. 's-Gravenhage: Martinus Nijhoff, 1926. - 285 pp. - pp. 156-170, 2 pl.

A Dutch translation of the Garuḍa story from the Old Javanese Ādiparwa, which *corresponds to MBh 1.23-24 (Bombay ed). The Skt. quotations in the Old Javanese* Ādiparwa are compared with the corresponding lines of the MBh The article closes with an enumeration of those elements of the story that have been omitted from the Old Javanese version Two Balinese paintings, illustrating the Garuḍa story, are included. (SD)

4260* [MAHĀBHĀRATA, 1926]: Nala and Damayanti. Illustrated with ten miniatures by Paul Zenker [Engl.]. Penzer, Norman M. [ed., tr.] London: A. M. Philpot, 1926. - 11, 207 pp.

[reviews] Printz, Wilhelm. In· ZDMG 81, 1927, p 317. - Turner, R. L.: In: BSOS 5, 1928-1930, p. 151.

4261* [MAHĀBHĀRATA, 1927-1932]: Vol. 1-11 [Engl.]. Roy, Pratap Chandra [tr.]. 2nd ed.: Calcutta 1927-1932.

4262 [MAHĀBHĀRATA, 1928] Das »Gokapilīyam« ein philosophisches Gespräch zwischen Kapila und Syūmaraśmi aus dem Mahābhārata Nach europäischem Handschriftenmaterial kritisch bearbeitet, übersetzt und erklärt [Skt, Ger] Nīlakantha (son of Govinda), Arjunamiśra [comm], Weinrich, Friedrich [ed, tr, comm] Göttingen 1928 - 78 pp

Göttingen thesis After a short introduction, dealing with the 14 manuscripts consulted and a short chapter on the characteristics of the Gokāpilīya (= MBh Bombay ed 12, 269-271), the text is given in Roman transliteration with variant readings in the footnotes Then follow the texts of the commentaries of Nīlakantha and Arjunamiśra A Ger translation of the text (without the commentaries) with explanatory footnotes conclude the book (KPG)

[quoted passages] MBh (B) 12 269-271

4263 [MAHĀBHĀRATA, 1929] How to live happily on nothing a year translated from the twelfth book of the Mahābhārata [Engl] Ryder, Arthur William [tr] In Indian studies in honor of Charles Rockwell Lanman 1929 - pp 213-215

Engl translation of 20 verses from the twelth book of the MBh (Śāntiparvan) in rhymed verse, translation only (AK)

4264 [MAHĀBHARATA 1929-1936] Shriman Mahābhāratam with Bharata Bhawa deepa by Nilkantha / Śrīman mahābhāratam caturdharavamsāvatamsa śrimannīlakanthaviracita bhārata bhāvadīpākhyatīkayā sametam Pandita rāmacamdrasāstrī kimjavadekara ityetaih pāthāntaratippanyādiyojanayā samalankrtam Vol 1-7 [Skt] Nīlakantha [(son of Govinda)] [comm], Kimjavadekara, Rāmacandraśāstrī / Kinjawadekar Ramachandrashastri [ed] Poona Shankar Narhar Joshi Chitrashala Press 1929-1936 - [Vol 1] (with a different head title) Mahābhāratam with the commentary of Nilakantha / Śrih mahābhāratam nīlakantha krtayā bhāratabhāvadipākhyayā tīkayā sametam [Vol 1 parts] I Adiparvan, II Sabhāparvan - 1929 - 4, 367, 4, 130 pp, ill - [Vol] 2 [part] III Vanaparvan - 1930 - 500 pp, ill - [Vol] 3, [parts] IV Viratparvan, V Udyogaparvan, VI Bhishmaparvan - 1931 - 4, 2, 8, 105, 17 304, 2, 19, 294 pp, ill - [Vol] 4, [parts] VII Dronaparvan, VIII Karnaparvan IX Shalyaparvan X Sauptikaparvan, XI Streeparvan - 1931 - 4 23, 244 [i e 344], 14 196 12, 124 4, 31 3 32 pp, ill - [Vol] 5 Śāntiparvātmikah pamcamo bhāgah - 1932 - 46, 754 pp ill - [Vol] 6, [parts] XIII Anushāsanaparvan XIV Āshwamedhikaparvan, XV Ashramvasikparvan, XVI Mausalaparvan, XVII Mahāprasthānikaparvan, XVIII Swargarohanaparvan - 1933 - 23, 323, 13 130 6 46 2, 13, 6, 2, 13 pp, ill - [Vol] 7 [part] IXX Harivanshaparvan - 1936 - 7, 12 720, 15 8 pp, ill - Reprint New Delhi Orijamtala Buksa Riprintsa, 1979

Text and commentary on the same pages, every *parvan* being headed by a Skt table of contents At the end of vol 7 the following works are appended two *parisistas of*

the HV (Santānagopālamantravidhi and Savidhiharivaṃśamāhātmya, the latter belonging to PdP), as well as a Viṣṇuśatanāmastotra (from ViP) and, with a separate title page, *an edition of the Sāvitrī episode of the MBh, based on 3 mss with variant readings in footnotes.* (KPG)

4265 [MAHĀBHĀRATA, 1931]: Śrīśrīviṣṇusahasranāmastotram śaṅkarabhāṣyopetam [Skt.]. Avalon, Arthur [ed.]. Calcutta: Sanskrit Press Depository, London: Luzac, *saṃvat* 1985 [A.D. 1931]. - 72 pp. (Tantrik Texts 15).

4266 [MAHĀBHĀRATA, 1931-1936]: The Mahābhārata: Southern recension. Critically edited. Vol. 1-18 [Skt.]. Sastri, P. P. S. [ed.]; Vādirāja [comm.]. Madras: Ramaswamy Sastrulu and Sons, 1931-1936. - Vol. 1: Ādi Parvan, part I, 1931. - 20, 12, 22, 918, 21, 8 pp. - Vol. 2: Ādi Parvan, part II, 1931. - 40, 21 pp., pp. 919-1463, 18, 4 pp. - Vol. 3: Sabhā Parvan with the Lakṣālaṅkāra of Vādirāja, 1932. - 20, 14, 665, 26 pp. - Vol. 4: Āraṇya Parvan, part I, 1933. - 20, 25, 780, 3 pp. - Vol. 5: Āraṇya Parvan, part II, 1934. - 16, 20 pp., pp. 781-1576, 4 pp. - Vol. 6: Virāṭa Parvan, 1932. - 16, 15, 525 pp. - Vol. 7: Udyoga Parvan, 1932. - 10, 32, 1047 pp. - Vol. 8-18 [not at hand].

»Whilst the Poona edition [i.e. cr ed. of the Ādiparvan] lays claim to constitute the text of the MBh as closely as possible to Vyāsa's version of the same, the principle underlying this edition of the Southern Recension is to accept Mallinātha's dictum ›*nāmūlaṃ likhyate kiṃcit*‹ [i.e. ›nothing is written without authority‹] and to choose accordingly one thoroughly reliable and representative manuscript as the principle text and add, by way of critical apparatus, the more important variations of readings *as may be found in four other mss which are also undisputed representatives of the* Southern Recension«. Each quarter verse is separated where the caesura falls, »provided grammatical rules of *sandhi* are not violated« A table of contents at the beginning and a keyword-in-context-index of important names and subjects at the end of each volume is added [only vol 1-7 was at hand] From vol 3 onwards a concordance of the Southern recension with printed editions is included (KPG)

4267 [MAHĀBHĀRATA, 1933-1939]: Il Mahābhārata tradotto in ottava rima nei suoi principali episodi. Vol. 1-5 [It.]. Kerbaker, Michele [tr.]; Formichi, Carlo; Pisani, Vittore [ed.] Roma: Reale Accademia d'Italia, 1933-1939. - Vol. 1: 1933. - 258 pp., 1 pl., 1 table. - Vol. 2: 1935. - 300 pp , 1 pl. - Vol. 3: 1936. - 290 pp., 2 pl. - Vol. 4: 1938. - 243 pp. - Vol. 5: 1939. - 271 pp., 1 pl. - (Collezione »Varia« 2).

Italian metrical translation of important episodes of MBh. (AM)

[reviews] Pisani, Vittore: In. ZDMG 91, 1937, pp 733-734

4268 [MAHĀBHĀRATA, 1933-1966]: The Mahābhārata: for the first time critically edited [Skt., Engl.] Sukthankar, Vishnu S.; Belvalkar, Shripad Krishna; Vaidya, Parashuram Lakshman; Edgerton, Franklin; Raghu Vira; De, Sushil Kumar; Dandekar, Ramachandra Narayan; Velankar, Hari Damodar; Paranjpe, Vasudev Gopal; Karmarkar, Raghunath Damodar [ed., introd.]; [Pant, Bhavanrao Shrinivasarao.] Balsaheb Pant Pratinidhi [ill.] Poona: Bhandarkar Oriental Research Institute, 1933-1966. - Vol. 1:

The Ādiparvan, being the first book of the Mahābhārata, the great epic of
India for the first time critically edited by Vishnu S Sukthankar, 1933 -
[Part 1] 117, 8, 548 pp, [Part 2] pp 549-995, frontispiece, 16 col ill, 1 pl -
Vol 2 The Sabhāparvan, being the second book by Franklin Edgerton,
1944 - 67, 517 pp, frontispiece, 5 col ill - Vol 3 The Āranyakaparvan
(Part 1), being the third book by Vishnu S Sukthankar, 1942 - 42,
509 pp, frontispiece, 4 col ill - Vol 4 The Āranyakaparvan (Part 2) ,
1942 - pp 515-1117, frontispiece, 2 col ill, 1 pl - Vol 5 The Virātaparvan,
being the fourth book critically edited by Raghu Vira, 1936 - 60,
362 pp, frontispiece, 3 col ill - Vol 6 The Udyogaparvan, being the fifth
book critically edited by Sushil Kumar De, 1940 - 53, 737 pp,
frontispiece, 1 col ill, tables - Vol 7 Bhīshmaparvan [sic] being the sixth
book by Shripad Krishna Belvalkar, 1947 - 195, 10, 802 pp, frontispiece,
6 col ill, pl, tables - Vol 8 The Dronaparvan [Part 1] being the seventh
book by Sushil Kumar De, 1859 [i e 1959] - 32, 688 pp, 2 col ill - Vol 9
The Dronaparvan [Part 2] , 1959 - pp 689-1159 - Vol 10 The Karna-
parvan, being the eighth book by Parashuram Lakshman Vaidya, 1954 -
42, [80] 697 pp frontispiece - Vol 11 The Śalyaparvan, being the ninth
book by Ramchandra Narayan Dandekar, 1961 - 56, 556 pp, 1 col ill -
Vol 12 [2 *parvans* in 1 vol] [Part 1] The Sauptikaparvan, being the tenth
book by Hari Damodar Velankar 1948 - 39 112 pp, 1 col ill, [Part 2]
The Striparvan, being the eleventh book by Vasudev Gopal Paranjpe,
1956 - 26 [i e 36] 121 pp, 1 col ill - Vol 13 The Śantiparvan [Part 1]
being the twelth book by Shripad Krishna Belvalkar, 1961 - 7 pp,
pp 146-164 [topical register] 684 pp, frontispiece, 1 col ill, table -
Vol 14 The Santiparvan (Part II Āpaddharma & concordance) , 1954 -
7 pp, pp 687-948 142 pp [concordance] frontispiece - Vol 15 The Śanti-
parvan (Part III Moksadharma, A) , 1954 - 8 pp, pp 951-1792, 1 col ill
- Vol 16 The Śāntiparvan (Part III Moksadharma B) , 1954 - pp 1793-
2240, frontispiece - Vol 16 [Part 2] The Śāntiparvan (introduction) for the
first time critically edited by Shripad Krishna Belvalkar, 1966 - 248 pp -
Vol 17 The Anuśāsanaparvan, being the thirteenth book by Ramachan
dra Narayan Dandekar, 1966 - [Part 1] 90 528 pp, [Part 2] pp 529-1121,
99 pp [concordance] - Vol 18 The Āsvamedhikaparvan, being the four
teenth book by Raghunath Damodar Karmarkar, 1960 - 46 471, 39 pp,
1 col ill - Vol 19 [4 *parvans* in 1 vol] [Part 1] The Āsramavāsikaparvan,
being the fifteenth book , [Part 2] The Mausalaparvan being the
sixteenth book , [Part 3] The Mahāprasthānika Parvan, being the seven-
teenth book , [Part 4] The Svargārohanaparvan, being the eighteenth
book by Shripad Krishna Belvalkar, 1959 - 46, 171 pp, 35, 55 pp, 1 col
ill, 26, 24 pp, 1 col ill, 31, 43 pp

[reviews:] Edgerton, F[ranklin]: In: JAOS 48, 1928, pp. 186-190; and 49, 1929, pp. 282-284 (Vol. 1). - Weller, Hermann: In: ZII 6, 1928, pp. 166-170; and 7, 1929, pp. 91-95; and 10, 1935-1936, p. 116-120 (Vol. 1). - Lévi, Sylvain: Revue de l'édition critique du Mahābhārata. In: JA 215, 1929, pp. 345-348; and 225, 1934, pp. 281-283. - Weller, Hermann: Zu der Neuen Mahabharata-Ausgabe: In: JBombayBRAS (N.S.) 9,1-2, 1933, pp 28-36 (Vol. 1). - Winternitz, Moriz: The critical edition of the Mahābhārata, Ādiparvan. In: ABORI 15, 1933-1934, p. 159-175. - Edgerton, F[ranklin]: In: JAOS 56, 1936, pp. 360-362 (Vol. 1). - Keith, A. Berriedale: In: IC 3,4, 1937, pp. 766-771 (Vol 1). - Emeneau, Murray Barnson: In: JAOS 62, 1942, pp. 205-206. - Pisani, Vittore: In: ABORI 29, 1948, pp. 302-309 (Vol. 7) - Katre, S. M.: In: Karnatak Historical Review 4, 1937, pp. 108-112. - Winternitz, Moriz: Virāṭaparvan. In: ABORI 5, 1923, pp. 19-30. - Gurner, Walter: In: JRAS 1956, pp. 108-109 (Fasc. 23-24 - Vol. 15, Pt. 2; Fasc. 25 - Vol. 8-9, Pt. 1; Fasc. 27 - Vol. 10, Pt. 2) - Gurner, Walter: In: JRAS 1958, pp. 211-212 (Fasc. 17 - Vol. 10-11). - Burrow, T[homas]: In: JRAS 1952, p. 165 (Vol. 7, 10, 13-15). - Yarrow, Andrew H.: In. JAOS 70, 1950, pp. 317-320 (Fasc. 15-16 - Vol. 7). - Agrawala, V[asudeva] S[harana]: In: JAOS 82,2, April-June 1962, pp. 231-232 (Vol. 8-9)

4269 [MAHĀBHĀRATA, 1934]: Bhārata-Yuddha [Dt.]. Poerbatjaraka, R. Ng.; Hooykaas, C. [tr., introd.] In: Djawa 14,1, 1934, pp. 1-87.

Dutch translation of the Old Javanese Bhāratayuddha *kakawin* composed by Mpu Sedah (1st half) and Mpu Panuluh (2nd half) during the reign of the East Javanese king Jayabhaya The introduction gives a survey of the history of research on the Bhāratayuddha, and a brief summary of the story accompanied by a genealogical chart of its main characters. An index of proper names and a chart showing the metres used in the *kakawin* is included. (SD)

4270* [MAHĀBHĀRATA, 1935]: The Mahabharata: condensed in the poet's own words [Skt., Engl.]. Srinivasachariar, A. M. [ed., adapt.]; Raghavan, V[enkatarama] [tr.]. Madras: G. A. Natesan, 1935.

4271 [MAHĀBHĀRATA, 1936]: Het Oudjavaansche Bhīṣmaparwa [Old Javanese]. Gonda, J[an] [ed., introd.]. Bandoeng: A. C. Nix & Co., 1936. - 168 pp. (Bibliotheca Javanica 7).

An edition (in Roman transliteration) of the Old Javanese Bhīṣmaparwa The introduction (p. 1-7) describes the manuscripts on which the edition is based; a glossary of important words is appended. (SD)

4272 [MAHĀBHĀRATA, 1937]: Povestea lui Nala: episod din Mahābhārata. (Traducere din limba sanscrită) [Rumanian]. Simenschy, Th. [tr.]. Chişinau: Tiparul Moldovenesc, 1937. - 83 pp.

Rumanian translation of the Nalopākhyāna (AK)

4273 [MAHĀBHĀRATA, 1937]: Krishna-lila ou mystères de l'avatar de Krishna: episode extrait du Mahabarada [sic] Traduit et adapté du Tamoul [Fr.] Sactivêl [tr., adapt.]; Juvanon, Adrien [introd.]. Paris: Geuthner, 1937. - 12, 183 pp. (Les Joyaux de l'Orient 8).

4274 [MAHĀBHĀRATA, 1941-1943]: Śrīdevabodhakṛtamahābhāratatātparyaṭīkā jñānadīpikā mahābhārate ādiparva / Commentary by Devabodha on the

Ādıparvan of the Mahābhārata [Skt, Engl] Devabodha [comm], Dandekar, R[amachandra] N[arayan] [ed, ıntrod] In ABORI 22,1-2, January-Aprıl 1941, p 135-170 [second pagınatıon 4, 32, 4 pp], and 22,3-4, July-October 1941, pp 307-354 [second pagınatıon pp 33-80], and 24,1-2, 1943, p 147ff - In book form Poona Bhandarkar Orıental Research Institute, 1941[-1943] - 4, 107 pp

In his »Epic studies V« V S Sukthankar established that Devabodha s jñānadīpikā is the oldest known commentary on the MBh In the introduction to the present edition of the portion on the Ādıparvan, the editor indicates the significance of the commentary and describes the manuscripts on which the edition is based Note the edition is separately paginated, part one and two are additionally paginated as parts of the journal (SD)

[reviews] Vaidya M V In ABORI 24 1943, pp 272-273

4275 [MAHABHĀRATA, 1942] The Vidura-Nīti, a selection from the Mahābhārat of Śrī Vedavyāsa / Maharsivaraśrīvedavyāsapranītā śrīmahābhāratāntargatā-viduranītih sahityācāryena hosingajagannāthasāstrinā tathā vetālānanta-rāmasāstrinā ca ›tattvārthadarsinī‹ - ›saralārthabodhinī‹ ti samskrtahindī-tikābhyām bhūmikādibhisca sambhāsya samśodhya ca sampāditā Vol 1-2 [Skt, Hi] Jagannātha Śāstri Hosinga, Anantarāma Śāstrī Vetāla [ed, comm] 2nd ed Vanāras Sitī Caukhambā samskrta Pustakālaya, 1942 - Vol 1 Chapter I-II / Prathamadvitīyādhyāyātmikā, 86 pp - Vol 2 Chapter III-VIII / Trtiyacaturthapañcamasastasaptamāstamādhyāyātmikā 2, 2, 160 pp - (Haridas Sanskrit Series 98)

Contains the text of the dialogue between *Vidura and Dhrtarāstra from Udyoga* parvan of MBh with Sanskrit commentary and Hindi translation (AM)

4276 [MAHABHĀRATA, 1942] A critically edited text of Nala 1-5 [Skt, Engl] Edgerton, F[ranklin] [ed, comm] In JAOS 62 1942 pp 198-200

Gives a complete list of the differences between the text published in Lanman s reader (which is a reprint of Buhler s ed 1877) and the cr ed States that the former is *»in some ways worse than expected« as it omits seven lines at four different* points in this short passage (AM)

[reviews] Yuyama Akira In IIJ 12 1969-1970 pp 140-141

4277* [MAHABHARATA, 1944] The jñānadīpikā Mahābhārata tātparya tikā of Deva bodhācārya on the Udyoga parvan of the Mahābhārata critically edited [Skt] Devabodha [comm], De, Sushil Kumar [ed] Bombay Bharatiya Vidya Bhavan, 1944 - (Bharatiya Vidya Series 3)

4278 [MAHĀBHĀRATA, 1949] Canto I y II de Nala y Damayanti transcripcion, lexico y traduccion [Skt, Sp] Boda Ladislao [ed, tr] Mendoza Universidad Nacional de Cuyo, 1949 - 39 pp (Revista de Estudios Classicos Separata de Tomo 4)

4279 [MAHĀBHĀRATA, 1950]: Śrīmanmahābhārate śāntiparvaṇi mokṣadharme 347 nārāyaṇākhyāne 16 hayaśira upākhyānam – śrīlakṣmīhayagrīva divyapādukāsevaka śrīmadabhinavaraṅganātha brahmatantraparakālamahādeśikair viracitayā hayaśiroratnabhūṣaṇa vyākhyayā svopajñayā hayaśiroratnabhūṣaṇadīdhityākhya ṭippaṇyā ca samalaṅkṛtam [Skt.]. Abhinava Raṅganātha [ed., comm.]. Mahīśūra [Mysore]: Rājakīyamudrālaya, 1950. – 15, 8, 410, 128 pp.

The text of the Hayaśira-vyākhyāna (MBh 12,347) with its explication (*vyākhyā*) Hayaśiroratnabhūṣaṇa and with the editor's own subcommentary (*ṭippaṇī*) Hayaśiroratnabhūṣaṇadīdhiti. (vSt)

4280 [MAHĀBHĀRATA, 1951]: The Nalarāyadavadantīcarita (adventures of king Nala and Davadantī), a work in Old Gujarātī: edited and translated with a grammatical analysis and glossary [Old Guj., Engl.]. Bender, Ernest [ed., tr., comm.]. In: TAPhS (N.S.) 40,4, 1950, pp. 265–372. – Philadelphia: American Philosophical Society, 1951.

The text, in Roman transliteration, followed by notes with the variant readings of four mss used, and by an English translation, is an Old Gujarati rendition of the Jaina parallel to the Nala-Damayantī story of the MBh. An introduction dealing with the mss used, with the story and its significance and with the metres, and a chapter on phonology, morphology and on syntax, precede the text; an exhaustive glossary and a short bibliography conclude this work. (KPG)

[reviews:] Master, Alfred: In: JAOS 73, 1953, pp. 120–121. – Dave, T. N.: In: BSOAS 15, 1953, pp 403–405.

4281 [MAHĀBHĀRATA, 1951]: Mahābhāratodyogaparvanaḥ 133–136 adhyāyātmakaṃ vidulopākhyānam. Sāhityācāryeṇa hośiṅgopanāmnā śrī jagannāthaśāstriṇā ›līlā-vilāsā‹khya-saṃskṛtavyākhyā-hindībhāṣānuvādābhyāṃ bhūmikayā ca saṃyojya sampāditam [Skt., Hi.]. Jagannātha Śāstrī Hośiṅga [ed., comm.] 3rd ed.: Banāras: Caukhamba saṃskṛta-Sīrij-Āphis, 1951. – 62 pp. (Haridas Sanskrit Series 181).

Text of the dialogue between Vidulā (cr.ed Vidurā) and her son Saṃjaya which Kuntī narrates to Kṛṣṇa in Udyogaparvan of MBh. With Sanskrit commentary and Hindi translation. (AM)

4282 [MAHĀBHĀRATA, 1952]: Mahabharata [Engl.] Rajagopalachari, C. [adapt.] 2nd revised ed.: Bombay: Bharatiya Vidya Bhavan, 1952. – 16, 420 pp. – 1st ed.: ibid., 1951. – 6th ed.: ibid., 1958. – 330 pp. – 15th ed.: ibid., 1975. – 16, 332 pp. – (Bhavan's Book University 1).

Translated from the original Tamil edition, this book contains 107 stories of the MBh in English prose. While each story is treated as an independent unit, the translator aims to represent the whole of the MBh through them. (KPG)

[reviews:] D[andekar], R[amachandra] N[arayan]: In: ABORI 32, 1951, pp. 299–300.

4283 [MAHĀBHĀRATA, 1954]: Mahābhārata: episodi scelti. Con introduzione e note [It.]. Pisani, Vittore [tr., comm., introd.] Torino: Unione Tipografico-

Editrice Torinese, 1954 - 4 638 pp , 1 pl (Collana di Traduzioni, I Grandi Scrittori Stranieri 177)

Pisani has fluently and literally translated into Italian some characteristic episodes of the main plot of the MBh in coherent paragraphs in 15 chapters of different size Besides the main plot the Śakuntalā episode, the story of the origin of Karna and BhG 1-12 is given The translation is based on pp 1-10 of the cr ed and the following according to the Bombay ed The connection of their contents with the whole is given in the beginning in a short introduction and furthermore with an analysis of contents of the whole Epic (p 16-35) The introduction is augmented by the It original version of the author s »The rise of the Mahābhārata« (source] Meier F J [Review] Schubring Walther [Review] (AP)

[reviews] Meier, F[ranz] J[oseph] In OLZ 1956 pp 164-166 - Schubring Walther In ZDMG 105 1955 p 378

4284 [MAHĀBHARATA 1955-1962] The Mahabharata of Krishna Dwaipayana Vyasa translated into English prose from the original Sanskrit text by Pratap Chandra Roy Revised by Hiralal Haldar Vol 1-12 [Engl] Roy, Pratap Chandra [tr], Haldar, Hiralal [ed] 2nd ed Calcutta Oriental Publishing Co , n d [ca 1955-1962] - Vol 1 Adi Parva, [ca 1955] - 519 pp - Vol 2 Sabha Parva and Vana Parva (part) [ca 1955] - 248 pp - Vol 3 Vana Parva (last part), [ca 1955] - pp 249-680 - Vol 4 Virata and Udyoga Parvas [ca 1955] - 376 pp - Vol 5 Bhishma Parva [ca 1955] - 338 pp - Vol 6 Drona Parva [ca 1955] - 494 pp - Vol 7 Karna, Salya, Sauptika and Stree Parvas [ca 1956] - 288, 191, 43, 40 pp - Vol 8 Santi Parva (Part 1) [ca 1959] - 407 pp - Vol 9 Santi Parva (Part 2) [ca 1959] - 408 pp - Vol 10 Santi Parva (Part 3) and Anusasana Parva (Part 1) [ca 1962] - pp 409-640, 176 pp - Vol 11 Anusasana Parva, [ca 1962] - 404 pp - Vol 12 Aswamedha Asramavasika, Mahaprasthanika and Swargarohanika Parvas [ca 1962] - 300 pp - Revised ed of MBh 1883-1896 - 3rd ed 1972-1976 - 4th ed 1981

4285 [MAHABHĀRATA, 1955-1972] Machabcharata Vol 1-8 [Rs] Smirnov, B L. [tr comm , introd] Aščhabad Izdatelvstvo Akademii Nauk Turkmenskoj SSR 1955-1972 - Vol 1 1955 - Vol 2 1960 - 400 pp - Vol 3 - Vol 4 1958 - 674 pp - Vol 5,1 1961 - 748 pp - Vol 5 2 1961 - 400 pp - Vol 6 1962 - 614 pp - Vol 7 1962 - 338 pp - Vol 8 1972 - 215 pp

Vol 1 and 3 have not been at hand Each vol contains an introduction Rs translation(s) of selected parts of the MBh notes and glossary The following parts are selected for translation Vol 2 the BhG (in two slightly different Rs translations counted as MBh 6 25-42 and MBh 6 830 1532 respectively [i e acc to Bombay and Calcutta editions] The latter translation includes references to the notes at the end) Vol 4 the »conversation of Mārkandeya« (MBh (B) 3 182-232 = (C) 3 1239-14648) the Anugītā (MBh 14 16-51 = 14 407-1477) the Striparvan (MBh 11 1-27 = 17 1-828) and the Mahāprasthānikaparvan (MBh 17,1-3 = 17 1-108) Vol 5 the Moksadharmaparvan (MBh 12 175-367 = 12 6457-13943) Vol 6 the Tīrthayātraparvan (MBh 3 80 156) the Jatāsuravadhaparvan (3 157) the Nivata

kavacayuddhaparvan (3,165-175) and the Aranejaparvan (3,311-315). Vol. 8: the introductory portion to the BhG (MBh 6,13-24) and the story of the battle weapons [without textual reference]. A postscript of 190 pp. dealing with »Sāṃkhya and Yoga«, a »summary of the development of Vaiṣṇavism in the text of the MBh« and a short bibliography conclude this last volume. All volumes contain illustrations. (KPG)

[quoted passages:] MBh (B) 3,182-232; 11,1-27; 14,16-51; 17,1-3; 12,175-367; 3,80-175; 3,311-315; MBh (C) 3.1239-14648; 14.407-1477; 11.1-828; 17.1-108; 12.6457-13943.

4286 [MAHĀBHĀRATA, 1956]: The Mahābhārata of Vyasa Krishna Dwaipayana: selections from the Adi Parva and the Sabha Parva [Engl.]. Nott, S. C. [ed.]. London: Janus Press, New York: Philosophical Library, 1956. - 12, 205 pp.

Taken from Roy translation. (JLB)

[reviews:] Potter, Karl H.: In: JAsianS 16,1, November 1956, p. 165.

4287* [MAHĀBHĀRATA, 1956-1958]: Śrīmanmahābhāratam. Vol. 1-4 [Skt.]. Gorakhpur: GiPr, V.S. 2013-2015 [A.D. 1956-1958].

4288 [MAHĀBHĀRATA, 1957]: Bhagavaddūtu [Mal.]. Chandrasekharan, T. [ed., introd.]. Madras: Government Oriental Manuscripts Library, 1957. - 2, 40 pp. (Madras Government Oriental Manuscripts Series, No. 61).

The editor's preface states: »The present work is in Tullal style embodying an episode from MBh. According to the title, this work should give an account of Śrī Kṛṣṇa's embassy to the Kauravas from the Pāṇḍavas. But the work ends with ... Kṛṣṇa's arrival at Hastināpura for carrying out his duty This imitates the work Bhagavaddūtu-Patināluvṛttam. There are no clear indications in the work about the authorship ...« (F)

4289 [MAHĀBHĀRATA, 1957]: Kumārōtpatti [Skt., Mal.]. Chandrasekharan, T. [ed.]. Madras: [Government Oriental Manuscripts Library], 1957. - 128, 11 pp. (Madras Government Oriental Manuscripts Series 62)

Edition based on a ms from the Governmental Oriental Manuscripts Library in Madras. The Sanskrit verses contained in the work are from the Āraṇyaparvan (story of Agni and his son Kumāra) (AM)

4290 [MAHĀBHĀRATA, 1959]: Sāvitrī: zwei indische Liebesgeschichten nach dem Mahabharata [Ger.] Leipzig: Prisma-Verlag, 1959. - 156 pp., pl.

German translation of the story od Sāvitrī and of the story of Nala and Damayantī It »essentially adheres to previous translations [i e of Ruckert and of Kellner], but deviates quite widely in structure and form«, aiming at fluent narrations An epilogue concludes the book, which is nicely illustrated with pictures of Indian miniature painting (KPG)

4291 [MAHĀBHĀRATA, 1960]: Vyāsamahimā [Skt., Engl.] Agrawal[a], V[asudeva] S[harana] / Agravāla, Vāsudevaśaraṇa [ed., tr.]. In: Purāṇa 1,2, February 1960, p. 123-124.

Hymn by Brahman to Vyāsa from the Ādiparvan of the MBh (cr ed.), appendix 1, p. 885. Skt. text with English translation. (F)

4292 [MAHABHARATA 1960] Vishnu as kalpa vriksha [Skt Engl]. In Purāna 1 2 February 1960 p 120

Quoted from a ms of the Ādiparvan (MBh) in the footnote of cr ed p 3 with anonymous English translation (F)

4293 [MAHABHARATA 1961] Das Mahābhārata ein altindisches Epos [Ger] Roy Biren [adapt] Roemer E [tr] Dusseldorf Koln Diederichs 1961 - 333 pp 1 map (Indische Weisheit 2)

German translation of the English adaptation of the MBh by Biren Roy with a glossary (AM)

4294 [MAHABHARATA 1962-1967] Machabcharata Perevod s sanskrita i kommentarii Vol 2-3 [Rs] Kalyanov V I [tr comm] Moskva Leningrad Izdatel stvo Akademii Nauk SSSR - [Vol 2] Kniga vtoraja Sabchaparva ili kniga o sobranii 1962 - 251 pp - [Vol 3] Kniga četvertaja Biratap arva ili kniga o Birate 1967 - 210 pp - (Literaturnye Pamjatniki)

Rs translation with notes of Sabhāparvan and Virātaparvan Each volume includes a short afterword and an index of names and subjects It is unknown to us whether more parts have been published (KPG)

4295 [MAHABHARATA 1963] Jaiminīya bhārata nepālī bhāsānuvāda aśvamedha parva [Nep] Cālise Cakrapāni [tr] Kāthamāmdau Kamalanātha Śarmā »Pathika« 2020 [A D 1963] - 15 4 545 pp

Nepālī prose translation of the Asvamedhaparvan in 68 *adhyāyas* References to *adhyāyas* are given but not to stanzas Short introduction (F)

4296 [MAHABHARATA 1963] Vyāsa praśastih [Skt] In Purāna 5 2, July 1963 p 195

Skt text of a passage from the MBh in praise of the sage Vyāsa Gives the readings of the cr ed and the CiPr edition (F)

[quoted passages] MBh (cr ed) 12 337 3 5

4297 [MAHABHARATA 1963] Machabcharata ili Skazanie o velikoj bitve potomkov Bcharaty Drevneindijskij ėpos Literaturnoe izloženie [Rs] Temkin Ė[duard] N[aumovič] Ėrman V[ladimir] G[ansovič] [adapt]. Moskva Izdatelstvo Vostočnoj *Literatury 1963 - 199 pp*

Short adaptation of the MBh in Rs. The title translated MBh or the story of the great battle of the descendants of Bharata Old Indian Epic. Literary adaptation« A short glossary concludes the book (KPG)

4298 [MAHABHARATA 1964] Mahābhāratāntargatah krsnasya śāntiprayāsah prakāśa‹ samskrta hindī vyākhyopetah udyogaparvani 81 adhyāyāt 93 adhyāyānto bhāgah [Skt Hi]. Misra Bālakesav Prasād [ed] Vārānasī Chowkhamba Vidya Bhavan 1964 - 9 127 pp (Vidyā Bhavan samskrta Granthamālā 120)

Edition of MBh 5 81-93 with short Skt explanations and Hi translation (AM)

[quoted passages] MBh 5 81 93

4299 [MAHĀBHĀRATA, 1965]: Kṛṣṇa dvaipāyana vyāsa mahābhārata [Hi.]. Regmī, Kṛṣṇaprasāda [tr.]. Vārāṇasī: Sarvahitaiṣī, n.d. [ca. 1965]. – 1390 pp.

4300 [MAHĀBHĀRATA, 1965]: Nalopakhyānam / Story of Nala: an episode of the Mahā-bhārata. The Sanskrit text, with a copious vocabulary and an improved version of Dean Milman's translation [Skt., Engl.]. Milman, Dean [tr.]; Monier[-]Williams, [Monier] [ed.]. Reprint: Varanasi: The Chowkhamba Sanskrit Series Office, 1965. – 16, 330 pp. (The Chowkhamba Sanskrit Studies 53). – 1st ed.: *1879*.

The edition, based on various mss from the India Office and Bodleian Library, and the translation are given on opposite pages. A Skt.-Engl vocabulary of all words occurring is appended. (KPG)

4301 [MAHĀBHĀRATA, 1965]: Mahabharata; with a foreword [Engl.]. Subramaniam, Kamala [adapt.]; Munshi, K[anaiyalal] M[aneklal] [introd.]. 3rd ed.: Bombay: Bharatiya Vidya Bhavan, 1977. – 16, 766 pp. – 1st ed.: ibid., 1965. – 2nd ed : 1972.

A condensed and abbreviated summary which aims at recreating the stylistic and dramatic peculiarities of the Epic. »I have wanted to present the book in such a manner that the story will capture the imagination of the reader I want my book to be a narration of the stupendous drama which was enacted years ago. To me the MBh is like a Greek Tragedy. I am fascinated by the many characters who appear in it. I have tried to bring out the characters of the many heroes who appear in it, as sympathetically as I could... I have tried to narrate the story as dramatically as possible« (Preface p. viii). Pages 749-766 contain a glossary, mostly of proper names (PS)

4302 [MAHĀBHĀRATA, 1965]: *Vādirāja's Lakṣālaṁkāra on the Viṣṇusahasranāmastotra* [Skt., Engl.]. Vādirāja [comm.]; Dandekar, R[amachandra] N[arayan]; Bedekar, V. M. [ed., introd.] In: ABORI 46, 1965, pp. 81–98.

A critical edition of Vādirāja's commentary ›Lakṣālaṃkāra‹ on the Viṣṇusahasranāmastotra (= MBh 13,135 14–120; other versions of the *stotra* in SkP 5,63.76–205, Garuḍamahāpurāṇa 15; Nāradapañcarātra 4.3 and 4.8). The Lakṣālaṃkāra belongs to Vādirāja's MBh commentary ›Lakṣābharaṇa‹ (ms held at the Mysore Oriental Library). A few biographical data on Vādirāja are included in the introductory section. (SD)

[quoted passages] MBh (cr.ed) 13,135 14–120.

4303 [MAHĀBHĀRATA, 1965]: The Mahābhārata: an English version based on selected verses [Engl.]. Narasimhan, Chakravarthi V. [tr., adapt.] New York: Columbia University Press, 1965. – 25, 254 pp., tables, glossary, index.

The purpose of the book is to give an account of the main story of the MBh The translator emphasizes the positive aspects of the Epic and underlines the characteristic features of the main personalities. He does not include any verses of didactic interpolations. The translation was based on the Poona ed for the first eight and for

the twelfth *parvans*, for the other *parvans*, he used the P C Roy translation (AP)
[reviews] Sharma, R[am] K[aran] In JAsianS 25,3, May 1966, pp 573-574 - Sternbach, L[udwik] In JAOS 86, 1966 pp 47-48

4304 [MAHĀBHĀRATA, 1965] Nala und Damayantī eine Episode aus dem Mahābhārata Aus dem Sanskrit ubertragen und erläutert [Ger] Wezler, Albrecht [tr, comm] Stuttgart Philipp Reclam Jun, 1965 - 87 pp (UNESCO Sammlung Repräsentativer Werke, Asiatische Reihe, Reclams Universalbibliothek 8938) - Unaltered reprint 1973

4305* [MAHĀBHĀRATA, 1966] Śrī Visnu Sahasranāmam [Skt] Śaṅkara, Parāsara Bhattar [comm], Parthasarathy, K E [ed] Madras Ganesh, 1966

4306 [MAHĀBHĀRATA, 1966] Nepālı samksipta bhārata [Nep] Cālise, Cakrapānı [adapt] 5th ed Kāthamāmdau Sālā Prakāsana, *samvat* 2023 [A D 1966] - 4, 618 pp

Nepalı prose re narration of the complete MBh, the BhG (p 298-377) however, is rendered in a metrical adaptation (F)

4307 [MAHĀBHARATA, 1966] Mahābhāratāntargatam nalopākhyānam sānvaya ›prakāsa‹ hindīvyākhyopetam / Nalōpākhyānam [sic] a story taken from ›Mahābhārata‹, Vanaparva Edited with the Prakāsa Hindī commentary [Skt, Hı] Dvivedı, Kāsīnātha / Dwivedı, Kāshīnāth [ed, comm] Vārānasī Caukhamba samskrta Sīrīja Āphısa, 1966 - 40, 192 pp (Harıdāsa samskrta Granthamalā 266)

Skt text with Skt /Hı commentary on each *śloka* The Skt part of the commentary repeats the complete text of the *sloka* re arranging the words according to the word order in Hı prose which is obviously intended to facilitate the reading the Hı part, by and large seems to confine itself to word translations and -explanations - With Hı introduction (F)

4308 [MAHABHARATA, 1966] Die Nala Legende I und II Text, Umschrift, Übersetzung und Kommentar [Skt, Ger] Schwarz, Franz F [ed, tr, comm] Wien Gerold & Co, 1966 - 18, 65 pp (Arbeiten aus dem Institut fur Vergleichende Sprachwissenschaft 7)

The introduction contains basic literary historical data on MBh its contents in short the contents of the Nala story and a list and short characterisation of the most famous adaptations of the Nala story The Devanagarı text is a photocopy of C R. Lanman s »Sanskrit Reader« and the transliteration a photocopy of W Caland s »Sāvitrı and Nala« (AP)

[reviews] Wezler Albrecht In OLZ 65 1970 pp 186-188 - Yuyama, Akira In IIJ 12 1969-1970 pp 140-143

4309 [MAHABHĀRATA, 1967] Vyāsa mahımā [Skt, Engl] Gupta, Anand Swarup [ed, comm] In Purāna 9,2, July 1967, pp 217-221

Skt text of a hymn in praise of the sage Vyāsa from the apparatus of the cr ed of the MBh along with some explanatory notes (F)

[quoted passages] MBh (cr ed) 1,1

4310 [MAHĀBHĀRATA, 1967–1972]: The Mahābhārata: for the first time critically edited. The pratīka-index of the Mahābhārata: being a comprehensive index of verse quarters occurring in the critical edition of the Mahābhārata. Vol. 1–6 [Skt.]. Vaidya, Parashuram Lakshman [ed.]. Poona: BORI, 1967–1972. – Vol. 1: [*a-kṛtā* ...], 1967. – 8, 800 pp. – Vol. 2: [*kṛtā* ... – *tridhā* ...], 1968. – 6 pp., pp. 801–1600. – Vol. 3: [*tridhā* ... – *putrā* ...], 1969. – 6 pp., p. 1601–2400. – Vol. 4: [*putrā* ... – *yasmin*], 1970. – 6 pp., pp. 2401–3200. – Vol. 5: [*yasmin* ... – *sama* ...], 1971. – 6 pp., pp. 3201–4000. – Vol. 6: [*sama* ... – *hlādi* ...]. Addenda and the pratīka index of the Harivaṃśa (critical text only), 1972. – 6 pp., pp. 4001–4479, 288 pp.

4311 [MAHĀBHĀRATA, 1968]: Vyāsa-mahimā [Skt.]. In: Purāṇa 10,2, July 1968, pp. 109–112.

Collection of some 14 passages from the Ādiparvan in praise of the sage Vyāsa. Mainly from the apparatus of the cr.ed. (F)

4312* [MAHĀBHĀRATA, 1968]: Virāṭa Parva (Mahābhārata), retold in English [Engl.]. Seetaramasastry, Kukke [adapt.]. Manipal: The Academy of General Education, 1968. – 130 pp. – Further *parvans*: 1970.

[reviews:] Marulasiddhaiah, G.; Bharati, H. L. N.: In: MysoreO 2,1, March 1969, p. 70

4313 [MAHĀBHĀRATA, 1968]: The Mahabharata [Engl.] Rameshwar Rao, Shanta [adapt.]. Hyderabad: Orient Longmans, 1968. – 12, 140 pp., ill. – Reprints: New Delhi: Orient Longmans, 1974. – 12, 219 pp. (Sangam Books). – Delhi: Orient Longmans, Poona: Sangam, 1978. – 12, 219 pp. – London: Sangam Books, 1985. – 12, 142 pp., 16 pl

A retelling apparently for children With illustrations by Badri Narayan. (JLB)

4314 [MAHĀBHĀRATA, 1968–1979]: The Mahābhārata, translated from the Sanskrit of Vyāsa. Vol. 1–144ff [Engl.]. Lal, P[urshotama] [tr.]. Calcutta: Writers Workshop, 1968ff. – Vol. 1–26: Ādi Parva, 1968–1971. – Vol. 27–37: Sabhā Parva, 1971–1972. – Vol. 38–76: Vana Parva, 1972–1975. – Vol. 77–84: Virāṭa Parva, 1975. – Vol. 85–108: Udyoga Parva, 1975–1977. – Vol. 109–132: Bhīṣma Parva, 1977–1979. – Vol. 133–144: Droṇa Parva, 1979ff.

»... my MBh, the MBh of oral tradition, and the MBh of popular belief, of story-telling mothers in villages and cities, is a little different from that of the pundits of Academia I have therefore regretfully, but not also without some secret pleasure, followed the rag-bag recension of the late nineteenth century, consulting other recensions in points of detail, but preferring the fuller to the shorter when in doubt.« (From: A few prefatory words, vol 1). The translation follows the separation and numbering of verses; it combines prose and free verse (»my guideline has been a purely subjective one«). Planned and carried out as a ten-year project, the fascicules (vols) appearing monthly, each containing approximately 70 pages. (PS)

[reviews] Subramanyam, Ka Naa. Transcreating the Mahabharata ... In: IAC 20,4, 1971, pp. 64–74.

4315 [MAHĀBHĀRATA, 1968–1979] Mahābhārata mūla samskrta sloka aura hindī artha sahita Vol 1–14 [Skt, Hi] Sātavalekar, Śrīpād Damodara [ed, tr], Śarma, Śrutisīla [ed] Pāradi Svādhyāya Mandala, 1968–1975 – Vol 1 Ādiparva, 1968 – 27, 1096 pp – Vol 2 Sabhāparva, *dvitīyāvrtti* 1982 – 6, 360 pp – Vol 3,1 Āranyakaparva, 1969 – 7, 784 pp – Vol 3,2 Āranyaka-parva (dūsrā bhāga), 1969 – pp 785–1564 – Vol 4 Virātaparva, 1969 – 6, 280 pp – Vol 5 Udyogaparva, 1969 – 6, 971 pp – Vol 6 Bhīsmaparva, 1972 – 4, 820 pp – Vol 7 Dronaparva, 1975 – 1248 pp – Vol 8 Karna-parva, 1973 – 588 pp – Vol 9 Śalyaparva, 1973 – 490 pp – Vol 10 and 11 (bound in 1) Sauptikaparva, 1977 – 115 pp – Strīparva, 1977 – 109 pp – Vol 12,1 Śāntiparva 1979 – 915 pp – Vol 12,2 Śāntiparva (bhāga 2), 1980 – p 919–1980 – Vol 13 Anusāsanaparva, 1978 – 980 pp – Vol 14 Asva-medhikaparva, 1977 – 416 pp – Vol 15 Āśramavāsikaparva, 1977 – 158 pp – Vol 16 Mausalaparva, 1977 – 41 pp – Vol 17 Mahāprasthānika-parva, 1977 – 17 pp – Vol 18 Svargārohanaparva, 1977 – 19 pp

Text edition based on the Poona edition with Hindi translation (AM)

4316 [MAHĀBHĀRATA, 1969] Mahabhārata santiparva rāstrabhāsāmā Visesa ul-lekhal rājadharma, āpaddharma ra moksadharma [Nep] Bhattarāī, Vis-vanatha Śarmā [tr, introd] Kāthamādaum [sic] Nepāla Rājakīya Prajñā, Pratisthana, samskrti Vibhaga 2026 [A D 1969] – 3, 19, 827 pp

Nepāli prose translation in 365 *adhyayas* the very short preface seems to consist mainly of the translator s justification of his venturing upon a partial MBh translation but does not seem to contain an indication of the Skt edition the translation is based upon – The table of contents is fairly extensive (F)

4317* [MAHABHARATA 1969] The Vyāsa subhasita samgraha critically edited for the first time [Skt] Sternbach Ludwik [ed] Varanasi 1969 – (KSS 193)

Selection of epigrams from the MBh containing some 100 verses With ample bibliography [source] Bhattacharya Biswanath In Purāna 15 2, July 1973, p 233 (F)

4318* [MAHABHĀRATA, 1970] Udyoga Parva [Engl] Seetharama Sastry, Kukke [adapt] Manipal Academy of General Education [ca 1970] – Further *parvans* 1968 and ca 1970

[reviews] Govinda Rao C D In MysoreO 4 1, March 1971 pp 54–55

4319* [MAHĀBHĀRATA, 1970] Shanti Parva [Engl] Seetharama Sastry, Kukke [adapt] Manipal Academy of General Education, [ca 1970] – Further *parvans* 1968 and ca 1970

[reviews] Govinda Rao C D In MysoreO 4 1, March 1971, pp 54–55

4320 [MAHĀBHĀRATA, 1971–1976] The Mahābhārata text as constituted in its critical edition / Cikitsitapāthātmika mahābhārata samhitā Vol 1–5 [Skt] Dandekar, R[amachandra] N[arayan] [ed] Punyapattanam [Poona] Bhān-dārkaraprācyavidyāsamsodhanamandira [Bhandarkar Oriental Research

4310 [MAHĀBHĀRATA, 1967–1972]: The Mahābhārata: for the first time critically edited. The pratīka-index of the Mahābhārata: being a comprehensive index of verse quarters occurring in the critical edition of the Mahābhārata. Vol. 1–6 [Skt.]. Vaidya, Parashuram Lakshman [ed.]. Poona: BORI, 1967–1972. – Vol. 1: [*a-kṛtā* ...], 1967. – 8, 800 pp. – Vol. 2: [*kṛtā* ... – *tridhā* ...], 1968. – 6 pp., pp. 801–1600. – Vol. 3: [*tridhā* ... – *putrā* ...], 1969. – 6 pp., p. 1601–2400. – Vol. 4: [*putrā* ... – *yasmin*], 1970. – 6 pp., pp. 2401–3200. – Vol. 5: [*yasmin* ... – *sama* ...], 1971. – 6 pp., pp. 3201–4000. – Vol. 6: [*sama* ... – *hlādi* ...]. Addenda and the pratīka index of the Harivaṃśa (critical text only), 1972. – 6 pp., pp. 4001–4479, 288 pp.

4311 [MAHĀBHĀRATA, 1968]: Vyāsa-mahimā [Skt.]. In: Purāṇa 10,2, July 1968, pp. 109–112.

Collection of some 14 passages from the Ādiparvan in praise of the sage Vyāsa Mainly from the apparatus of the cr.ed. (F)

4312* [MAHĀBHĀRATA, 1968]: Virāṭa Parva (Mahābhārata), retold in English [Engl.]. Seetaramasastry, Kukke [adapt.]. Manipal: The Academy of General Education, 1968. – 130 pp. – Further *parvans*: 1970.

[reviews:] Marulasiddhaiah, G., Bharati, H. L. N : In: MysoreO 2,1, March 1969, p. 70.

4313 [MAHĀBHĀRATA, 1968]: The Mahabharata [Engl.]. Rameshwar Rao, Shanta [adapt.] Hyderabad: Orient Longmans, 1968. – 12, 140 pp., ill. – Reprints: New Delhi: Orient Longmans, 1974. – 12, 219 pp. (Sangam Books). – Delhi: Orient Longmans, Poona: Sangam, 1978 – 12, 219 pp. – London: Sangam Books, 1985. – 12, 142 pp., 16 pl

A retelling apparently for children. With illustrations by Badri Narayan. (JLB)

4314 [MAHĀBHĀRATA, 1968–1979]: The Mahābhārata, translated from the Sanskrit of Vyāsa. Vol. 1–144ff [Engl.] Lal, P[urshotama] [tr.]. Calcutta: Writers Workshop, 1968ff. – Vol. 1–26: Ādi Parva, 1968–1971. – Vol. 27–37: Sabhā Parva, 1971–1972. – Vol. 38–76: Vana Parva, 1972–1975. – Vol. 77–84: Virāṭa Parva, 1975. – Vol. 85–108: Udyoga Parva, 1975–1977. – Vol. 109–132: Bhīṣma Parva, 1977–1979. – Vol. 133–144: Droṇa Parva, 1979ff.

»... my MBh, the MBh of oral tradition, and the MBh of popular belief, of story-telling mothers in villages and cities, is a little different from that of the pundits of Academia. I have therefore regretfully, but not also without some secret pleasure, followed the rag-bag recension of the late nineteenth century, consulting other recensions in points of detail, but preferring the fuller to the shorter when in doubt.« (From: A few prefatory words, vol. 1). The translation follows the separation and numbering of verses; it combines prose and free verse (»my guideline has been a purely subjective one«). Planned and carried out as a ten-year project, the fascicules (vols) appearing monthly, each containing approximately 70 pages. (PS)

[reviews:] Subramanyam, Ka Naa: Transcreating the Mahabharata ... In: IAC 20,4, 1971, pp. 64–74.

4315 [MAHĀBHĀRATA, 1968–1979] Mahābhārata mūla samskrta śloka aura hindī artha sahita Vol 1–14 [Skt, Hi] Sātavalekar, Śrīpād Damodara [ed, tr], Śarma, Śrutisīla [ed] Pāradī Svādhyāya Mandala, 1968–1975 – Vol 1· Ādiparva, 1968 – 27, 1096 pp – Vol 2 Sabhāparva, *dvitīyāvrtti* 1982 – 6, 360 pp – Vol 3,1 Āranyakaparva, 1969 – 7, 784 pp – Vol 3,2 Āranyaka parva (dūsrā bhāga), 1969 – pp 785–1564 – Vol 4 Virātaparva, 1969 – 6, 280 pp – Vol 5 Udyogaparva, 1969 – 6, 971 pp – Vol 6 Bhīsmaparva, 1972 – 4, 820 pp – Vol 7 Dronaparva, 1975 – 1248 pp – Vol 8 Karna parva, 1973 – 588 pp – Vol 9 Śalyaparva, 1973 – 490 pp – Vol 10 and 11 (bound in 1) Sauptikaparva, 1977 – 115 pp – Strīparva, 1977 – 109 pp – Vol 12,1 Śāntiparva, 1979 – 915 pp – Vol 12,2 Śāntiparva (bhāga 2), 1980 – p 919–1980 – Vol 13 Anusāsanaparva, 1978 – 980 pp – Vol 14 Aśvamedhikaparva, 1977 – 416 pp – Vol 15 Āśramavāsikaparva, 1977 – 158 pp – Vol 16 Mausalaparva, 1977 – 41 pp – Vol 17 Mahāprasthānikaparva, 1977 – 17 pp – Vol 18 Svargārohanaparva, 1977 – 19 pp

Text edition based on the Poona edition with Hindi translation (AM)

4316 [MAHABHARATA, 1969] Mahābhārata sāntiparva rāstrabhāsāmā Visesa ullekhal rājadharma āpaddharma ra moksadharma [Nep] Bhattarāī, Visvanātha Śarmā [tr, introd] Kāthamādaum [sic] Nepāla Rājakiya Prajñā, Pratisthāna, samskrti Vibhāga, 2026 [A D 1969] – 3, 19, 827 pp

Nepālī prose translation in 365 *adhyayas* the very short preface seems to consist mainly of the translator s justification of his venturing upon a partial MBh translation but does not seem to contain an indication of the Skt edition the translation is based upon – The table of contents is fairly extensive (F)

4317* [MAHĀBHĀRATA, 1969] The Vyāsa subhāsita samgraha critically edited for the first time [Skt] Sternbach Ludwik [ed] Varanasi 1969 – (KSS 193)

Selection of epigrams from the MBh containing some 100 verses With ample bibliography [source] Bhattacharya Biswanath In Purāna 15 2 July 1973 p 233 (F)

4318* [MAHABHARATA, 1970] Udyoga Parva [Engl] Seetharama Sastry, Kukke [adapt] Manipal Academy of General Education, [ca 1970] – Further *parvans* 1968 and ca 1970

[reviews] Govinda Rao C D In MysoreO 4 1 March 1971 pp 54–55

4319* [MAHABHARATA, 1970] Shanti Parva [Engl] Seetharama Sastry, Kukke [adapt] Manipal Academy of General Education, [ca 1970] – Further *parvans* 1968 and ca 1970

[reviews] Govinda Rao, C D In MysoreO 4 1 March 1971, pp 54–55

4320 [MAHABHARATA, 1971–1976] The Mahābhārata text as constituted in its critical edition / Cikitsitapāthātmika mahābhārata samhitā Vol 1–5 [Skt.] Dandekar, R[amachandra] N[arayan] [ed] Punyapattanam [Poona] Bhāndārkaraprācyavidyāsamsodhanamandira [Bhandarkar Oriental Research

Institute]. Vol. 1: Ādi-, Sabhā-, Āraṇyaka-, and Virāṭa-parvans, 1971. - 9, 875 pp. - Vol. 2: Udyoga-, Bhīṣma-, and Droṇaparvans, 1972. - 6 pp., pp. 877-1638. - Vol. 3: Karṇa-, Śalya-, Sauptika-, Strī-, and Śānti-parvans, 1974. - 9 pp., pp. 1641-2491. - Vol. 4: Anuśāsana-, Āśvamedhika-, Āśramavāsika-, Mausala-, Mahāprasthānika-, and Svargārohana-parvans, 1975. - 10 pp., pp. 2493-2926. - Vol. 5: The Harivaṃśa: the khila or supplement to the Mahābhārata: text as constituted in its critical edition, 1976. - 8, 224 pp.

Reprint of the text of the cr.ed. without its critical apparatus, introductions, concordances, indices, etc. The text, according to the editors »by no means claims to be the text of Ur-Mahābhārata, that ideal but unpossible desideratum. But, at the same time, it does claim, with due modesty, to represent the most ancient text of the MBh that can be reconstructed on the basis of all available mss and allied evidence. In a sense, it is the ancestor of all extant mss of the Epic«. (KPG)

4321* [MAHĀBHĀRATA, 1972]: Smṛti material in the Mahābhārata, being a collection of verses which are important from the sociological point of view [Skt., Engl.]. Banerji, Sures Chandra [ed.]. Calcutta 1972.

4322 [MAHĀBHĀRATA, 1972]: The Mahabharata: a shortened modern prose version of the Indian Epic [Engl.]. Narayan, R. K. [adapt.] New York: Viking Press, 1972. - 15, 171 pp., glossary. - 1978

[reviews.] Nooten, Barend A van: In: JAOS 95,1, 1975, p. 153.

4323* [MAHĀBHĀRATA, 1972-1976]: The Mahābhārata: translated into English prose from the original Sanskrit text of Krishna-Dwaipayana Vyasa by Kisari Mohan Ganguli. Vol. 1-12 [Engl.]. Ganguli, Kisari Mohan [tr.] 3rd ed. (in 12 vols) of MBh 1883-1896: New Delhi: Munshiram Manoharlal, 1972-1976. - Vol. 1: 1972. - Vol. 2: 1973. - Vol 3: 1974. - Vol. 4: 1976. - Vol. 5: 1973. - Vol. 6: 1976. - Vol. 7: 1974. - Vol. 8: 1975. - Vol. 9: 1976. - Vol. 10: 1975. - Vol. 11: 1975. - Vol. 12: 1975. - 4th ed.: 1981-1982.

4324 [MAHĀBHĀRATA, 1973]: Mahabharata: with an introduction ... Rewritten for a modern English-speaking audience [Engl.]. Buck, William [adapt.]; Nooten, B[arend] A. van [introd.]; Triest, Shirley [ill.] Berkeley, London: University of California Press, 1973. - 24, 417 pp., ill., map, preface. - Reprint: Berkeley 1981.

Free Engl re-narration of the MBh. The introduction, written by B. A van Nooten, gives a short survey of textual history and general character of the MBh, stressing its metaphysical implications, i e. as »a re-enactment of a cosmic moral confrontation, not simply as an account of a battle.« (F)

[reviews] Smith, W[illiam] L.· In· JAOS 104,3, 1984, pp. 607-608 - Smith, R[onald] Morton: In: JAOS 95, 1975, p. 331.

4325 [MAHĀBHĀRATA, 1973-1978]: The Mahābhārata. Vol. 1-3 [Engl.]. Buitenen, J. A. B. van [tr., introd.] Chicago: University of Chicago Press, 1973-1978. - Vol. 1: 1. The book of the beginning, 1973. - 47, 492 pp. - Vol. 2: 2. The

book of the assembly hall 3 The book of the forest 1975 - 11 864 pp - Vol 3 4 The book of Virāta, 5 The book of the effort 1978 - 10 572 pp

Each book is supplied with an introduction and an outline of contents each *parvan* begins with a summary of contents (PS)

[reviews] Goldman Robert [Philip] In JAsianS 35 1975-1976 pp 463-470 - Buitenen J A B van In JAsianS 35 1975-1976 pp 470-473 - Miller Barbara Stoler In JAsianS 36 1 November 1976 pp 168-170 - Vasilkov Ya V In IIJ 19 1977 pp 154-161 (vol 1) - O Flaherty Wendy Doniger In Religious Studies Review 4 1978 pp 19-28 (vol 1-3) - Rocher Ludo In JAOS 98 2, 1978 pp 193-194 (vol 1-2) - Jong, J W de In IIJ 22 1980 pp 58 62 (vol 3)

4326* [MAHABHARATA 1975] Rāmopākhyāna kimvā ādi rāmacarita [Guj] Shastri K K [tr introd] Ahmedabad H S Panchal Vishva Hindu Parisad Office 1975 - 22 52 pp appendices

The first Gujarati translation of the Rāmopākhyāna »The translator s introduction (19 pages) to the translation briefly discusses the several versions of the Rāmakathā and compares particularly the Rāma story in this MBh *upākhyāna* with the Rm Epic of Vālmiki in regard to the incidents, happenings and characters« [source] Bhat G K [Review] (SD)

[reviews] Bhat G K In ABORI 60 1979 pp 254-255

4327 [MAHABHARATA 1975] Visnu sahasranāma vurai [Skt Tam] Annankarācāriyar Pirativāti Payaṅkaram [comm tr] 5th ed Kāncipuram Krantamālā Āphīsa 1975 - 138 pp

Tamil commentary to the Visnusahasranāma including also a list of names the Sanskrit text of the *stotra* and its Tamil translation (vSt)

4328 [MAHABHARATA 1976] The Maha Bharata epic of the Bharatas condensed into English verse [Engl] Dutt Romesh C[hunder] [adapt] Bombay Jaico Publication House 1976 - 8 188 pp - Reprint with slightly changed title of London 1899 - 1st Indian publication 1944

Metric re narration in Engl with prose passages (AP)

4329 [MAHABHARATA 1976-1985] Janmasatabarsika samskaranam Śrīkrsnadvaipāyanabedabyāsa pranitam Nilakanthakrtayā bhāratabhābadīpa samākhyayā tikayā haridāsa siddhāntabāgisa bhattācāryena pranitayā bhāratakaumudīsamākhyayā tīkayā tatkrtabaṅgānubādena ca sahitam Vol 1-27 [Skt Beng] Nilakantha [(son of Govinda)] [comm] Haridāsa Siddhāntabāgisa [tr comm] 2nd ed Kalikātā Bisvabānī Prakāsanī [B S] 1383-1392 [A D 1976-1985]

A critical edition of the Bengali recension of MBh up to the Karnaparvan with the commentary Bhāratabhāvadīpa of Nilakantha and the commentary Bhāratakaumudī of Haridāsa Siddhāntavāgīsa (1876-1962) together with the latter s translation into Bengali Each volume contains about 400 pages (AP)

4330 [MAHABHARATA, 1977] The Java samhitā i e., the Ur Mahābhārata / Jaya samhitā kimvā ādibhāratam [Skt Engl]. Shastree Keshavram K. [ed.].

Institute]. Vol. 1: Ādi-, Sabhā-, Āraṇyaka-, and Virāṭa-parvans, 1971. - 9, 875 pp. - Vol. 2: Udyoga-, Bhīṣma-, and Droṇaparvans, 1972. - 6 pp, pp. 877-1638. - Vol. 3: Karṇa-, Śalya-, Sauptika-, Strī-, and Śānti-parvans, 1974. - 9 pp., pp. 1641-2491. - Vol. 4: Anuśāsana-, Āśvamedhika-, Āśramavāsika-, Mausala-, Mahāprasthānika-, and Svargārohana-parvans, 1975. - 10 pp., pp. 2493-2926. - Vol. 5: The Harivaṃśa: the khila or supplement to the Mahābhārata: text as constituted in its critical edition, 1976. - 8, 224 pp.

Reprint of the text of the cr.ed without its critical apparatus, introductions, concordances, indices, etc. The text, according to the editors »by no means claims to be the text of Ur-Mahābhārata, that ideal but unpossible desideratum. But, at the same time, it does claim, with due modesty, to represent the most ancient text of the MBh that can be reconstructed on the basis of all available mss and allied evidence. In a sense, it is the ancestor of all extant mss of the Epic«. (KPG)

4321* [MAHĀBHĀRATA, 1972]: Smṛti material in the Mahābhārata, being a collection of verses which are important from the sociological point of view [Skt., Engl.]. Banerji, Sures Chandra [ed.]. Calcutta 1972.

4322 [MAHĀBHĀRATA, 1972]: The Mahabharata: a shortened modern prose version of the Indian Epic [Engl.] Narayan, R. K. [adapt.]. New York: Viking Press, 1972. - 15, 171 pp., glossary. - 1978.

[reviews:] Nooten, Barend A van: In JAOS 95,1, 1975, p. 153.

4323* [MAHĀBHĀRATA, 1972-1976]: The Mahābhārata: translated into English prose from the original Sanskrit text of Krishna-Dwaipayana Vyasa by Kisari Mohan Ganguli. Vol. 1-12 [Engl.] Ganguli, Kisari Mohan [tr.]. 3rd ed. (in 12 vols) of MBh 1883-1896: New Delhi: Munshiram Manoharlal, 1972-1976. - Vol. 1: 1972. - Vol. 2, 1973. - Vol. 3: 1974. - Vol. 4: 1976. - Vol. 5: 1973. - Vol. 6: 1976. - Vol. 7: 1974. - Vol. 8: 1975. - Vol. 9: 1976. - Vol. 10: 1975. - Vol. 11: 1975. - Vol. 12: 1975. - 4th ed.: 1981-1982.

4324 [MAHĀBHĀRATA, 1973]: Mahabharata: with an introduction ... Rewritten for a modern English-speaking audience [Engl.] Buck, William [adapt.]; Nooten, B[arend] A. van [introd.]; Triest, Shirley [ill.] Berkeley, London: University of California Press, 1973. - 24, 417 pp., ill, map, preface. - Reprint: Berkeley 1981.

Free Engl. re-narration of the MBh The introduction, written by B. A van Nooten, gives a short survey of textual history and general character of the MBh, stressing its metaphysical implications, i e as »a re-enactment of a cosmic moral confrontation, not simply as an account of a battle « (F)

[reviews:] Smith, W[illiam] L In JAOS 104,3, 1984, pp 607-608 - Smith, R[onald] Morton: In: JAOS 95, 1975, p 331

4325 [MAHĀBHĀRATA, 1973-1978]: The Mahābhārata. Vol. 1-3 [Engl.]. Buitenen, J. A. B. van [tr., introd.]. Chicago: University of Chicago Press, 1973-1978. - Vol. 1: 1. The book of the beginning, 1973. - 47, 492 pp. - Vol. 2: 2. The

4334 [MAHĀBHĀRATA, 1978] Vishnusahasranamastotra translated and annotated [Skt, Engl] Sivaramamurti, C[alambur] [ed, tr, comm] New Delhi Vishnusahasranama Satsangham, 1978 - 14, 105 pp, 6 pl, ill (Vishnusahasranama Satsangam Publication 6)

Devanagari text with English translation and elaborate annotation on each of the names based mainly on Śaṅkara's commentary and adding quotations from Upanisads and Purānas in Roman transliteration (vSt)

4335 [MAHĀBHĀRATA, 1979] Vishnusahasranama, with meaning and index to names [Skt, Engl] Kapadia, Ajit B [ed, tr], Dayananda Saraswati, Swami [introd] Bombay Central Chinmaya Mission Trust, 1979 - 81 pp

4336 [MAHĀBHĀRATA, 1979] Narāyanīya Parvan du Mahābhārata un texte Pāñcarātra [Fr] Esnoul, Anne Marie [tr] Paris Societe d Édition »Les Belles Lettres«, 1979 - 242 pp (Collection »Le Monde Indien« 4)

The introduction gives a short outline of the historical context of the Pāñcarātra school and a detailed analysis of the contents of the Nārāyanīya section The text is translated acc to the edition of Rāmacandra Śastri (Poona 1932) (AM)

4337 [MAHABHARATA, 1979] Śivasahasranāmastotram / Siva sahasranama stotram (with namavali), (introduction and English rendering) [Engl] Chidbhavananda, Swami [tr, introd] Tirupparaitturai Sri Ramakrishna Tapovanam, 1979 - 145 pp (Tapovanam Series 102)

Gives explanations to each name in the order in which it occurs in the text and then the translation of the text (AM)

4338 [MAHABHARATA 1979] Visnusahasranama with bhasya and translation / Srīh visnusahasranāmastotram sankaracāryakrtabhāsyasahitam [above text] [Skt, Engl] Śankara [comm], Ananthakrishna Sastry, R [ed, tr, introd], Krishna Warrier, A G [ed, introd], Ramanathan, A A [ed], Kunjunni Raja K, Burnier, Radha [ed] 3rd revised ed in ALB 43, 1979 - 2, 26, 450 pp - Also in book form (with slightly changed title) Madras Adyar Library and Research Centre, 1980 - 30 475 pp (The Adyar Library General Series 8) - 1st ed Madras Adyar, 1901 - 2nd revised ed Theosophical Publishing House, 1926 - Reprint ibid, 1927

»The Visnusahasranāma was published in 1926 by the Theosophical Publishing House with a translation of Śamkara s *bhasya* by Sri Ananthakrishna Sastry [which itself was a revision and enlargement of his original 1901 translation also published by Adyar] A revised edition was brought out by them in 1927 The present edition containing the text of Śamkara s *bhasya* in addition to the translation has seen the light of day owing to the labours of A G Krishna Warrier and Prof A. A. Ramanathan who have thoroughly revised the original work Dr Warrier has added a foreword to the preface of the former editor« - Contains the *stotra* text and Śaṅkara s *bhasya* in Devanagari letters both translated into English with number of each name and occasional glosses An alphabetical index of names (with corresponding number) and a short bibliography conclude the work (AK)

[quoted passages] MBh (cr ed) 13 135,

[reviews] Lariviere Richard W In JAAR 50 1982, pp 126-127

4339 [MAHĀBHĀRATA, 1980]: The Mahabharata of Vyasa, condensed from Sanskrit and transcreated into English [Engl.]. Lal, P[urshotama] [adapt.]. New Delhi: Vikas Publishing House, 1980. - 400 pp., 8, 1 leaf of pl., col. ill., 1 map, genealogical table, bibliography, glossary.

4340* [MAHĀBHĀRATA, 1982]: *Mahābhārata 1. Ādiparvan translated into Marathi* and edited [Mar., Skt.]. Walimbe, R. S. [tr., ed.]. Pune: Vidarbha Marathwada Book Company, 1982. - 778 pp.

[reviews:] Mehendale, M. A.: In: ABORI 65, 1984, pp. 298-301.

4341 [MAHĀBHĀRATA, 1982]: Mahabharata: Bericht vom großen Krieg der Heldenstämme Bharatas. Erzählt nach dem altindischen Epos des Vyasa Krishna Dvaipayana [Ger.]. Essigmann, Alois; Baumgartner, Alexander [adapt.]; Beer, Roland [ed., comm., introd.]. Leipzig, Weimar: Gustav Kiepenheuer, 1982. - 221 pp., 8 pl.

German re-narration, composed of Essigmann's MBh rendering in his anthology »Sagen und Märchen Altindiens« of 1915 and passages from Baumgarten's »Die Literaturen Indiens und Ostasiens« of 1902. - The introduction (by the editor) contains a survey of the history and composition of the text along with a short but subtle and penetrating interpretation stressing esp. the inner coherence of the development of the narration and the underlying dharmic conflict. - The re-narration itself closely follows the original; the adaptor(s) seem to have taken especial pains to preserve the atmosphere of the work, e.g. by partly literal renderings of descriptions - The appendix contains Winternitz' and Jacobi's re-narrations of the most important MBh episodes and a bibliography. (F)

4342 [MAHĀBHĀRATA, 1983]: Sri Vishnu sahasranama: with the bhashya of Sri Parasara Bhattar. With translation in English [Skt., Engl.]. Parasara Bhattar [comm.]; Srinivasaraghavan, A. [tr.]. Madras: Sri Vishishtadvaita Pracharini Sabha, 1983. - 25, 50, 812, 116 pp.

Includes an index of passages which the *stotra* seems to quote. (AM)

4343 [MAHĀBHĀRATA, 1983]: Mahābhāratavacanāmṛtam (upadeṣasāhasrī): śrīcārudevaśāstriṇā praṇītam [Skt., Hi]. Śāstrī, Cārudeva [ed.]. Dillī, Ahmadābāda: Parimal Publikeśans, 1983. - 4, 156 pp.

Anthology of aphorisms and sayings on different themes from MBh. Sanskrit text with Hindi translation. (AM)

4344 [MAHĀBHĀRATA, 1983]: Thousand ways to the transcendental: Vishnu Sahasranama [Skt., Engl.]. Chinmayananda, Swami [ed., tr., comm.]. Bombay: Central Cinmaya Mission Trust, 1983. - 266 pp.

Text, translation and running commentary. (AM)

4345 [MAHĀBHĀRATA, 1983-1984]: Bhagavatībhaṣyasamalaṃkṛtam oṃ mahābhāratam. Vol. 1-3 [Skt., Hi.] Jagadīśvarānanda Sarasvatī, Paramahaṃsa Svāmī [ed., tr., comm.]. Dillī: Govindarāma Hāsānanda, 1983-1984. - Vol. 1: 1983. - 7, 511 pp. - Vol. 2: 1984. - 7 pp., pp. 513-944. - Vol. 3: 1984. - 5 pp., pp. 945-1444.

Edition of parts of MBh with *ṭippaṇī* and Hindi translation by the editor. (AM)

4346 [MAHĀBHĀRATA, 1984] Sanatsujātīyam / Bhagavatpādādyaśrījagadguruśaṅkarācāryaviracitabhāṣyopetam akhaṇḍānandasāgaramahārājānām nideśena śrīkṛṣṇānandasāgarena svakṛtayā śrutirañjanī hindī vyākhyā saha [Skt, Hi] Śaṅkara, Kṛṣṇānandasāgara [comm] Dharmaja [Gujarat] Sri Madhavanand Ashram, 1984 - 11, 174 pp

4347 [MAHĀBHĀRATA, 1985] Das Buch des Waldes indische Sagen und Mythen aus dem Waldbuch des Mahâbhârata übersetzt [Ger] Richter-Ushanas, Egbert [tr] Bremen Richter, 1985 - 199 pp
German (metrical) translation of select stories from MBh 3 Includes also the Nalopākhyāna and the Sāvitrī story (AM)

4348 [MAHĀBHĀRATA, 1985] Vishnu Sahasranama (The thousand rays of the Lord) [Skt, Engl] Krishnamacharya, Kulapathi E [ed, tr] Visakhapatnam The World Teacher Trust, 1985 - 20, 328 pp

4349 [MAHĀBHĀRATA, 1985-1986] Le Mahābhārata Vol 1-2 [Fr] Peterfalvi, Jean-Michel [tr], Biardeau, Madeleine [comm] Paris Flammarion, 1985-1986 - Vol 1 1985 - 381 pp - Vol 2 1986 - 382 pp
Partial translation of the MBh with commentary and summaries by M Biardeau Volume 1 includes the books one to five, Volume 2 the books six to sixteen, a glossary of Sanskrit terms and an index of proper names (AM)
[reviews] Deshpande Kalindi In CIS (N S) 21 1, January June 1987, pp 257-258

4350 [MAHABHĀRATA, 1986] Sri Vishnu Sahasranamam with text, transliteration, translation and commentary of Śrī Śankarācārya translated into English [Engl] Śankarācārya [comm], Tapasyananda, Swami [ed, tr] Madras Sri Ramakrishna Math, 1986 - 4 216 pp

4351 Mahabharata myth and reality, differing views [Engl] Gupta, S[warajya] P[rakash], Ramachandran, K. S [ed], Ray, Niharranjan [introd] Delhi Agam Prakashan, 1976 - 20, 264 pp, 15 ill
Contributions by 41 Indian scholars to the debate on the historicity of the MBh in the light of archaeology (including C 14 dating) astronomy, art and epigraphy, prompted by the Indian newspaper debate of 1975 (JLB)

4352* [MAHADEVA SASTRY, ALLADI] MAHADEVA SASTRI, A Vedic religion and caste, or the basis of united humanity an introduction to the study of the Bhagavad Gita [Engl] Mysore Published by the author, 1908 - 70 pp

4353 MAHADEVAN, R The psychological basis of the activism of the Bhagavadgītā [Engl] In PoonaO 2, 1937, pp 129-142

4354* MAHADEVAN, SHRI The date of the Mahābhārata [Engl] In BhV (N S) 4, 1969, pp 149-166

4355 MAHADEVAN, T M P The concept of dharma in the Mahabharata [Engl] In VK 37,1, 1950, pp 19-22
A talk broadcast from All India Radio (KPG)
[quoted passages] MBh 3 1 27, 8 69 59, 12,160 4-5, 12,174 16, 18 5 50, 18 5 76

4356* MAHADEVAN, T. M. P.: Contribution of the Gitacharya to the cultural unity of India [Engl.]. In: KK 12, 1946, pp. 467–469.

4357* MAHADEVAN, T. M. P.: Is Gita a gospel of war? [Engl.]. In: PhQ 17, July 1941.

4358 MAHADEVAN, T. M. P.: The original Gītā [Engl.]. In: Prof. M. Hiriyanna commemoration volume ... 1952. – pp. 101–108.

Examination of different opinions of indologists (Wheeler, Holtzmann, Hopkins, Keith, Barnett, Garbe, Otto) who proposed the BhG to be a composite product of several authors of different times The author concludes: »That the Gītā is a hatch potch of ill-assorted doctrines is the foundation on which the criticism is built. As to which doctrine was the earlier one and which doctrine or doctrines were interpolated, the critics differ among themselves, prompted by their own inclinations« »Purely on a priori grounds they accept some portions of the Gītā and reject others .. « *The author himself looks upon the BhG as a synthesis of only apparently* different doctrines, with »a golden thread running through them all«, a quintessence, which can be indicated by the word *anāsaktiyoga*, »the gospel of non attachment« (KPG)

4359 MAHADEVAN, T. M. P.: Outlines of Hinduism [Engl.]. Radhakrishnan, S[arvepalli] [forew.]. Bombay: Chetana, 1956. – 14, 312 pp., index.

4360 MAHADEVAN, T. M. P.: Philosophia perennis in the Bhagavadgītā [Engl.]. Madras: University of Madras, 1976. – 36 pp. (The Professor L. Venkataratnam Endowment Lectures 1974–1975). – Reprinted from: JMadrasU 48,2, 1976.

Outline of the teachings of the BhG from the perspective of Advaita-Vedanta philosophy. (AM)

4361 MAHADEVAN, T. M. P.: Śaivism and the Indus civilisation [Engl.] In: JGJRI 4,1, 1946, pp. 1–9.

Discusses the possibility of *linga* worship in Harappa culture and rejects the idea to assume a »phallic character« of the *linga* (AM)

[quoted passages] LiP 3 1

4362 MAHADEVAN, T. M. P.: Viṣṇu-sahasra-nāma: a study [Engl., Skt.] 2nd ed.: Bombay: Bharatiya Vidya Bhavan, 1976. – 7, 74 pp., bibliography, index (Bhavan's Book University 173). – 1st ed.: 1972.

Lectures delivered under the auspices of the Dewan Bahadur K. Krishnaswamy Row endowment, University of Madras, 1970, on the place of *bhakti* and on the practical side of Advaita. The appendix includes an edition of the Skt text in verse of the Viṣṇusahasranāmastotra of the Anusāsanaparvan of the MBh (AM)

4363* [MAHĀDĒVIYAKKANAPURĀṆA, 1968]: [Tam.]. Chandrayya, B. N. [ed]. Mysore: Sharath Prakashana, 1968.

Contains the story of Akkamahādēvi, a Śaiva devotee [source] JAOS 103,2, p. 362. (AP)

4364 MAHAJAN, VIDYA DHAR: Ancient India [Engl.] 5th revised and enlarged ed.: Delhi: S. Chand, 1970. - 16, 710 pp., ill. - 1st ed. 1960. - 4th ed.: 1968

Work on the history of India from prehistoric times up to the mediaeval pre-Islamic kingdoms. In chapter II on sources, the author evaluates the Epics and Purāṇas as historical sources finding the latter to include »history mixed up with fables and folk lore«. In chapter XI on the »Epic age«, he deals with the historical value of the Epics (the Rm as illustrating »the story of aryanisation of the country«, which by the time of the MBh was accomplished in the whole of the Deccan) and with the social, economic, religious and political condition described in them. (KPG)

4365 MAHAJAN, YOGI: Geeta enlightened [Engl.] Delhi: Motilal Banarsidass, 1985. - 10, 177 pp.

4366* MAHALANOBIS, P. C.: A new interpretation of Purāna chronology [Engl.]. In: PTAIOC 8, 1935, summaries, p. 88

4367* MAHALINGAM, T. V.: The cult of Sakti in Tamilnad [Engl.]. In: BITCMadras 1965, Part 1, pp. 17-29

4368 MAHALINGAM, T. V.: Hayagrīva: the concept and the cult [Engl.]. In: ALB 29, 1965, pp. 188-199

4369 MAHALINGAM, T. V.: The Nagas in Indian history and culture [Engl.]. In: JIH 43,1, 1965, pp. 1-69, 6 pl.

Studies the influence of Nāga dynasties in different parts of India from 2nd cent. B.C. to 4th cent. A.D. In the second part the author deals with serpent worship as referred to in Epics and Puranas and its connection with Buddhism and Jainism. (AM)

4370 MAHALINGAM, T. V.: The Pasupatas in South India [Engl.]. In: JIH 27, 1949, pp. 43-53

Traces the influence of the sect in South India and the changes in their religious practices by referring mainly to epigraphic evidence. As to the origin of the school the author refers to LiP and VaP. (AM)

4371 MAHALINGAM, T. V.: A Ramāyana panel at Conjeeveram [Engl.]. In: JOR 28, 1958-1959, pp. 68-73

Discussion of a 16th-century panel on the *kalyanamandapa* of the Varadarājasvāmi temple, Kāñci, portraying Rāma shooting an arrow through seven trees growing on the back of a snake. The appearance of the snake, who is Śeṣa, is traced also in the recent Kannada work, the Rāmāyana Karnāmrtam, and the question of its earlier origin is raised. (JLB)

[quoted passages:] Ānanda Ramāyana 8.35-39; Rm 4.11.86-93, 4.12.1-6

4372* Mahamahopadhyaya Kuppuswami Sastri commemoration volume [Engl.]. Madras: G. S. Press, n.d. [ca. 1936].

Includes the following contributions of Epic/Purānic interest: Jha, Ganganatha: Bhāgavatam; Charpentier, Jarl: Parāsu Rāma: the main outlines of his legend; De, S. K.: The doctrine of avatara (incarnation) in Bengal Vaisnavism. For commentaries see separate entries. (AK)

4356* MAHADEVAN, T. M. P.: Contribution of the Gitacharya to the cultural unity of India [Engl.]. In: KK 12, 1946, pp. 467-469.

4357* MAHADEVAN, T. M. P.: Is Gita a gospel of war? [Engl.]. In: PhQ 17, July 1941.

4358 MAHADEVAN, T. M. P.: The original Gītā [Engl.]. In: Prof. M. Hiriyanna commemoration volume ... 1952. - pp. 101-108.

Examination of different opinions of indologists (Wheeler, Holtzmann, Hopkins, Keith, Barnett, Garbe, Otto) who proposed the BhG to be a composite product of several authors of different times. The author concludes: »That the Gītā is a hatch potch of ill-assorted doctrines is the foundation on which the criticism is built. As to which doctrine was the earlier one and which doctrine or doctrines were interpolated, the critics differ among themselves, prompted by their own inclinations« »Purely on a priori grounds they accept some portions of the Gītā and reject others ...« The author himself looks upon the BhG as a synthesis of only apparently different doctrines, with »a golden thread running through them all«, a quintessence, which can be indicated by the word *anāsaktiyoga*, »the gospel of non attachment«. (KPG)

4359 MAHADEVAN, T. M. P.: Outlines of Hinduism [Engl.]. Radhakrishnan, S[arvepalli] [forew.] Bombay: Chetana, 1956. - 14, 312 pp., index.

4360 MAHADEVAN, T. M. P.: Philosophia perennis in the Bhagavadgītā [Engl.] Madras: University of Madras, 1976. - 36 pp. (The Professor L. Venkataratnam Endowment Lectures 1974-1975) - Reprinted from: JMadrasU 48,2, 1976.

Outline of the teachings of the BhG from the perspective of Advaita-Vedanta philosophy. (AM)

4361 MAHADEVAN, T. M. P.: Śaivism and the Indus civilisation [Engl.] In: JGJRI 4,1, 1946, pp. 1-9.

Discusses the possibility of *linga* worship in Harappa culture and rejects the idea to assume a »phallic character« of the *linga*. (AM)

[quoted passages] LiP 3 1

4362 MAHADEVAN, T. M. P.: Viṣṇu-sahasra-nāma: a study [Engl., Skt.] 2nd ed.: Bombay: Bharatiya Vidya Bhavan, 1976. - 7, 74 pp., bibliography, index (Bhavan's Book University 173). - 1st ed.: 1972.

Lectures delivered under the auspices of the Dewan Bahadur K. Krishnaswamy Row endowment, University of Madras, 1970, on the place of *bhakti* and on the practical side of Advaita. The appendix includes an edition of the Skt. text in verse of the Viṣṇusahasranāmastotra of the Anuśāsanaparvan of the MBh. (AM)

4363* [MAHĀDĒVIYAKKANAPURĀṆA, 1968]: [Tam.]. Chandrayya, B. N. [ed.]. Mysore: Sharath Prakashana, 1968.

Contains the story of Akkamahādēvi, a Śaiva devotee. [source:] JAOS 103,2, p 362. (AP)

162, 424 pp - Vol 2 Subhasita s Nos 1874-4208 (Apah - Ahni), 1976 - 7 pp, pp 425-1032 - Vol 3 Subhāsita s Nos 4209-6285, ā - i - ī (ām jñānam ihā dhanasya), 1977 - 9 pp, pp 1033-1596 - Vol. 4 Subhāsita s Nos 6286-8264, u au, 1980 - 10 pp, p 1597-2167 - Vol 5 compiled by Ludwik Sternbach, edited by K V Sarma Subhasita s Nos 8265-9979, (ka° - ka°), 1981 - 13 pp, pp 2169-2662 - Vol 6 critical notes, bibliography, and indices compiled by Ludwik Sternbach, edited by S Bhaskaran Nair Subhāsita s 9980-11491, (kim - kai°), 1987 - 14 pp, pp 2663-3238 - (Vishveshvaranand Indological Series 64, 69, 71, 73, 75, 80, Vishveshvaranand Vedic Research Institute Publication [?], 636, 641, 650, 653, 664)

Critical edition and rendering into English with sources (mainly *katha* literature Epics and Purānas) traced with remarks to primicity, variants noted and metres mentioned An index of authors and sources of individual verses, an index of Sanskrit metres and a subject index are appended The publication is still in progress (KPG)

[reviews] Bandyopadhyay Pratap In JAOS 96 2 1976 pp 314-316 (Vol 1) - Jong J W de In IIJ 18 1976 pp 300-302 (Vol 1) - Baumer, B[ettina] In WZKS 21, 1977, pp 259-260 (Vol 1) - Bandyopadhyay Pratap In JAOS 98 4 1978 pp 546-548 (Vol 2) - Jong J W de In IIJ 20 1978 pp 312-313 (Vol 2) - Baumer B[ettina] In WZKS 21, 1977 pp 259-260 (Vol 2) - Bandyopadhyay Pratap In JAOS 100 1, 1980 pp 42-43 (Vol 3) - Jong J W de In IIJ 21, 1978, pp 62-64 (Vol 3)

4380* MAHECA, TANASIMHA Gitā aura samāja sevā [Hi] Jodhpur Sādhanā Press 1959 - 248 pp - Previous ed 1954

[»The BhG and the service for society«] (KPG)

4381* [MAHESHWARI, H] MAHESWARI, H Spiritual values in the Gita [Engl] In IPhCult 10,3-4, 1965, pp 11-17

4382* MAHESHWARI, H Sri Aurobindo's Light on the Gita from the crisis of today to the glory of tomorrow [Engl] Baroda Sri Aurobindo Society, 1974

4383* MAHESVARANANDA Gitā ke saptama adhyāyaya ki pravacana sudhā [Hi] Bombay Sanyāsāśrama, 1954

[»The sermon nectar of the seventh chapter of the Gitā«] (KPG)

4384 [*MAHIMNASTAVA, 1965*] *The Mahimnastava or praise of Shiva's greatness* edited translated, and presented in illustrations [Skt, Engl] Brown, W[illiam] N[orman] [ed, tr, comm] Poona American Institute of Indian Studies 1965 - 10, 80 pp, ill (The American Institute of Indian Studies Publication 1)

Critical edition with Engl translation The oldest text evidence used by the editor is an inscription from Amaresvara temple in Mandhata (Nimar Madhya Pradesh) dating from the 11th century (F)

[reviews] Vogel Claus In ZDMG 119 1970 pp 406-407 - Emeneau M[urray] B[arnson] In JAOS 86, 1966 pp 217-218

4373 Mahāmahōpādhyāya Prof. D. V. Potdar sixty-first birthday commemoration volume: studies in historical and indological research presented to M. M. Prof. Datto Vaman Potdar, B. A. by his friends and pupils in honour of his sixty-first birthday [Engl., Mar.]. Sen, Surendra Nath [ed.]. Poona: Published by D. K. Sathe for M. M. Potdar Sixty-First Birthday Celebration Committee, 1950. - 2, 4, 383 pp. [Engl. section], 177 pp. [Mar. section], pl., 2 portraits.

Includes a short life-sketch of Prof. D. V. Potdar and a list of his writings. The following articles of the Engl. section are of Epic/Purāṇic interest: Kakati, B.: The boar in mythology and folk-lore; Goetz, H.: An illustrated early Rājput manuscript; Divanji, P. C.: Was there an original shorter Gītā?; Devasthali, G. V.: Karma in the Bhagavad-Gītā. For commentaries see separate entries. (AK)

4374* Mahāmahopādhyāya smāraka grantha [Hi., Skt.]. Varanasi: Vaidika Pustakālaya, 1964.

Includes the following articles dealing with the BhG: Śāstrī, Ananta Kṛṣṇa: Gītā kā mukhya pratipādya: jñānayoga; Sadānanda, Svāmī: Gītā aura śaraṇāgati; Mahādevopādhyāya: Gītāyāṃ jñānayogasyaiva prādhānyam; Śivānanda, Svāmī: Gītā aura āyurveda. [source] Callewaert/Hemraj (AK)

4375 MAHAPATRA, K. N.: Antiquity of Jagannātha-Puri as place of pilgrimage [Engl.]. In: OrissaHRJ 3,1, 1954, pp. 6-21.

Refers to *māhātmya* literature. (SP)

4376 MAHAPATRA, K. N.: Jagannātha-Purī as a centre of culture through the ages [Engl.]. In: OrissaHRJ 6,4, 1957-1958, pp. 296-306.

4377 MAHAPATRA, K. N.: Purāṇic stories in the early records and sculptures of Orissa [Engl.]. In: OrissaHRJ 10,4, 1962, pp. 59-74.

4378 MAHAR KOLENDA, PAULINE: Religious anxiety and Hindu fate [Engl.]. In: JAsianS supplement issue, 23, June 1964: Aspects of religion in South Asia ... 1964. - pp. 71-81.

Sociological study, starting from the question: »How do ordinary people of India adapt themselves to the Hindu theory of *karma* and rebirth?« In connection with »untouchable cast status«, the author gives some remarks concerning »the sweepers' claimed descent from Vālmīki, a thief converted to the good path, who later wrote the Rm, and whom sweepers sometimes equate with the One God who writes Fate«. (F)

4379 Mahāsubhāṣitasaṃgraha: being an extensive collection of wise sayings and entertaining verses in Sanskrit, with introduction, English translation, critical notes, and indices by L. Sternbach [Skt., Engl.] Sternbach, L[udwik] [ed., tr., comm., introd.]; Bhaskaran Nair, S.; Sarma, K. V. [ed.]. Hoshiarpur: Vishveshvaranand Vedic Research Institute, 1974ff. - Vol. 1: [with different subtitle:] Anthology of delightful verses: Sanskrit text with English translation, critical notes, introduction & index. Subhāṣita-s Nos 1-1873 (A° - Anve°). [not published in Hoshiarpur:] Delhi: Motilal Banarsidass, 1974. -

early Vedic literature did their best to forget this very heavy blow to the prestige of the Aryans and their gods « (F)

4391 MAINKAR, T[RIMBAK] G[OVIND] Some thoughts on the Brahmasûtras and the Bhagavadgita [Engl] In ABORI 58-59, 1977-1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 - pp 745-755

The problem of the relation between Bādarāyana s BrS and the BhG is examined by comparing their attitude towards other philosophical systems (*samkhya*, *purvami mamsa*, Buddhism, *pancarātra*) and their own philosophical position and terminol ogy It can be concluded that the BrS are older than the BhG and that they could not have had a common author (SD)

[quoted passages] BhG 2 42, 2 45, 2 70, 3 8, 13 4, 15 8, 16 8

4392 MAINKAR, TRIMBAK GOVIND The Vāsistha Rāmāyana a study [Engl] 2nd ed New Delhi Meharchand Lachhmandas, 1977 - 11, 256 pp - 1st ed 1955

Comprehensive monograph on the relation of the Vāsistha Rm to the Epics and to classical and philosophical literature Discusses the origin and development of the texts its date and its philosophy Concludes »The V Rm is a Brahmanical work on Vedanta not of Śamkara type but teaching the Buddhistic idealism and Upanisadic Absolutism as its metaphysics and the *jnana karma samuccaya* as its ethics and was produced in Kāśmīra in the twelfth century A D « (AM)

4393 MAITRA S K Cosmic significance of karma in the Bhagavadgītā [Engl] In PBh 44,2, February 1939 pp 60-71

4394 MAITRA, S K The Gita's conception of freedom as compared with that of Kant [Engl] In Radhakrishnan S[arvepalli] Comparative studies in phi losophy presented in honour of his sixtieth birthday Inge W R [ed] London George Allen & Unwin, New York Humanities Press 1951 - pp 348-361

4395* MAITRA, S K The idea of conflict in the Bhagavadgitā [Engl] In [Professor K V ??] Rangaswami [Aiyangar] commemoration volume [1940] - pp 517-538

4396* MAITRA, S K Sādhanā of the Bhagavadgitā [Engl] In VK 27, [1940-1941] pp 164-175 and 220-229

4397 MAITY, PRADYOT KUMAR Historical studies in the cult of the goddess Manasā a socio-cultural study [Engl] Basham A L [forew] Calcutta Punthi Pustak, 1966 - 16, 4, 377, 2 pp , 26 pl

Although this thorough study is more concerned with different aspects of the daily life of the common people and not with the culture of the upper classes which is mirrored in the Brahmanical texts a chapter on the story of Manasā in the Purānas is included After comparing this version with the stories about Manasā in long narrative poems written in Bengali Assamese and Bihari languages (the *manasa mangals*) the author concludes that »in the Purānas Manasā is depicted as a higher

4385* MAINKAR, MADHUKAR G.: Bhagavadgītā and the doctrine of avatāra in Yogavāsishta [Engl.]. In: PTAIOC 16,1, 1951, p. 49.

4386* MAINKAR, M[ADHUKAR] G.: Śaṃkara and the »mokṣa« passages in Bhagavadgītā [Engl.]. In: Principal Karmarkar commemoration volume ... 1948. - pp. 101–105.

4387* MAINKAR, MADHUKAR [G.]; PRIZEMAN, M.: The Gītābhāsya-Prakāśa [Engl.]. Sangli: M. G. Mudranalaya, 1955. - Previous ed.: 1951.

4388 MAINKAR, T[RIMBAK] G[OVIND]: A comparative study of the commentaries on the Bhagavadgītā [Engl.] 2nd ed.: Delhi: Motilal Banarsidass, 1969. - 65, 2 pp.

In this study on Śaṅkara's Gītābhāṣya and its criticism by other commentators, mainly Rāmanūja, Madhva and Keśava, the author compares the doctrinal passages on *avatāra*, *māyā*, *bhakti*, *brahman*, *jñāna*, *karman*, *ksetra* and *kṣetrajña*, *moksa*, *samnyāsa* and *sammucayavāda*. He concludes that the other commentators often disagree with Śaṅkara and, in doing this, stick closer to the BhG. »Śaṅkara is not a reliable interpreter of the Bhagavadgītā, as the spirit of the poem is not faithfully reflected in his comments«. Two appendices, listing the known commentaries of the BhG and the references to Śaṅkara in some of them are appended. (KPG)

4389 MAINKAR, T[RIMBAK] G[OVIND]: The early antecedents of the vibhūti-yoga in the Bhagavadgītā ch. X [Engl] In: H. D. Velankar commemoration volume ... 1965. - p. 72–75.

».. it is in the ṚV itself that we can trace the early beginnings of the concept of the *vibhūtiyoga* ...« Discusses some relevant ṚV passages, e g RV 6,47.18 and 1,146 46, and additionally ŚvetU 4 3, and concludes: ».. it would appear that the *vibhūtiyoga* in the [Bhagavadgītā] is based on the hints from the earlier literature and has a manifold significance, metaphysical, theistic and aesthetic As a result the world emerges as a creation, beautiful and magnificent, of a supreme Lord who inhabits it completely with his forms and yet is infinitely superior to it and of whom the creation is but a small part « (F)

[quoted passages:] BhG 10 19, 10.33, 10 42.

4390 MAINKAR, T[RIMBAK] G[OVIND]: The Mahābhārata war: its nature and significance [Engl.]. In: Felicitation volume presented to Mahamahopadhyaya Dr. V. V. Mirashi .. 1965. - pp. 113–121.

Attempt to sift out the original contents and the original meaning of the »Ur-Mahābhārata« Concludes: »Looking thus into the dimly preserved and much handled ancient story of the War, one is inclined to suggest that the Kaurava Pāṇḍava conflict was, in fact, the Dāsa-Aryan conflict in which the Dāsas did emerge victorious The Dāsas were the people of the soil, while the Aryans were, no doubt, the invaders, and therefore in a sense, foreigners. As has been observed the Kṛṣṇa-cult was non-brahmanical, and thus can be understood the clevage between the Dāsas and Aryans The defeat of the Kurus at the hands of the Pāṇḍavas was, therefore, very significant, for it was an overthrow of a powerful alien dynasty by the people of the land, a defeat of the people who followed the Vedic cult by people who followed the non-Vedic cult It can, then, be understood if the authors of the

early Vedic literature did their best to forget this very heavy blow to the prestige of the Aryans and their gods « (F)

4391 MAINKAR, T[RIMBAK] G[OVIND] Some thoughts on the Brahmasūtras and the Bhagavadgita [Engl] In ABORI 58-59, 1977-1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 - pp 745-755

The problem of the relation between Bādarayana s BrS and the BhG is examined by comparing their attitude towards other philosophical systems (*samkhya*, *purvami mamsa*, Buddhism, *pancaratra*) and their own philosophical position and terminology It can be concluded that the BrS are older than the BhG and that they could not have had a common author (SD)

[*quoted passages*] *BhG 2 42, 2 45, 2 70, 3 8 13 4, 15 8, 16 8*

4392 MAINKAR, TRIMBAK GOVIND The Vasistha Rāmāyana a study [Engl] 2nd ed New Delhi Meharchand Lachhmandas, 1977 - 11, 256 pp - 1st ed 1955

Comprehensive monograph on the relation of the Vāsistha Rm to the Epics and to classical and philosophical literature Discusses the origin and development of the texts its date and its philosophy Concludes »The V Rm is a Brahmanical work on Vedānta not of Śamkara type but teaching the Buddhistic idealism and Upanisadic Absolutism as its metaphysics and the *jnana karma samuccaya* as its ethics and was produced in Kāsmīra in the twelfth century A D « (AM)

4393 MAITRA, S K *Cosmic significance of karma in the Bhagavadgītā [Engl]* In PBh 44,2, February 1939 pp 60-71

4394 MAITRA, S K The Gita's conception of freedom as compared with that of Kant [Engl] In Radhakrishnan, S[arvepalli] Comparative studies in philosophy presented in honour of his sixtieth birthday Inge W R [ed] London George Allen & Unwin New York Humanities Press 1951 - pp 348-361

4395* MAITRA, S K. The idea of conflict in the Bhagavadgītā [Engl] In [Professor K V ??] Rangaswami [Aiyangar] commemoration volume [1940] - pp 517-538

4396* MAITRA, S K Sādhana of the Bhagavadgita [Engl] In VK 27, [1940-1941] pp 164-175 and 220-229

4397 MAITY PRADYOT KUMAR Historical studies in the cult of the goddess Manasā a socio cultural study [Engl] Basham A L [forew] Calcutta Punthi Pustak, 1966 - 16, 4 377, 2 pp, 26 pl

Although this thorough study is more concerned with different aspects of the daily life of the common people and not with the culture of the upper classes which is mirrored in the Brahmanical texts a chapter on the story of Manasā in the Purānas is included After comparing this version with the stories about Manasā in long narrative poems written in Bengali Assamese and Bihari languages (the *manasa mangals*) the author concludes that »in the Purānas Manasā is depicted as a higher

goddess having no connection with the stories of popular origin. The assimilation of the folk goddess in the Hindu pantheon was completed when she was thought of as the mind-born daughter of the sage Kaśyapa, as the disciple of Śiva and as the devotee of Kṛṣṇa« (p. 130). (KPG)

4398 MAJMUDAR, M. R.: Abhimanyu-Upākhyāna and the unknown episode re: Abhimanyu's previous life [Engl.]. In: ABORI 25,4, October 1944, pp. 169–178.

»The object of this paper is to introduce the episode of Abhimanyu existing in the form of an *upākhyāna*. Though this cannot be traced to the original corpus of the MBh, it is however found to be widely current in Western India, especially in Gujarāta and Rājaputāna. So much so that a Sanskrit ms of Abhimanyu-Upākhyāna has been traced from the Baroda Institute collection, extending to 20 *adhyāyas* with about 1100 *anuṣṭubh* verses (No. 9078).« (AK)

4399* MAJMUDAR, M. R.: Discovery of a folio of Bhāgavata Daśamaskandha illustrated in the Gujarati style [Engl.] In: JUBombay (N.S.) 12,2, 1943, pp. 41–46.

4400* [MAJMUDAR, M. R.:] MAJUMDAR, M. R.: Earliest Devīmāhātmya miniatures, with special reference to Śakti-worship in Gujarāt [Engl.]. In: JISOA 6, 1938, pp. 118–136.

4401* MAJMUDAR, M. R.: An illustrated Gujarātī verse-version of the Bhāgavata, daśama skandha [Engl.]. In: Principal Karmarkar commemoration volume ... *1948*. - p. *106–114*.

On a popular BhāgP adaptation of the tenth *skandha* in Gujarati by Bhālaṇa (late 16th century) [source] Rocher, p 150. (AP)

4402* [MAJMUDAR, M. R.:] MAJUMDAR, M R.: Illustrated manuscripts of Saundarya Laharī and Śivamahimna Stotra in the early Western Indian style [Engl.]. In: BBarodaMPG 9, 1955, p. 31–42.

4403 MAJMUDAR, M. R.: A rare panel of Sāvitrī-Upākhyāna [Engl.]. In: BhV 16,2, 1956, pp. 73–78.

On a Satyavān-Sāvitrī panel from a ruined Śiva temple about 4 miles from Bāgh village. The panel reflects the Sāvitrī-Upākhyāna (MBh 3,291–297) also known as PativratāMā, the contents of which are given in the paper. (vSt)

4404* [MAJMUDAR, M. R.:] MAJUMDAR, M. R.: Saint Viṣṇu Purī and his Bhaktiratnāvalī [Engl.]. In: JUBombay (N S.) 8, 1939–1940, pp. 131–147.

4405* [MAJMUDAR, M. R.:] MAJUMDAR, M. R.: Two illustrated mss. of the Bhāgavata Daśama-Skandha [Engl.] In: Lalit Kalā 8, October 1960, pp. 47–54, 11 pl. (4 colour).

4406* [MAJMUDAR, M. R.:] MAJUMDAR, M. R.: Two more manuscripts of Durgā-Māhātmya miniatures of the Gujarāt school of painting [Engl.]. In: JUBombay (N.S.) 18,2, 1949, p. 83–97.

4412 MAJUMDAR, BIMANBEHARI: The Bhāgavata Purāṇa and its influence in the sixteenth century [Engl.]. In: JBiharRS 47, 1961, pp. 381–393.

The author discusses the difference of the number of verses contained in the present BhāgP (ca. 14100) and those 18000 verses attributed to the BhāgP by the MtP and VāP. Concludes that an earlier BhāgP with 18000 verses existed. Then he turns to the literary and religious impact of the BhāgP in the 16th cent., reflected in numerous commentaries and adaptations in various regional languages, mentioning inter alia the Kṛṣṇaprematarañginī of Raghunātha, the Oriya Bhāgavata by Jagannātha Dāsa, the Kṛṣṇakrīḍakāvya of Keśava Kāyastha in Gujarati, the Gujarati poems of Narsi Mehta in his Rāsasahasrapadī, the Rāsapañcādhyāyī of Nandadāsa, the Mohanatarañginī of Kananadāsa in Kannada, etc. (vSt)

4413 MAJUMDAR, BIMANBEHARI: Krishna in history and legend [Engl.]. Calcutta: University of Calcutta, 1969. – 15, 307 pp., bibliography, index (Centre of Advanced Study in Ancient Indian History and Culture, Lectures and Seminars 3 A).

6 lectures by the author constitute the 6 chapters of the book: ch 1: »Chronological puzzles regarding the life and time of Kṛṣṇa«; – ch. 2: »Early life of Kṛṣṇa in sculpture and literature«, – ch 3 »Kṛṣṇa in the Mahābhārata and the Bhāgavata«; – ch. 4 »Kṛṣṇa's life at Dvārakā«, – ch 5. »Rādhā«; – ch. 6: »Interpretations of the life of Kṛṣṇa in modern India« Ch 1, 2, 5, and 6 are followed respectively by – Appendix 1: »Kṛṣṇa in the Bhagavadgītā«, – Appendix 2 »Holy places associated with the early life of Kṛṣṇa«; – Appendix 3. »Rādha and Kṛṣṇa in medieval literature«; – Appendix 4: »Did Kṛṣṇa belong to the Pre-Aryan or the non-Aryan stock?« (discussing also the authenticity of the Purāṇic genealogy of Kṛṣṇa) He concludes that Kṛṣṇa is a real historical personage, who lived about 1000 B C. (if the Purāṇic genealogy is correct). Kṛṣṇa Devakīputra of ChāU is identical with Vāsudeva The worship of Vāsudeva was not confined to the Yādava tribe. The BhG is earlier than the inscriptions of Aśoka and in the 2nd century B.C the worship of Vāsudeva was quite popular (AM)

[reviews] Gupta, R. D.: In BSOAS 35, 1975, pp 168–169.

4414* MAJUMDAR, BIMANBEHARI. The Mahābhārata and the Bhāgavata: a comparative study [Engl.]. In: BRamakrishnaMIC 17, 1966, pp. 117–128.

4415 MAJUMDAR, GIRIJA PRASANNA: Upavana-Vinoda (a Sanskrit treatise on *arbori- horticulture*) [Skt., Engl.] *Calcutta: The Indian Research Institute*, 1935. – 2, 128 pp. (Indian Research Institute Publications, Indian Positive Sciences Series 1).

The book presents the text and English translation of the Upavanavinoda, which forms a chapter of the Śārṅgadharapaddhati, with introduction (lengthy study), critical notes, and appendix containing some additional texts bearing on the subject, as, for instance, passages from the AgP, BVP, PdP, and VarP (AK)

[quoted passages not included]

4416 [MAJUMDAR, RAM PRASAD:] MAZUMDAR, RAMPRASAD: Fresh light on yaduvaṃśa, anupratiṣṭha after Yayāti [Engl.] In: JGJRI 14,1–4, November 1956 – August 1957, pp. 101–105.

Offers textual arguments that the Yadu (after whom the Yādava dynasty is named and from whom Krsna is descended) is not the son of Yayāti and Devayānī but instead the son of Haryaśva and Madhumatī A genealogical table is appended of Yadu-, Vivasvān-, Soma-*vamśa*, etc (KPG)

[quoted passages] BhāgP (VaVā) 9,8 1-5, 9,15 16-41, HV (Poona) 1,32, MBh 1 94-95, 12,49, 12,150, MtP (ASS) 50, VāP (ASS) 88 122-125, 92 61-63, 99 207-209

4417• MAJUMDAR, R[AM] P[RASAD] Fusion of myth in Purāṇic literature [Engl]. In PTAIOC 18, Annamalainagar December 1955, summaries p 41

4418 [MAJUMDAR, RAM PRASAD] MAJUMDAR, RAMPRASAD The historical aspects of the Rāma and Bharata war legends [Engl] In PIHC 19, Agra 1956, pp 132-133

Distinguishes between 7 different Rāmas, 28 different Vyāsas and at least 2 stages of the Bhārata war (vSt)

4419• MAJUMDAR, R[AM] P[RASAD] Some interesting features of Candī in Mārkandeya Purāna [Engl] In PTAIOC 20 1959, summaries, pp 39-42

4420• MAJUMDAR, RAMDAYAL Greatness of the Gita [Engl] In KK 2, 1935 pp 234-236

4421• MAJUMDAR, R[AMESH] C[HANDRA] The confluence of the Gaṅgā and the Yamunā [Engl] In JRASBengal (3rd series) 15 1949 pp 129-136

4422 MAJUMDAR, RAMESH CHANDRA Evolution of religio-philosophic culture in India [Engl] In The cultural heritage of India Sri Ramakrishna centenary memorial Vol 3 1937 - pp 1-37 - Revised version (by Majumdar R C) in The cultural heritage of India 2nd ed Vol 4 1956 - pp 31-62

4423 MAJUMDAR, R[AMESH] C[HANDRA] A forged Purāna text on the Imperial Guptas [Engl] In IHQ 20 1944 pp 345-350

The author is able to show convincingly that the Kaliyugavrttānta which claims to be part of the BhottP and gives an unusually detailed account of the Gupta kings is a forged document based on modern scholarship (and its mistakes) and was written between 1893 and 1903 A D (vSt)

4424 MAJUMDAR, R[AMESH CHANDRA] The historical aspect of the Pauranic Asura-dynasty [Engl] In JBiharRS 43, 1957 pp 124-130

4425 MAJUMDAR, R[AMESH] C[HANDRA] The Indian Epics in Indo-China [Engl] In IHQ 22, 1946 pp 221-222

On the popularity of Rm and MBh as reflected in inscriptions in Campā and Cambodia (vSt)

4426 MAJUMDAR R[AMESH] C[HANDRA] Ramayana outside India [Engl] In IAC 19,1, 1970, pp 42-45

4427 MAJUMDAR, R[AMESH] C[HANDRA] Sanskrit in South East Asia [Engl]. In StIndAsAC 2, 1973 Commemoration volume on the 70th birthday of Acharya Raghu Vira Ratnam Perala [ed] Delhi International Academy

of Indian Culture, 1973. - 253 pp., pl., frontispiece (Śata-Piṭaka Series, Indo-Asian Literatures, vol. 96). - pp. 141-156.

Gives »a short account of Sanskrit studies in South-East Asia, more specifically in Indo-China and Indonesia«. Also deals with South-East Asian versions of the Epics and Purāṇas. (AK)

4428 MAJUMDAR, R[AMESH] C[HANDRA]: Sources of Indian history [Engl.]. In: The history and culture of the Indian people. Vol. 1: The Vedic age ... 1951. - pp. 47-65.

Forms chapter 2 of book 1 »Introduction«. - Considers (p. 48-49) the lists of kings and dynasties in Epics and Purāṇas as the only major source for the history prior to the 6th cent. B C.; but sees Buddhist and Jaina literatures as a valuable supplement and corrective of Purāṇic historical data. (vSt)

4429 [MAJUMDAR SASTRI, SURENDRANATH:] MAJUMDAR, SURENDRANATH: Contributions to the study of the ancient geography of India [Engl.]. In: IA 48, 1919, pp. 15-23; and 50, 1921, p. 117-126.

After an introductory part on previous research the author gives a survey of sources of the historical geography of India divided in foreign (i e. classical, early Christian, Arabic and Chinese) and indigenous sources (subdivided in literary, traditional [based on living traditions] and archaeological) The chapter on literary sources contains parts on Epics, Purāṇas and *māhātmyas*. (KPG)

4430 [MAJUMDAR SASTRI, SURENDRANATH:] MAJUMDAR SASTRI, SURENDRA NATH: A new version of the Rama-legend [Engl., Skt.] In: Sir Asutosh memorial volume. Part 1. ... 1928. - p. 182-190.

On a version of the Rāma legend in the Alaṃkāravatīlambaka section of the Kathāsaritsāgara A portion of the Sanskrit text is reproduced in Devanagari. (AK)

4431* MAJUMDAR SASTRI, SURENDRANATH: Notes on Puranic nine divisions of ancient India [Engl.] In: JBORS 8, 1922, pp. 41-45. - Reprint in: Cunningham, Alexander: The ancient geography of India ... 1924. - pp. 749-754.

Is concerned with the identification of the *dvīpas* of *bhāratavarṣa* as described in the Purāṇas, »not with parts of India but of Greater India.« [source:] Rocher, p. 131 (AK)

4432* MAJUMDAR SASTRI, S[URENDRANATH]: Were the Pradyotas of the Purāṇas rulers of Magadha? [Engl.] In: JBORS 7, 1921, pp. 113-116.

4433* MAL, BAHADUR: *Shrī Krishna, his philosophy and his spiritual path* [Engl.] Hoshiarpur: Vishveshvaranand V. R. Institute, 1960.

4434 MALAMOUD, CHARLES: Observations sur la notion de »reste« dans le Brāhmanisme [Fr.]. In: WZKS 16, 1972, pp. 5-26.

»... detailed study of the role assigned to left-overs in the relationship between master and pupil.« (Summary) The contribution is mainly concerned with *smṛti* literature, but also refers incidentally to MBh, BhG and VmP. (F)

[quoted passages:] BhG 17 10; MBh 3.15410; VmP 34 77.

4435 MALAVIYA, SUDHAKAR The Purānic interpretation of the Rgvedic mantra 4,58 3 [Engl] In· Purāna 17,1, January 1975, pp 75-83

Presents the interpretation of Vedic and Purānic commentators on RV 4,58 3 (*ghrta* hymn) and finds »the majority of explanations in favour of sacrifice We can, therefore, safely conclude that [the hymn in question] is an *atistuti* or sacrifice in allegorical language « Refers to RV, Yāska's Nirukta, Veṅkatamādhava on RV, Śaunaka on RV, Sāyana on RV, Sāyana on TaiĀ, Mahīdhara on YV, Mahābhāsya of Patañjali, Nāgoji Bhatta on Mahābhāsya Nātyaśāstra of Bharata, Rājaśekhara's Kāvyamīmāmsā Madhusūdana on Kāvyamīmāmsā, Tantravarttika, MNārU, Sarvadarśanasamgraha of Mādhvācārya, Rāmacaritamānasā (F)

[quoted passages] AgP 260 38, BhāgP (GiPr) 8,16 31, 8,16 91, Rm 4,3 33, SkP 4 73 82-98

4436 Malaviya commemoration volume [Engl, Skt] Dhruva, A B [ed] Benares Benares Hindu University, 1932 - 9, 1104 pp, pl, ill

In this volume, two contributions are concerned with Epic/Purānic topics Gangoly, O C Bāla gopāla stutih, Bhattacharyya, H D The vicissitudes of the karma doctrine For commentaries see separate entries (F)

4437* MALHOTRA, S L The role of the Bhagavadgītā in Indian politics [Engl] In RBUPanjab 36,4, 1962

4438* [MALLAPURANA, 1911] [Skt, Pkt, Apabhr, Guj] [Vyaṅkat Śarmā] Bāburāo [ed] Baroda Veerkshetra Press, 1833 [A D 1911]

Text edition, in 18 chapters of the Mallapurāna which »is not a text on wrestling generally, it is one of the many caste Purānas of Gujarat « [source] Rocher, pp 190-191 (AK)

4439 [MALLAPURĀNA, 1964] Mallapurāna a rare Sanskrit text on Indian wrestling especially as practised by the Jyesthimallas / Ajñātakartrkam mallapurānam [Skt, Pkt, Apabhr, Guj] Sandesara, Bhogilal Jayachandbhai, Mehta, Ramanlal Nagarji [ed] Baroda Oriental Institute, 1964 - 32, 95 pp, 3 pl (Gaekwad's Oriental Series 144)

Contains the text of this caste Purāna of Gujarat with critical apparatus and an introduction giving a survey of the Indian art of wrestling The edition is based on the BORI ms (ch 1-9 only) and the edition, in 18 chapters, by Bāburāo (Baroda 1911, q v) (KPG)

[reviews] Vogel Claus In ZDMG 116, 1966, pp 213-214 - Hauschild, R[ichard] In OLZ 62 1967, col 190-192

4440* MALLIK, BALARAM / MULLICK, BALARAM The land-marks of ethics according to the Gita [Engl] Calcutta N G Gosvami, 1894

4441 MALLISON, F[RANÇOISE] A note on holiness allowed to women pativratā and satī [Engl] In Ludvika Starnabākha abhinandana grantha / Ludwik Sternbach felicitation volume Part 2 Lucknow 1979 - pp 741-744

Deals with the possibility for women to attain *moksa* by persuing the *dharma* accorded to them as opposed to renunciation of worldly *dharma* available for a

(male) *saṃnyāsin*. In Epic and Purāṇic literature *pativratā* and *satī* are depicted as ways of deliverance for women. Some of these passages (e g. the Śāṇḍilī-myth) are quoted or referred to by the author. (AM)

4442 MALLISON, FRANÇOISE: Saint Sudāmā of Gujarat: should the holy be wealthy? [Engl.]. In: JOI 29, 1979-1980, pp. 90-99.

On BhāgP 10,81-82 and Gujarati versions. (JLB)

[quoted passages:] BhāgP 10,81-82.

4443 MALLMANN, MARIE[-]THÉRÈSE DE: Les enseignements iconographiques de l'Agni-Purāṇa [Fr., Skt.]. Paris: Presses Universitaires de France, 1963. - 12, 371 pp., 8 pl., tables, 2 text fig. (Annales du Musée Guimet, Bibliothèque d'Études 67).

M. gives a detailed analysis of the iconographical data in AgP and compares it with other Purāṇic and Tantric texts, especially important iconographic texts such as the Śāradatilaka, Tantrasāra, the Niṣpannayogāvalī, etc. She sifts the textual materials and reconstructs, with the help of other texts, corrupt AgP passages. The first part of the book translates and analyses the various iconographic descriptions of Viṣṇu, Śiva, the astral gods, Mārtaṇḍa Bhairava, Gaṇeśa, Skanda, Brahman, the *dikpālas*, Devī, the 64 *yoginīs*, Lakṣmī, Sarasvatī and »minor deities«. The second part »La terminologie« is concerned with explanations of iconographic details such as thrones, mounts, attributes, gestures, etc. Relevant portions of texts are edited and appended to the second part. Contains bibliography and index. (AP)

[reviews:] Pal, Pratapaditya: In: JRAS 1965, pp. 79-80

4444 MALLMANN, M[ARIE]-T[HÉRÈSE] DE: Un manuscrit illustré du Devī-Māhātmya [Fr.] In: ArAs 2,3, 1955, pp. 178-196, 18 fig.

De Mallmann presents a series of miniature paintings which illustrate an 18th century (possibly later) Skt. ms of the Devīmāhātmya, acquired by the Musée Guimet in 1955. The ms is of Northern Indian origin. Her commentary on selected miniatures is combined with a detailed summary of the relevant text passages of the Devīmāhātmya (according to Pargiter's English translation of the MkP) The article opens with references to (mainly French) studies concerning the question of the provenance of the different mythical episodes and of the ritual significance of the Devīmāhātmya. Finally the author points out some analogies with a Buddhist text dedicated to Avalokiteśvara. (KG)

4445 MALONEY, CLARENCE: Dynastic drift: a process of cultural universalization [Engl.]. In: Professor K. A. Nilakanta Sastri felicitation volume ... 1971. - pp. 89-107.

The term »dynastic drift« seems to have been originated by K. A. Nilakanta Sastri and means »the dispersion of dynasties or the assumption by upstart ruling families of the names and traditions of prestigious major dynasties. ... it appears to be one of the major processes of South Asian culture history«, especially as a means to impart stability to a ruling dynasty. »For example, the Mauryas appear in Koṅkaṇ, the Guptas get established in Mahārāṣṭra, while the Nāgas and the Siṃhalas jump over to Ceylon By the same principle of dynastic emulation, Indian kingdoms copied the names and traditions of those to the west of India This whole system is validated, at least for Hindu dynasties, by the Epics in general and the HV in particular so that

minor political systems and the civilization they represent are universalized« - Concludes »Dynastic drift is a sort of political reincarnation It provides a means whereby lesser states can vicariously enjoy reputations of, and be linked with, the larger state system, which may be real or mythical It ranks with the *karman* theory which links the diversity of castes, and the multiple aspect theory which links the diversity of deities, as an important cultural process peculiar to South Asia As with the Buddhist belief about rebirth in which no substance is actually transmitted, it may be likened to a flame transmitted from candle to candle « (F)

[quoted passages] MBh 1,35, 2,14, 2,30, 2,31, 2,32, 2,40, 4,32, 6,6

4446* MANDLIK, VISHVANATH NARAYAN Notes on the shrine of Mahábaleśvara [Engl , Skt] In JBombayBRAS 10, 1871-1874, pp 1-18

Contains the text of the Mahābaleśvaramāhātmya which claims to belong to the SkP [source] Rocher, p 237 (SD)

4447* MANDLIK, V[ISHVANATH] N[ARAYAN] Sangamesvara Mahatmya and Linga worship [Engl] In JBombayBRAS 11, 1875, p 99ff

4448 MANDLIK, VISHVANATH NARAYAN Serpent worship in Western India The Nagapanchami holiday as it is now observed, serpent worship, the Nagas and Sarpas [Engl] In JBombayBRAS 9, 1867-1870, pp 169-200 [= article No 26]

4449* MANERIKAR, S G The Geeta and the Bible are one [Engl] Bombay K B Dhawale, 1971

4450 MANGALADEVA ŚĀSTRI Bhāratiya samskrti ke vikāsa mem paurānikadhārā aura vaidikadharā ka pāraspārika sambandha [Hi] In VishvIJ 12,1-2, March & September 1974 Acharya Dr Vishva Bandhu commemoration volume [Part I] [1974] - pp 404-411

[»Correlationship of Purānic and Vedic trends in the development of Indian culture«] (SP)

4451* MANGAL-CHARAN Discourses on the philosophy of the Gita [Engl] Radhakrishnan, S[arvepalli] [forew] Patna A K Tiwari 1948 - Previous ed 1942

4452* MANGALVEDKAR, V The philosophy of action [Engl] Madras Paul and Co , 1928 - Previous ed 1918

Based on Tilak s Gitārahasya [source] Callewaert/Hemraj p 365 (PS)

4453 MANI, VETTAM Purānic encyclopaedia a comprehensive dictionary with special reference to the Epic and Purānic literature [Engl] Delhi Motilal Banarsidass, 1975 - 8, 922 pp - Original Mal version 1st ed Kottayam 1964 - 2nd ed 1967 - 3rd ed 1971 - 4th ed 1974

A compilation in alphabetical order, of names (including geographical names) and concepts, with mythical context and genealogies The work s usefulness is greatly reduced by lack of precise references, nor are the versions of different Purānas collated and documented Therefore the book is of little value for scholarly purposes (vSt)

[reviews:] *Bonazzoli, Giorgio: In: Purāṇa 23,1, January 1981, pp. 81-82. - Salomon,* Richard: In: JAsianS 36,2, February 1977, pp. 368-369.

4454 [MAṆICŪḌĀVADĀNA, 1967]: Maṇicūḍāvadāna: being a translation and edition and Lokānanda: a translation and synopsis [Skt., Engl.]. Handurukande, Ratna [ed., tr., introd.]. London: Luzac & Co., 1967. - 55, 300 pp. (Pali Text Society, Sacred Books of the Buddhists 24).

In the introduction, the editor discusses the place of the Maṇicūḍa legend in the Buddhist Svayambhūpurāṇa and its connection with *avadāna* literature and includes a »tentative translation« of it. The book includes inter alia an index of proper names and of other important Skt. words. (KPG)

4455* MANJUL, B. T.: Nityabrahmakarmapaddhati. Poona: Avinas Prakasan, 1967.

4456* MANKAD, B. L.: The Brahmā cult and the Brahmā images in the Baroda Museum [Engl.] In: BBarodaMPG 5, 1947-1948, pp. 11-16.

4457 MANKAD, D. R.: The Bharatas in the Ṛgveda [Engl.]. In: SVenkatUOJ 9, 1966, pp. 1-6.

Based on synchronisms between priests and kings of the Vedic period, Mankad concludes that the Dāśarājña battle (i.e. the battle of the ten kings near the Paruṣṇī river (ṚV 7,18)) and the battle of Hariyūpīya (ṚV 6,27) were fought in the days of king Daśaratha, father of Rāma. »If so, and if the identification of Hariyūpīya with Harappa is true, Harappa in the days of Daśaratha was occupied by the Asuras called Vāraśikas and Vṛcīvants and then conquered by the Bhāratas ...« (vSt)

4458 MANKAD, D. R.: Chronological distance between Rāma and Kṛṣṇa [Engl.]. In: JOI 14,1, 1964, pp. 1-13.

Seeks to prove that, contrary to traditional opinion, the distance in time between Rāma and Kṛṣṇa must have been about one or two generations, i.e. less than 100 years, by tracing statements of various texts (from the ṚV to the Upapurāṇas) on persons who are considered to be contemporary with either Rāma or Kṛṣṇa (or with both of them), such as Bharadvāja and his son Droṇa, Vasiṣṭha and his grand-son Vyāsa Dvaipāyana, Śakuni, Jarāsandha, Dvivida and Mainda, Narakāsura, Hanumat, Mārkaṇḍeya, Ghora Āṅgirasa, Mucukunda, Mayāsura, Bhīṣma, Paraśurāma, and Śaṅkhana. Rejects Pargiter's conviction that there were different persons named Bharadvāja (RS)

[quoted passages:] AgP 277.7; BhāgP 10,36.35; 10,57 32; 10,67.2; HV 32.13-17; MBh 1,12.10-11; 1,57.93; 1,61.63; 1,121.3-4; 1,121.8; 1,121.11; 1,121.16-17; 2,17.22; 3,25.9; 3,146.8; MtP 49.29-30; 49.34; Rm 1,2.4-5; 1,6 4; 1,17.14; 7,3 3; 7,19 5; 7,108.33; VāP 98.135, 98.150; 99.200; ViP 4,19.14.

4459 MANKAD, D. R.: Chronology of Kali dynasties [Engl.]. In: PoonaO 8,1-2, 1943, pp. 87-99; and 8,3-4, 1944, pp. 177-187.

4460 MANKAD, D. R.: Divodāsa [Engl.]. In: Sanskrit and indological studies: Dr. V. Raghavan felicitation volume ... 1975. - pp. 211-219.

»Pradhan in his ›Chronology of ancient India‹ has conclusively proved that Divodāsa was a contemporary of Daśaratha For the sake of completeness I am gathering all the evidence that he has collected and even also the additional evidence which I have gathered about Divodāsa « Refers to Epic/Purāṇic material - In order to incorporate the passages referred to in the list below, Mankad s abbreviations (which follow no convention known to the present reviewer) are read the following way Pd = PdP, Vy = VāP, Mt = MtP, Sv = ŚiP, Gd = GaP, Br = BrP Bg = BhāgP, Hr = HV, Ag = AgP, Vm = VmP (F)

[quoted passages] HV 1,32 13-17, 1,32 70, MBh 5 117 1-7, 13 30 10-11, MtP 49 29-30, PdP 2 42 2-5, Rm (cr ed) 1,12 20, 2 9 9-13, Rm 1 1 1, 7,3 3, ŚiP 6 13, VāP 99 200, VmP 63 38, 65 168

4461 MANKAD, D R Kalki the earliest check to Buddhism [Engl] In NIA 4, 1941-1942, pp 337-343

A fresh interpretation of some synchronisms deduced from the Purāṇic lists of kings makes Kalki a contemporary of Viśākhayūpa of the Pradyota family and of Sumitra and Śisunāga Nandivardhana The author relates the information about Kalki as contained in the KalkiP and other Purāṇas to the political situation in Northern India He sees the Kalki-*avatara* of Visnu as a historical person who formed an alliance of princes against Magadha in order to check both its growing power and Buddhism (vSt)

4462 MANKAD D R The manvantara [Engl] In IHQ 18 1942 pp 208-230

A critical discussion of the *manvantara*-concept of the Purāṇas and its coordination with the *caturyuga*-concept Quotes from several Purāṇas gives genealogical tables and analyses the methods of *manvantara* computation (vSt)

[quoted passages] BrP 5 4-6 5 49-52 5 54-55 MkP 46 34-37 53 7-8 HV (CiPr) 1 8 5-6 1 8 17-18 NāP 1 40 21-23 KalkiP 3 5 9-11 BVP 2,54 61-66 BhāgP 4 9 5 1 28 MtP 142 29-34 VāP 7 16-17 21 14-29 88 217 NarSP 2 17-19 BrNāP 5 15

4463 MANKAD D R Manvantara caturyuga method (as employed in Purāṇas for chronological computations) [Engl] In ABORI 23 1-4, 1942 Annals of the Bhandarkar Oriental Research Institute silver jubilee volume [1943] - pp 271-290

Mankad uses the *yugas* and *manvantaras* to work out his own system of chronological computations [source] Rocher p 124 (AP)

4464 MANKAD D R The Matsya Purāṇa and the Rāmāyana [Engl] In Purāṇa 8 1, January 1966 pp 159-167

Concordance of parallel passages of MtP and Rm concerning the geography of the four directions Gives variant readings of the MtP text using about thirty manuscripts (F)

[quoted passages] MtP 163 Rm (cr ed) 4 39-42

4465* MANKAD, D R Narakāsura episode in the Kālikā Purāṇa (its historical interpretation) [Engl] In JAssamRS 10 1-2, 1943 pp 14-22

4466 MANKAD D R Purāṇic ante-diluvian dynasty of Svāyambhuva Manu [Engl] In Purāṇa 6,1, January 1964 pp 40-52

Gives a concordance of the king-lists of the Svāyambhuva dynasty as occurring in the VāP, BḍP, AgP, BrP, HV, KūP, ViP, BhāgP, GaP, MtP. Suggests some rearrangements of these lists. (F)

[quoted passages] AgP 10; BḍP 1/2,36; BhāgP 4,8; 4,13; 4,24; 4,30; 4,31; BrP 3; GaP 1,6; HV 2; KūP 1,14; MtP 4; VāP 62.74; ViP 1,7.

4467 MANKAD, D. R.: Puranic chronology [Engl.]. Anand: Gaṅgājaḷā Prakashan, 1951. - 10, 369 pp.

Argues for 1536 B.C. or 848 B.C. as two possible dates for Candragupta Maurya because of a date for the MBh war given by T. S. Narayan Shastri (3136 B.C.) and in Kalhaṇa's Rājataraṅgiṇī (2448 B.C.). »After the MBh war, the Purāṇas unanimously give 1000 years to the Bārhadrathas, 138 years to the Pradyotas, 360 or 362 years to the Śaiśunāgas and 100 years to the Nandas. Thus according to these totals, given in all Purāṇas uniformly, Candragupta Maurya came to the throne 1600 years after the MBh war. Putting the MBh war in 3136 B.C. we get 3136-1600 = 1536 B.C. as the date of Candragupta Maurya's accession« (p. 8) (AP)

[reviews:] Sternbach, Ludwik: In: JAOS 95,3, 1975, p. 538.

4468* MANKAD, D. R.: Samudragupta in the Purāṇas [Engl.]. In: PTAIOC 13,2, 1946, pp. 417-422.

4469 MANKAD, D. R.: Solar genealogy reconsidered [Engl.]. In: JOI 15,3-4, March & June 1966, pp. 350-373.

4470 MANKAD, D. R.: Some traditional chronological considerations: Purāṇic, Buddhist, Jain [Engl.]. In: BhV 10, 1949: Shri K. M. Munshi diamond jubilee volume. Part 2. ... 1950. - pp. 19-34.

Discusses the importance of the inclusion or non-inclusion of kingless periods in the chronological accounts of the traditions under consideration. The school which omitted those periods is represented by VāP and BḍP, the one who included them by BVP. States that the respective chronologies have been adjusted at different periods and that the usual method of adjusting was to select the lowest date out of the various dates (AM)

4471 MANKAD, D. R.: Śrī Kṛṣṇa's family - solar or lunar? [Engl.]. In: JOI 1, 1951-1952, pp. 15-19.

4472 MANKAD, D. R.: Studies in Purāṇic history, genealogies and chronology in modern times [Engl.] In: Purāṇa 4,1, January 1962, pp. 3-22. - Reprinted as »Presidential address, All India Oriental Conference, twentyfirst session, Srinagar, Kashmir 1961, section VIII: History« in: PTAIOC 21,1, Srinagar October 1961, publ. Poona 1964, pp 263-279.

Sums up the results obtained by various scholars working in the history of the Purāṇic literature. The contribution includes four sections: textual reconstruction, historical reconstruction; genealogical reconstruction; chronological reconstruction. Also gives concise remarks on the history of Purāna-research. (F)

4473 MANKAD, D. R.: The twelve Devāsurasaṅgrāmas [Engl.] In: JOI 12,3, 1963, pp. 201-231.

The first part (I »the Story«) presents a short survey of the 12 »feuds« between *devas* and *asuras* the story of Śukra and the *asuras* according to BdP then a more detailed description of these 12 feuds (1 Nārasimha 2 Vāmana 3 Vārāha 4 *amrtamanthana* 5 Tārakāmaya 6 Ādibaka 7 Traipura 8 Andhaka 9 Dhvaja 10 Vrtra or Vārtra 12 Kolāhala 11 Halāhala is not described) mostly according to the MtP (10 Vārtra according to BhāgP 12 Kolāhala according to BrP) without critical analysis or comparison with other text passages (e g from MBh) The second part (II »the Interpretation«) seeks to establish a genealogy of the »*devas* and »*asuras*« as descendants of Aditi Diti and Danu Even Vāmana Vārāha and Narasimha are pressed into this genealogy Narasimha being identified with the Iranian Narsih a son of Vivanghan (=Skt Vivasvat) Similarly a family history of the *asuras* (*daityas* and *dānavas*) is established (the *yugas* being taken as years of rule) The article concludes »All these considerations show that these *devāsuras* [sic] were the earliest conflicts of our Purānic history and that these conflicts were between cousin brothers « (RS)

[quoted passages] AgP 276 17-22 BdP 2 72 45 2 72 79 80 2 72 95 3 72 64 68 3 72 69-70 3 72 88-94 3 72 103-107 3 73 36 3 73 48 59 BhāgP 6 9 12 6 10 30 31 BrP 11 4ff 11 6 11 9 11 12 11 16 11 20 25 MtP 129 140 133 7 135 79 137 22 140 51 146 23-24 146 63 148 7 148 22-23 156 11 13 161 2 161 26-27 161 83 163 94 172 10 178 18-19 178 67 179 2 179 4-5 244 246 246 14 247 14 15 247 74 247 78-79 249 14 17 249 76-78 250 56 59 251 12 16 NarSP 49 4 16 VāP 66 135 66 137 88 24

4474 MANKAD D R The yugas [Engl] In PoonaO 6 3-4 1941-1942 pp 206-216

Discusses the different methods of *yuga*-computation and the different meanings of the word »*yuga* Distinguishes between a computation in which each *yuga* has an equal number of years and in which the number of years are arranged in a specific proportion States that the original computation was serial at first all *yugas* had equal numbers of year i e 1000 years only and then they came to have 1200 years. And it was very late that this second method of *yuga* computation was adopted« (AM)

4475 MANKAD HARILAL RANGILDAS *Saptadvīpā prthivī* [Engl] In ABORI 18 3 1937 pp 225-240 5 pl

By looking at the world map in a new way (east at the top west at the bottom) the author attempts to harmonize the scientific world map with the traditional Indian *dvipa* concept *jambudvipa* = Asia *plaksadvipa* = Middle East *śalmaldvīpa* = Africa *kuśadvipa* = Europe *krauncadvīpa* = North America *śākadvipa* = South America *puskaradvipa* = Australia and Oceanic islands. Corresponding identifications are arrived at with the oceans separating the *dvipas* Finally *suvarnabhumi* is identified as the Antarctic (SD)

[quoted passages not included]

4476 MANKODI KIRIT Fragment of Tvastā s Śilpaśāstra [Engl]. In Purāna 14 1 January 1972 pp 23-29

Gives the text of the fragment and a list of the proportions demanded of images contained therein (F)

4477 MANKODI, KIRIT: Gaṅgā tripathagā [Engl.]. In: AA 35,1–2, 1973, pp. 139–140, 4 fig. [following p. 140].

Two sculptures from Elephanta and Aihole represent Gaṅgā's descent on earth. Unlike in later sculptures, the river is shown as a figure with three heads. This triple form is to be regarded as Gaṅgā »moving through three courses of the world« (*tripathagā*), i.e. heaven, earth and netherworld. (SD).

4478 [MANKODI, KIRIT:] MANKODI, K. L.: Vāmana-Trivikrama in Indian art [Engl.] In: Purāṇa 12,1, January 1970, pp. 48–53.

Short survey. With 9 plates. (F)

[quoted passages.] MtP (VePr) 260 36–38; VDhottP 3,85.54–57.

4479* Marāṭhavāḍa saṁśodhana-maṇḍala vārṣika 1974 [Mar.]. Joshi, Sudhakar Ganapati [ed.]. Sirurtajband: Radhakrishna Ramachandra Prakāśana, 1974. – 9, 328 pp.

Several contributions to this volume deal with Epic or Purāṇic subjects: »V. V. Mirashi has subjected ›the genealogy of the Sātavāhana kings in the Purāṇas‹ to critical analysis and has warned against its wholesale uncritical acceptance. ... Narhar Kurundkar has suggested, on the basis of the identity of certain sages occurring in the MBh (13,27 4) and in the Nāṭyaśāstra of Bharata (chapter 36), that the Nāṭyaśāstra must have undergone its last redaction prior to the 4th century A.D. – A. J. Karandikar has suggested, on the basis of linguistic similarities between certain words, that the MBh story and names of its characters and the Iranian and Sumerian stories and names of characters may have a common nexus. ... – G. M. Patil has given an ingenious interpretation of the *varna-saṁkara* in the BhG (1.43) as *karma-samkara* – H. R. Divekar has tried to investigate into the origin of the name ›Sundarakāṇḍa‹ of the Rm and has suggested that ›Sundara‹ may have been derived from the word ›Su-nara‹ which meant ›a youthful, handsome leader‹ He has put forth an inference therefrom that the original Rm must have had only two *kāṇḍas* – one, Sundarakāṇḍa dealing with the qualities or leadership of Rāma and the other one – Ayodhyākāṇḍa where no such qualities of Rāma are discernible, and that, in course of time, the original Sundarakāṇḍa was subdivided into several *kāṇḍas*, the name of Sundarakāṇḍa having been ultimately restricted to the exploits of Māruti« [source.] Bedekar, V. M [Review] (SD)

[quoted passages.] BhG 1.43, MBh 13,27.4;

[reviews.] *Bedekar, V. M.: In: ABORI 56, 1975, pp. 254–259.*

4480 MARGABANDHU, C.: Rāmāyaṇa reliefs in stone in Rajasthan temples [Engl.] In: Asian variations in Ramayana ... 1983. – pp. 124–143.

Despite the title, this article begins with Rm reliefs on the Viṣṇu temple at Deogarh, that at Nachna and other central Indian temples, before proceeding to discuss early Rajput inscriptions mentioning Rm figures Margabandhu then moves on to the early art history of Rajasthan and finally examines the Rm panels at Kekinda (modern Jasnagar, Nagaur dist.), Kiratkūpa (Kirādu, Barmer dist.) and the Sas-bahu temples at Nagahrada (Nagda, Udaipur dist.), in each case indicating the scenes depicted. In conclusion he notes some other Rm scenes from elsewhere in Rajasthan (including some independent sculptures of Hanumat) (JLB)

4481 MARGLIN FREDERIQUE APFFEL Kings and wives the separation of status and royal power [Engl] In CIS (N S) 15 1-2 January December 1981 pp 155-181 - Simultaneously published in Way of life Essays in honour of Louis Dumont 1982 - pp 155-181

4482 [MARKANDEYAPURANA N D] Srimārkandeyamahāpurānam / The Mārkandeyamahapurānam dillīvisvavidyalayastha hindūmahāvidyālayasya dā rājendranātha sarmanā bhūmikāpāthaśodhanābhyām pariskrtam nāgasaranasimha sampāditaslokānukramanyā sahitam [Skt Hi] Rājendranātha Śarmā [ed introd] Simha Nāgasarana [ed] Kanhaiyālāla Śarma [tr] Delhi Nag Publishers n d - 7 pp 3 371 leaves 65 pp oblong

Reprint of a Veṅkatesvara edition with a Hindi translation by Kanhaiyālāla Śarmā An introduction and a verse index (listing the first *pada* of each verse) have been added The text comprises 134 chapters (PS)

4483 [MARKANDEYAPURANA N D] BOMBAY ŚRIVENKATESVARA STIM PRESA N D - 3 348 FOLIOS Atha sabhāsātikām srimārkandeyapurānam [Skt Hi] Ksemarāja Śrikrsnadasa [ed] Kanhaialāla Misra (son of Sukhānanda Misra Sūri) [tr]

The Sanskrit text is printed in the central portion of each page the Hindi translation above and below in slightly smaller characters - Possibly identical with ed 1901 (vSt)

4484* [MARKANDEYAPURANA 1808] Durgāmahātmyam [Skt] Bābūrāma [ed] Calcutta *samvat* 1865 *śaka* 1730 [A D 1808] - 48 sheets

In oblong octavo Each page up to sheet number 46 contains seven stanzas due to which this edition can easily be distinguished from the following [i e the edition Calcutta 1813 q v] *The end of the text runs banartiastaniśithimpatimite 1865 samvatsare bhusurair / baburamakrtabhidhair guninutair masy uttame kartike // purnendau guruvasare d ijavaraih samsodhya candistavam / mantrankaih sahitam hitaya pathatam alekhi mudraksaraih // vyomagnyabdhindumane 1730 suvipulaya śasa vidyamane śakabde / baburamena vidvaddvijakulatilakenorjjapakse valakse // sampurnendau suranam guruvimaladine śodhayitvā sudhiraih / śricandistotram etat sthitanikhilam anuproktasankhyam vyalekhi* [source] Gildemeister p 58 (F)

4485* [MARKANDEYAPURANA 1813] Durgāmāhātmyam [Skt] Bābūrāma [ed] Calcutta *samvat* 1870 *saka* 1735 [A D 1813] - 39 sheets

In oblong octavo Each page comprises n ne stanzas The end of the text reads *vindvabhdyastaniśīthimpatimite 1870 samvatsare bhusurair / baburamakrtabhidhair guninutair māsy uttame margake // nastendau rājanikare dvijavaraih samsodhya candistavam / mantrankaih sahitam hitaya pathatam ālekhi mudraksaraih // banagnyabdhii d imane 1735 suvipulayaśasa vidyamane śakabde / baburamena vidvaddvijakulatilakenottame margaśirse // nastendau pancadaśyam dvijapati divase śodhayitva sudhīraih / śricand stotram etat sthitanikhilam anuprokta sankhyam vyalekhi* - Followed by an index of errata [source] Gildemeister p 58 (F)

4486 [MARKANDEYAPURANA 1823] The Supta Sati or Chundi Pat being a portion of the Marcundeya Purana translated from the Sanscrit into English with

explanatory notes [Engl.]. Venkata Ramasswami, Cavali [tr., comm.]. Calcutta: Printed at the Columbian Press, 1823. - 52 pp., ill. - Reprint: The Sapta-Shati or Chandi-Pát ... Bombay 1868.

Engl translation of the Devīmāhātmya. [source:] NUC Pre-1956. (AK)

4487 [MĀRKAṆḌEYAPURĀṆA, 1831]: Devimahatmyam: Markandeyi Purani sectio. Edidit, latinam interpretationem annotationesque adiecit Ludovicus Poley [Skt., Lat.]. Poley, Ludovicus [ed., tr., comm.]. Berolini: Ferdinandi Duemmleri, 1831. - 13, 132 pp.

After a short preface in Latin, the Devanagari text of the DevīMā is given in 13 *adhyāyas*, following mainly the Calcutta ed. of 1813, but also considering two further mss. A Latin translation, notes to the text including the variant readings of the mss, and a list of words not included in the »Glossarium sanscritum« of Bopp conclude the book. (KPG)

4488* [MĀRKAṆḌEYAPURĀṆA, 1851]: Purāṇ sangraha or a collection of the Purāṇas *in the original Sanscrit with an English translation. No. 1: Mārkaṇḍeya* Purāṇa [Skt., Engl.]. Banerjea, K[rishna] M[ohan] [ed., tr.]. Calcutta: Encyclopaedia Press, 1851. - 10, 66 pp. [or 12, 88 pp.??] (BibInd).

Edition with Engl translation up to 8.21. No more published. [source:] Chakravarti, Chintaharan: In: Purāṇa 3,1, January 1961, p. 39; ZDMG 8, 1854, p. 407; NUC Pre-1956. (F)

*4489** [MĀRKAṆḌEYAPURĀṆA, *1853*]: *Dourga, metaphrastheisa ek tou brachmani*kou para Dēmētriou Galanou, Athēnaiou, nȳn prōton hellēnistí ekdotheisa kaí metā prolegoménōn kaí paratērēseōn ploutisthéisa, Dapánē mén kaí *melétē Geōrgiou K. Typaldou [Greek]. Galanos, Demetrios [tr., introd.,* comm.]; Typaldos, Georgios K. [ed.]. Athenais: G. Xartophylakos, 1853. - 67 pp.

Greek translation of the Devīmāhātmya with notes and introduction [source:] NUC Pre-1956. (AP)

4490 [MĀRKAṆḌEYAPURĀṆA, 1855-1862]: The Márcaṇḍeya Purāṇa in the original *Sanscrit edited [Skt.]. Banerjea, K[rishna] M[ohan] [ed., introd.]. Calcutta:* Bishop's College Press, 1862. - 32, 660 pp. (BibInd work 29). - Also issued separately as: ibid., Fasc. 1-2: 1855. - Fasc. 3: 1857. - Fasc. 4-7: 1860-1862. - *(BibInd 114, 124, 127, 163, 169, 177, 183).*

The introduction gives a survey of the contents of the Purāṇa. The edition is based on Bengali mss. The differences of the Maithili mss are discussed in the introduction. (AM)

4491 [MĀRKAṆḌEYAPURĀṆA, 1858]: Der gute König in der Hölle. Mârkaṇḍeya-Purâṇa [Skt., Ger.] Rückert, Friedrich [ed., tr.] In: ZDMG 12, 1858, p. 336-340.

Text with Ger. translation of MkP 15.47-79. The translation of genuine poetic quality imitates the structure of the Skt. *śloka* by means of qualification (Skt. lengths changed into stresses). (F)

[quoted passages:] MkP 15.47-79.

4492 [MARKANDEYAPURĀNA, 1859] Die Sage vom Konig Hariscandra Mârkandeya-Purâna 7 u 8 [Skt, Ger] Ruckert, Friedrich [ed, tr, comm] In ZDMG 13, 1859, p 103-133

Text and Ger translation For commentary, cf Rückert's MkP translation in ZDMG 12, 1858, pp 336-340 - With critical notes (F)

[quoted passages] MkP 7-8

4493* [MARKANDEYAPURĀNA, 1865] [Skt] Jivarakhana Śāstrī [ed] Lucknow 1865

4494* [MĀRKANDEYAPURĀNA, 1867] [Skt] Tryambaka Gondhalekara (son of Śrīdhara) [ed] Poona Jagaddhitecchu Press, 1867

4495 [MARKANDEYAPURĀNA, 1868] The Sapta-Shati or Chandi Pat (or Devimahatmya) being a portion of the Markandeya Puran translated from the Sanskrit into English with explanatory notes Reprinted by Janárdan Ramachandraji [Engl] Venkat[a] Ramasswámi, Cavali [tr, comm], Rámachandraji, Janárdan [ed] Bombay Frere Press 1868 - 12, 44, 8 pp, 12 pl - Reprint of The Supta Sati or Chundi Pat Calcutta 1823

4496* [MĀRKANDEYAPURANA, 1875] The Marcandeya purana in the original Sanskrit [Skt] Venkata Row, Poovada [ed] Madras Vartamānatarañginī Press, 1875 - 3, 2, 338, 9, 98 pp

Text edition together with an edition of the Mārkandeyapurānasārasamgraha both in Telugu characters [source] IOLC (KPG)

4497* [MARKANDEYAPURĀNA, 1876] Atha srī sa tippana mārkamdeya purāna prārambhah [Skt] Poona Gomdhalekara s Press, 1798 [A D 1876] - 2, 4, 167, 4 pp

Text edition with the gloss Tippani [source] IOLC (KPG)

4498* *[MARKANDEYAPURANA, 1876] [Skt] Lucknow Navalakisora Press, 1876* - 308 pp

Skt text only an edition with *Hi translation appeared in 1908 (q v) [source]* Rocher p 191 (AK)

4499 [MARKANDEYAPURĀNA, *1877*] *[Devimāhātmya] [Mal]* Kolikkota *1877* - 79 pp

Mal adaptation [source] *TUB (AP)*

4500* [MARKANDEYAPURĀNA, 1877-1878] Mārkandeya purāna mūla o anuvāda srī nakulesvara vidyābhūsana kartrka samsodhita o anuvādita [Skt, Beng] Nakulesvara Vidyābhūsana [ed, tr] Calcutta Suburban Press, 1285-1286 [A D 1877-1878] - *6, 24, 32, 25-48, 33-64, 57-72, 65-104, 81-104, 105-144,* 105-136, 145-176, 137-160 177-216, 161-184, 217-256 pp

»Pagination as bound« *[source]* IOLC (KPG)

4501 [MĀRKANDEYAPURĀNA, 1879] Mārkandeyapurānam maharsi vedavyāsa pranitam [Skt] *Jivānanda Vidyāsāgara Bhattācārya [ed]* Kalikātanāgara Sarasvatīyantra, 1879 - 608 pp

Text edition in 137 *adhyayas* (KPG)

4502 [MĀRKAṆḌEYAPURĀṆA, 1881]: Translation of the Mârkaṇḍeya Purâṇa. Books VII. VIII. [Engl.]. Wortham, B. Hale [tr.]. In: JRAS (N.S.) 13, 1881, pp. 355–379. – Reprint in: Three translations from Sanskrit works. Wortham, B. Hale [tr.]. ... 1885.

4503* [MĀRKAṆḌEYAPURĀṆA, 1883]: [Skt., Hi., Urdu]. Lucknow 1883.

Edition with Hindi and Urdu translations. [source:] Chakravarti, Chintaharan: In: Purāṇa 3,1, January 1961, p. 39. (F)

4504 [MĀRKAṆḌEYAPURĀṆA, 1885]: *Translation of books 81–93 of the Mârkaṇḍeya* Purâṇa [Engl.]. Wortham, B. Hale [tr., introd.]. In: JRAS (N.S.) 17, 1885, p. 221–274. – Reprint in: Three translations from Sanskrit works. Wortham, B. Hale [tr.]. ... 1885.

Engl. translation of the Devīmāhātmya. The short introduction summarizes the contents, and a note accounts for »editions and manuscripts known to be in existence of Devī Māhātmya« (only summary indication of London and Cambridge manuscripts, no descriptions). (F)

4505* [MĀRKAṆḌEYAPURĀṆA, 1885]: Three translations from Sanskrit works. Vol. 1–3 bound in one [Engl.]. Wortham, B. Hale [tr.] London 1885. – Reprinted from: JRAS (N.S.) 13, 1881, pp. 355–379; and 16, 1884; and 17, 1885, pp. 221–274.

Each part has separate title-page. Contents: 1. Devīmāhātmya, from the MkP. – 2. Hariśchandra-story, from the MkP. – 3. The story of Devasmitā, from the Kathāsaritsāgara. [source:] NUC Pre-1956 (AP)

4506* [MĀRKAṆḌEYAPURĀṆA, 1888]: Haris-ciandro: episodio del Mārkaṇḍeyapurāṇa (letture 7a e 8a). Prima versione italiana dal sanscrito [It.] Beltrami, A. [tr.]. *Girgenti: Formica e Gaglio, 1888.*

Translation of chapter 7 and 8 of the MkP. »The translation is made carefully, but it is necessary to point out that any textual reference to the MkP and comparisons with other Purāṇas are absent.« [source:] Piano/Spera: In: Purāṇa 22,2, July 1980, p. 127. (F)

[quoted passages:] MkP 7–8.

4507 [MĀRKAṆḌEYAPURĀṆA, 1888–1904]: The Mārkaṇḍeya Purāṇa: translated with notes. Vol. 1–2 [Engl.] Pargiter, F[rederick] Eden [tr., comm.]. Calcutta: Asiatic Society of Bengal, printed at the Baptist Mission Press, 1904. – 35, 730 pp. (BibInd work 125). – Also issued separately as: ibid., Fasc. 1–2: 1888–1889. – Fasc. 3: 1891. – Fasc. 4: 1896. – Fasc. 5: 1897. – Fasc. 6: 1899. – Fasc. 7: 1903. – Fasc. 8: 1904. – Fasc. 9: 1905 [i.e. 1904?]. – (BibInd, N.S., 700, 706, 810, 872, 890, 947, 1058, 1076, 1104). – Reprint (with original title page): Delhi: Indological Book House, 1969. – 35, 730 pp.

The introduction of the book edition (1904) deals with the text composition, the place of origin (Mandhāta or Ujjain in Western India) and the date of the MkP, concluding that »The Devimāhātmya, the latest part, was certainly complete in the 9th century and very probably in the 5th or 6th century A D. The third and the fifth

part, which constitute the original Purāna, were very probably in existence in the third century, and perhaps even earlier, and the first and second parts were composed between those two periods« The table of contents functions as a summary of contents The translation, which follows the BibInd edition of 1862, has the numbers of the *ślokas* in the margins It »has been kept as close to the original as possible« An index (predominantly of names) is appended (KPG)

4508 [MĀRKANDEYAPURĀNA, 1890] Atha srīman-mārkaṇḍeya-purāna-prārambhah [Skt] Bombay Śrī Veṅkateśvara Press, 1890 - 5, 257 pp - 3rd ed 1910

Our source reports that VePr issued the work in three forms text, translation (into Hindi) as well as text and translation in the same volume (cf ed 1901) [source] Chakravarti, Chintaharan In Purāna 3,1, January 1961, p 38 - According to O Flaherty, Myths, with commentary (F)

4509* [MĀRKANDEYAPURĀNA, 1890] [Skt , Beng] Calcutta Mahesh Chandra Pal, 1890

Text in Bengali characters with Bengali translation [source] Chakravarti, Chinta haran In Purāna 3,1, January 1961 p 40 (F)

4510 [MARKANDEYAPURĀNA, 1890] Mārkandeyapurānam krsnadvaipāyanamaharsi-śrivedavyāsapranītam Panditavaraśrīyukta pañcānanatarkaratnena sampāditam Śrīyukta vīrasimhasāstrinā śrīyukta dhīrānandakāvyanidhinā ca pariśodhitam [Skt] Pañcānana Tarkaratna, Vīrasimha Śāstrī, Dhīrānanda Kāvyanidhi [ed] Kalikātā Vangavāsī Press, *sakābda* 1812 [A D 1890] - 3, 200 pp

4511* [MĀRKANDEYAPURĀNA, 1893] Markandeya puranam translated from the original Sanskrit into English prose [Engl] Mukherjea, Charu Chandra *[tr] Calcutta Prosunno Coomar Sen, 1893 - [2] 4, 192 pp*

English translation »up to ch 40?« [source] Rocher p 191 (AK)

4512* [MARKANDEYAPURANA, 1896] A prose English translation of Markandeya purana (Translated literally into English prose) Edited and published by Manmatha Nath Dutt [Engl] Dutt, Manmatha Nath [tr] Calcutta 1896 - (The Wealth of India) - Published again Calcutta Printed by H C Dass, 1897 - 1, 4, 6, 502 pp (Dutt's Wealth of India Series)

4513* [MĀRKANDEYAPURĀNA, 1900-1901] Le battaglie di Durga e degli Asuri tradizioni indiane [It] Teza, E [tr , comm , introd] In Atti del Reale Istituto Veneto di Scienze, Lettere ed Arti, tomo 60 (serie 8, tomo 3), parte 2, anno accademico 1900-1901, pp 611-620

Contains a translation of two passages from the MkP dealing with combats between Durgā and *asuras* Makes some comparisons with the Iliad and the Metamorphoses by Ovid »The introduction, after a preamble written in a flowery typical prose of that age, deals with the criteria of translation « [source] Piano/Spera In Purāna 22 2, July 1980, pp 125-126 (F)

[quoted passages] MkP (BibInd) 87-88

4514 [MĀRKAṆḌEYAPURĀṆA, 1901]: [Skt., Hi.]. Bombay: VePr, V.S. 1958 [A.D. 1901].

With Hindi translation. (PS)

4515* [MĀRKAṆḌEYAPURĀṆA, 1908]: [Skt., Hi.]. Dube, Raghuraja [ed., tr.] Lucknow: Navalakiśora Press, 1908.

4516* [MĀRKAṆḌEYAPURĀṆA, 1909]: [Tam.] Velāyudha Mudaliar, Toluvūr [tr.]. Madras: Āyurveda Press, 1909.

Prose translation of the MkP in Tamil. [source:] Raghavan, V.: In: Purāṇa 2,1-2, July 1960, p. 237. (F)

4517* [MĀRKAṆḌEYAPURĀṆA, 1909]: Mārkaṇḍeya-purāṇam ... kṛṣṇadvaipāyana-bedabyāsapraṇītam: baṅgānubāda-sametam ... pañcānana-tarkaratna-kartṛka-sampāditam [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.] 4th ed.: Calcutta: Baṅgabāsī Electro-Machine Press, B.S. 1316 [A.D. 1909]. - 3, 493 pp.

Text edition in Bengali characters, with Bengali translation. [source:] IOLC. (KPG)

4518* [MĀRKAṆḌEYAPURĀṆA, 1910]: [Skt.]. 3rd ed.: Bombay: VePr, V.S. 1967 [A.D. 1910].

4519* [MĀRKAṆḌEYAPURĀṆA, 1911]: The sacred Chandi, or the divine lay of the Great Mother; with Devanagri [sic] texts and English translation with explanatory notes [Skt., Engl.] Pal, Dhirendra Nath [ed., tr., comm.] Calcutta: Lakshmibilas Press, 1911. - 4, 77, 130 pp.

Text and translation of the DevīMā. [source:] IOLC. (KPG)

4520* [MĀRKAṆḌEYAPURĀṆA, 1922]: The Chandī or the great plan [Engl.] Sinha, Purnendu Narayan[a] [adapt.]. Adyar: Theosophical Publishing House, 1922.

A free translation of the Devīmāhātmya, »also Caṇḍī(māhātmya)«, of the MkP. [source:] Rocher, p. 193. (AK)

4521 [MĀRKAṆḌEYAPURĀṆA, 1923]: The Dasanga Durga or the Saptasati with the ten angas complete. To which is added the Karika of Gaudapada / Daśāṅgadurgāsaptaśatī gauḍapādīyakārikāvalī samupetā [Skt.] Rāmānanda, Svāmī; Bhāgavatānanda, Svāmī [ed.] 3rd ed.: London, Calcutta, Simla: W. Thacker, Spink & Co., 1924. - 5 folios, 3, 2 pp., 253 folios. - Previous ed.: Kāśī 1923.

This edition was published in Kāśī by Swāmī Jyotirmayānandapurī in 1923. It was printed in the Jāvja Printing Warksa, Kāśī, and taken over by Thacker and Co. 1924. The book contains the text of the DevīMā in large Devanagari letters, preceded by the Gauḍapāda-Kārikas, and by 124 folios of *mantras* for the ritual purification of the place for recitation of the DevīMā, the 10-fold ritual purification and preparation of body and soul of the reciter (*daśāṅgāni*), invocatory and protective *stotras* and by a *dhyāna*. On folios 227-253 follow concluding rites and *stotras*. (vSt)

4522* [MĀRKANDEYAPURĀNA, 1924] Mārkandeya purāna devī māhātmya Vidarbhasantasiromanı srī uttamaśloka viracita prākrta saptasatī Mūla samskrta śloka, tīkā, arthabodhaka tīpā va srīane yāmcī prastāvanā, vagaire sah [Skt, Mar] Uttamasloka Śiromani (of Vidarbha) [comm], Rājeśvar Ayācit, Ve Renukādās, Pānde, Sarvottam Raghunāth [ed] Umarkhed, Berar *śaka 1846 [A D 1924] - 50, 414 pp, 3 pl*

Skt text of the DevīMā with Mar commentary of the 18th century [source] ZDMG 82, 1928, p VIII (F)

4523* [MĀRKANDEYAPURĀNA, 1925] Drie Oud-Indische episoden Harischandra, Goudstad, De slimme dief, uit het Sanskrit vertaald [Dt] Caland, W[illem] [tr] Zutphen W J Thieme & cie, 1925 - 14 111, 2 pp

4524 [MARKANDEYAPURĀNA, 1934] Śrīmārkandeyapurānāntargatadevīmāhātmyarūpā śrīsaptasatī Anvayapurahsara-gujarātībhāsānuvādayukta, nityapāthavidhisahita [Skt, Guj] Hāthibhāī Śastrī [ed], Jānī, Arunodaya Natavaralāla [tr] Badodarā [Baroda] A N Jānī, 1934 - 2nd ed 1944 - 3rd ed 1972 - 20, 314 pp

Sanskrit text with variant readings, *anvaya* and Gujarati translation Added are the Devīsūkta with *sadanganyasa* and *dhyāna* the Prādhānikarahasya Vaikrtika rahasya Mūrtirahasya Uttaravidhi and four *stotras* (vSt)

4525* [MĀRKANDEYAPURĀNA 1941] [Skt, Hi] Mathurā 1941

With Hi translation (SP)

4526 [MARKANDEYAPURANA, 1946] [Devīmāhātmya] Śrīcandikopāstidīpikā granthah, srīsaptasatitīkāsahitah [Skt] Vidyāśankara Bhāratī Śamkarācārya Karavīra / Narahara Śāstrī »Mārulakara« (son of Ātmārāma Śāstrī) [ed] Karavīrapura Śrisiddhesvara Mudranālaya, *saka* 1867, A D 1946 - 726 pp

Edition of the Candikopāstidīpikā a manual on the worship of Devī Contains 10 chapters named Upodghātaprakāsa (introduction) Dīksāprakāśa (on initiation) Āhnikaprakāśa (on daily ritual practices) Nityācāraprakāśa (on religious duties) Naimittikārcāprakāśa (observances on special occasions, i e on *navaratri* festival etc) *Japaprakāsa (on silent recitation of the 9-syllabled mantra of the Goddess of* the DevīMā etc) Yāgaprakāsa (on sacrifice) Mantravibhāgaprakāsa (offering with syllables of *mantras*) Candistavārthaprakāsa (text and extensive commentary on the DevīMā main section of the book covering pp 297-667) and Uttarānga (conclusion) (vSt)

4527* [MĀRKANDEYAPURĀNA, 1953] [Skt, Kan] [Mysore] 1953 - (Śrī Jayacāmarājendra Grantharatnamālā 53 1)

Text in South Indian script with Kannada translation (ch 1-24) [source] Chakravarti Chintaharan In Purāna 3 1 January 1961 p 38 (F)

4528* [MARKANDEYAPURĀNA, *1953*] Devi māhātmya durgāsaptasatī [Skt] Gorakhpur GiPr, *samvat* 2010 [A D 1953]

4529 [MĀRKAṆḌEYAPURĀṆA, 1953]: The Devī-Māhātmyam or Śrī Durgāsaptaśatī (700 mantras on Śrī Durgā) [Skt., Engl.]. Jagadīśvarānanda, Svāmī [ed., tr.]. Madras: Sri Ramakrishna Math, [1953]. - 20, 170 pp. - 5th ed.: 1977.

Contains the text in Devanagari, the translation on the same page, with a *dhyāna* of Caṇḍī, the Argalastotra, the Kīlakastotra and the Devīkavaca at the beginning, and the Aparādhakṣamāpanastotra and Devīsūkta at the end. (vSt)

4530* [MĀRKAṆḌEYAPURĀṆA, 1953-1954]: Part 1-4 [Kan.]. Candraśekharabhaṭṭa, Pāṭaṇakar [tr.]. Mysore 1953-1954. - (Śrī Jayacāmarājendra Grantharatnamālā 57).

4531* [MĀRKAṆḌEYAPURĀṆA, 1954]: [Devīmāhātmya] [Skt.]. Śarmā, Rāmacandra [ed.]. Madras 1954.

Together with other hymns to the Devī. (SP)

4532* [MĀRKAṆḌEYAPURĀṆA, 1955]: The Devīmāhātmyam or Śrī Durgā-saptaśatī [Skt.] Jagadīśvarānanda, Svāmī [ed.]. Madras: Śrī Rāmakrishna Matha, 1955.

4533 [MĀRKAṆḌEYAPURĀṆA, 1959]: Śrīdurgāsaptaśatī, sthūlākṣarair mudritā, mūlabhāgapāṭhavidhisahitā [Skt.] Gorakṣapura: Gītāpresa [Gorakhpur: Gītā Press], *saṃvat* 2015 [A.D. 1959] - 264 pp. - 6th ed : 1971.

Contains two introductory *stotras* (Saptaślokī Durgā and Śrīdurgāṣṭottaraśatanāmastotra); preparatory prescriptions for the recitation (*pāṭhavidhi*, *saptaśatīnyāsa*, including Devīkavaca, Argalastotra, Kīlaka, Vedokta-Rātrīsūkta, Tantrokta-Rātrīsūkta, Śrīdevyatharvaśīrṣa, Navārṇavidhi) with explanations in Hindi; the Durgāsaptaśatī; concluding rites (*upasaṃhāra*, including Ṛgvedokta-Devīsūkta, Tantrokta-Devīsūkta, Prādhānika-Rahasya, Vaikṛtika-Rahasya, Mūrtirahasya); a prayer for patience (Kṣamāprasthāna); meditation on Durgā (Durgāmānasapūjā); 32 names of Durgā (Durgā-Dvātriṃśannāmamālā); Devyaparādhakṣamāpanastotra; Siddhakuñjikāstotra; *mantras* and *āratī*. (vSt)

4534 [MĀRKAṆḌEYAPURĀṆA, 1960]: Sarasvatīstotram [Skt.]. In: Purāṇa 1,2, February 1960, pp. 121-122.

Sanskrit text of a hymn to Sarasvatī from the MkP. (F)

[quoted passages:] MkP 23.30-47.

4535 [MĀRKAṆḌEYAPURĀṆA, 1960]: Bhāryāmahimā: glorification of married life [Skt., Engl.]. Agrawala, V[asudeva] S[harana] / Agravāla, Vāsudevaśaraṇa [ed., tr.]. In: Purāṇa 2,1-2, July 1960, pp. 82-83.

Skt. text with Engl translation. (F)

[quoted passages:] MkP 21.68-76.

4536 [MĀRKAṆḌEYAPURĀṆA, 1960]: Subhāṣitāni: puṇyaphalam [Skt.] In: Purāṇa 1,2, February 1960, p. 159.

Skt. text of two epigrams from the MkP. (F)

[quoted passages:] MkP 24.20-21.

4537 [MĀRKANDEYAPURĀNA, 1960] Padminīvidyā [Skt] Agravāla, Vāsudevaśarana [ed] In Purāna 1,2, February 1960, pp 195-197

Skt text of a passage from the MkP with a description of the several kinds of worldly treasures (F)

[quoted passages] MkP 68 1-46

4538* [MĀRKANDEYAPURĀNA, 1961] Mārkandeya purāna eka sāmskrtika adhyayana / Mārkandeya Purāna a cultural commentary [Hi] Agrawala, Vasudeva Sharana [comm] Allahabad Hindustani Academy, 1961 - 9, 194 pp

»*This work is a running commentary on the MkP, presenting an interpretation of its contents from two points of view viz firstly cultural history and secondly which is more important and basic an exposition of the symbolism embodied in the Purānic legends on the basis of their Vedic background and metaphysical thought* «
[source] Gupta, A S [Review] (F)

[reviews] Gupta A[nand] S[warup] In Purāna 4 1 January 1962 pp 225-227

4539 [MARKANDEYAPURANA 1961] Purāna ratnāni [Skt] Gupta Anand Swarup [ed] In Purāna 3,1, January 1961 p 45

Skt text of an epigram from the MkP (F)

[quoted passages] MkP (SarPr) 3 59-63

4540 [MĀRKANDEYAPURANA 1962] *Mārkandeyapurānam (saptasatyāh śāntanavī* tīkopetam) srīmanmaharsivedavyāsapranītam [Skt] Mora Manasukharāya [ed] Kalakatta *vikrama* 2018 A D 1962 - [24] 659 pp (Gurumandala granthamālā 23)

The text comprises 137 chapters the commentary called Śāntanavī refers only to chapters 81-93 (i e the Saptasatī or DevīMā) Three appendices conclude this edition (1) *pradhanikarahasyavarnanam* (2) *vaikrtikarahasyavarnanam* (3) *murti rahasyavarnanam* (PS)

4541 [MARKANDEYAPURANA 1963] *Devī Māhātmyam = The glorification of the* Great Goddess [Skt, Engl] Agrawala Vasudeva S[harana] [ed, tr, comm] Ramnagar, Varanasi All India Kashiraj Trust, 1963 - 14 257 pp, col ill

Annotated edition of the Skt text with preface substantial introduction and Engl translation - pp 252-253 give a list of commentaries to the DevīMā (vSt)

[quoted passages] MkP 81-93

4542 [MARKANDEYAPURANA 1963] Durgā saptaśatī navacandī śatacandī-sahasra candī pallavayojanāvidhi - kavacārgalākīlaka kuñjikāstotrādyanekavi sayālamkrtā *Nārāyana rāma ācārya ityetaih samsodhitam* [Skt] [Nārāyanasarmā Ācārya »Kāvyatīrtha« (son of Rāma)] Nārāyana Rāma Ācārya, Śrīkrsna Śarmā Dhaureya [ed] Mumbaī Nirnayasāgara Presa, 1963 - 7, 2, 286 pp, ill (partly col)

»*Dhaureyakulotpannaśrīkṛṣṇaśarmaṇā racitā*« [part of title?]. Cover title: Saptaśatī. [source] NUC 1968–1972. (AK)

4543 [MĀRKAṆḌEYAPURĀṆA, 1967]: Durgāsaptaśatī: bhāṣāṭīkāsahitam [Skt., Nep.]. Vārāṇasī: Kṛṣṇakumārī Devī, 2024 [A.D. 1967]. – 492 pp.

Skt. text with parallel Nepali prose translation, in 13 *adhyāyas*. Besides this, the volume contains a number of hymns and ritualistic texts concerning the Devī, in Skt (F)

4544 [MĀRKAṆḌEYAPURĀṆA, 1967]: Brahmakṛtā yoganidrā-stutiḥ [Skt., Engl.]. Agrawala, V[asudeva] S[harana] [ed., comm.]. In: Purāṇa 9,1, January 1967, p. 1–6.

Text of a hymn by Brahman to the goddess Yoganidrā from the Devīmāhātmya. With explanatory notes. (F)

[quoted passages] MkP DevīMā 1.54–67; 4,46.6

4545 [MĀRKAṆḌEYAPURĀṆA, 1967]: Mārkāṇḍeya-purāṇa: sarala bhāṣānuvāda sahita. Sampādaka śrīrāma śarmā ācārya. Vol. 1–2 [Skt., Hi.]. Śrīrāma Śarmā Ācārya [ed., tr.]. Barelī: saṃskṛti saṃsthāna, 1967. – Vol. 1: 504 pp. – Vol. 2: 501 pp.

Edition of Skt. text, with translation and introduction, in Hindi Vol 2 contains a study on culture and ethics in the MkP. (vSt)

4546 [MĀRKAṆḌEYAPURĀṆA, 1968]: Glory of the divine mother (Devīmāhātmyam) [Skt., Engl.]. Shankaranarayanan, S. [ed., tr., comm.] 2nd ed.: Pondicherry: Sri Aurobindo Ashram, Dipti Publications, 1973. – 328 pp. – 1st ed.: Pondicherry 1968.

Manual for the use of devotees of the goddess. Gives text and Engl translation of the Devīmāhātmya, a careful exegesis (with remarks on translation and difficulties of the vulgate text) and instructions for the correct modes of reciting the text (including preparatory rites, such as purification) Adds text and translation of various hymns, inter alia the Devīsūkta of ṚV 10,125. (F)

4547 [MĀRKAṆḌEYAPURĀṆA, 1968]: Sacitra-durgāsaptaśatī: »sarvamaṅgalā« hindīvyākhyopetā Saptaśatyatyaṅgaṣaṭkapūjā-viddhi-mantrakośa-navacaṇḍī-navadurgā-śatacaṇḍī-sahasracaṇḍī-vidhānaiḥ sanāthīkṛtā. Sampādako 'nuvādakaśca harikāntamiśraśāstrī. Bhūmilekhaka: śrīsatkariśarmā vaṅgīya [Skt., Hi.] Śāstri, Harekānta Miśra [ed, tr.]; [Mookerjee, Satkari:] Satkāriśarmā Vaṅgīya [introd.]. Vārāṇasī: Caukhambā saṃskṛta Sīrīja Āphisa, 1968. – 28, 68, 222 pp., ill. (Haridāsa saṃskṛta Granthamālā 278).

The first part contains the Skt. texts of 16 anonymous hymns to Durgā or Rātrī; the main part renders the Skt text of the Devīmāhātmya in 13 *adhyāyas* with Hi. prose translation. A third part (p 121–199) again contains miscellaneous hymns to the goddess, some with Hi translation, and finally the appendices offer a catch-word index of the contents of the Durgāsaptaśatī (p 200–212, arranged in the original order) and an alphabetical index of its *ślokas* (p. 213–222) (F)

4548 [MĀRKANDEYAPURĀNA, 1973] Mārkandeyapurānāntargata śrī devīmāhātm[y]e (bhāmini satpadi) [Kan] Krsnayya, Peradāla [ed, tr] Kasaragodu Gītā Prakāśana, 1973 - 8, 185 pp

Kannada translation of the Durgāsaptaśatī (vSt)

4549 [MĀRKANDEYAPURĀNA, 1975] Celébration de la grande déesse (Devī Māhātmya) texte sanskrit traduit et commenté [Skt, Fr] Varenne, Jean [ed, tr, introd] Paris Societé d'Édition »Les Belles Lettres«, 1975 - 28 pp, 101 double p (Collection »Le Monde Indien« 1, Collection UNESCO d Oeuvres Représentatives, Série Indienne)

Text of the Devīmāhātmya in 13 chapters (in Rom transliteration) and parallel French prose translation The introduction gives short general remarks and a concise survey of the work's contents (F)

4550 [MĀRKANDEYAPURĀNA, 1977] Devi mahatmyam - Glory of the divine mother 700 mantras on Sri Durga [Skt, Engl] Jagadiswarananda Svāmī [tr] 5th ed Madras Sri Ramakrishna Math 1977 - 20, 170 pp - 1st ed 1953

For commentary see 1953 ed (vSt)

4551 [MĀRKANDEYAPURĀNA, 1983] Mārkandeyapurānam maharsi dvaipāyana be dabyāsa pranīta (mūla samskrta o baṅgānubāda sameta) [Skt, Beng] Pañcānana Tarkaratna [ed tr] Śrījīva Nyāyatīrtha [ed introd] Kalikātā Nababhārata Pābaliśarsa B S 1390 [A D 1983] - [9] 493 pp

Edition of the Sanskrit text in Bengali characters with Bengali translation printed on the lower part of each page Apparently a reprint of the Tarkaratna edition of 1909 to which the new editor a son of Pañcānana Tarkaratna has added a brief preface (general remarks about topics in the MkP) Contains a table of contents (PS)

4552 [MARKANDEYAPURANA, 1984-1986] Maharsivyāsapranītam srīmārkandeya mahāpurānam Prastāvanākāra śrīgaurīnātha sāstrī hindī anuvāda tathā paryālocanakāra satyavrata simha / Śrīmārkandeyamahāpurānam with a foreword translated and edited Vol 1-3 [Skt, Hi] Simha Satyavrata / Singh, Satyavrat, Goswami, Mahaprabhulal [ed tr], Śāstrī, Gaurīnātha / Śastri Gaurinath [introd] Sitapur Institute for Pauranic and Vedic Studies and Research, 1984-1986 - Vol 1 Upto chapters 1-45, 1984 - 6, 3, 13, 542 pp, 1 pl - Vol 2 Upto chapters 46-93 1985 - 531 pp - Vol 3 Chapters 94-137, 1986 - 593 pp

Each volume gives a summary of contents of the respective chapters or a detailed table of contents (AM)

4553 MAROZZI, E R An introduction to the Śivagītā [Engl] In JOR 34-35, 1964-1966, publ 1973, pp 88-94

Survey of contents of the Śivagītā of the PdP (AM)

4554 MARTIN, E. OSBORN: The gods of India: their history, character and worship [Engl.]. Reprint: Varanasi: Indological Book House 1972. - 14, 330 pp., index. - Previous ed.: London 1913.

Part 3 of the study is concerned with »The Purāṇic gods«. (AM)

4555 MARTIN, JAMES L.: The cycle of festivals at Pārthasārathī temple [Engl.]. In: Religious festivals in South India and Sri Lanka ... 1982. - pp. 53-76.

After an introduction to the yearly cycle of festivals and their functions as religious rites, the author discusses in more detail the *brahmotsava*, the *tavanotsava, teppam* and *vasantotsava*, the *vaikuṇṭha ekādaśī*, other festivals for the deity, non-sectarian festivals and festivals for Āḻvārs and Ācāryas. A calendar of the festivals is added. (vSt)

4556 MARTINI, FRANÇOIS: En marge du Rāmāyaṇa cambodgien [Fr.]. In: JA 238, 1950, pp. 81-90. - Same title in: BEFEO 38,2, 1938, pp. 285-295.

On the relationship of the Khmer Rāmakerti to the reliefs at Angkor Vat. This article forms a sequel to one of the same title in BEFEO 38, 1938. (JLB)

4557 MARTINI, FRANÇOIS: Note sur l'empreinte du Bouddhisme dans la version cambodgienne du Rāmāyaṇa [Fr.]. In: JA 240, 1952, pp. 67-69.

On Buddhist influence on the Cambodian version of the Rm. (vSt)

4558 MARTINI, FRANÇOIS: Quelques notes sur le Rāmker [Fr.] In: AA 24,3-4, 1961: Felicitation volume presented to Professor George Coedès ... 1961. - pp. 351-362.

Although Vālmīki's Rm was known in ancient Cambodia it coexisted with a regional tradition of the Rāma story. Affinities between the Khmer Rāmakerti and the Malay Hikāyat Serī Rāma indicate that both drew from this regional tradition which was different from that which inspired Vālmīki This is shown by presenting a number of elements absent in Vālmīki's Rm but common to both Southeast Asian versions mentioned above. In order to illustrate the originality of the Khmer Rāmakerti the author also includes a translation of the episode of Rāma's encounter with Kūkhan/Guha. (SD).

4559* MARUCCI, J.: Relation de ce qui s'est passé dans les Indes Orientales [Fr.] Machault, J. de [tr.]. Paris 1651.

Title translated: »Narration of what has happened in Oriental India«. - Refers to »the spiritual chants of P Etienne de la Croix François [Discursos sobre a vida do Apostolo Sam Pedro. En que se refutam os principais erros do gentilismo deste Oriente;.. Compostos em versos em lingua bramana marasta; in Marathi], which are called Purāṇas in their language, which are in two large volumes« (p 34). [source] Rocher, p 75. (AP)

4560* MAŚRUVALA, KISORLAL GHANŚYAMLAL / MAŚARUVĀLA, KIŚORALĀLA: Gītāmanthana [Guj.]. 3rd ed.: Ahmedabad: Navjīvan Prakaśan Mandir, 1940. - 12, 384 pp. - Reprint: 1948. - Translation: [Hi.]. Śankaralāla Varmā [tr.] Delhi 1939.

Prepared in Nasik jail, 1933. [source] Callewaert/Hemraj, p. 365; Kapoor, Nr. 1500. (PS)

4561* MASSEY, ARTHUR E : The Bhagavadgītā· a Westerner's approach [Engl] In: KK 2, 1935, pp 121-123. - Also in: Gītātattvāṅka 1939

4562 MASSON, JEFFREY MOUSSAIEFF: The childhood of Kṛṣṇa: some psychoanalytic observations [Engl] In: JAOS 94, 1974, pp 454-459.

»*A reading of the earliest text to deal with the Kṛṣṇa legend, the HV, incites one's* curiosity as to the underlying psychological realities embedded in the tales of Krsna's childhood Based on the essential work of Freud and recent work in classical psycho-analysis, certain themes of universal occurence (fantasies about one's family, narcissism and the defence mechanism of projection) can be discerned in these early myths of Krsna's personal life Brief comments on some of the internal dilemmas are offered as part of a larger work on the childhood of Krsna« (p 454) (AP)

4563 MASSON, J[EFFREY] MOUSSAIEFF Fratricide among the monkeys psychoanalytic observations on an episode in the Vālmīkirāmāyanam [Engl] In JAOS 95,4, 1975, p 672-678

The study is set against the background motto that »moral decisions matter« *(p 677) It analyzes the text for inconsistencies and motifs such as are interpreted by* psychoanalysis (school of S Freud) to discover unconscious motives and feelings »The details that the monkey king Sugrīva recounts when he tells Rāma about the enmity that exists between him and his elder brother Vālin are odd There seemed little reason for Sugrīva to have believed that his brother had been killed and it sounds very much like the wish fulfillment one would expect in sibling rivalry, taking over of the kingdom and the enjoyment of Vālin's wife Tārā, the very crimes for which, in a stunning case of reversal, Vālin himself, is accused by Rāma Evidence exists that not only did Tārā and Angada (Vālin's son) see this, but that the author of the Rāmāyana as well as the later tradition found themselves inclining *towards scepticism with respect to the story Rāma appears to be one of the few who* swallowed it whole, and on the basis of that, murdered, treacherously and against all the rules of war, the noble Vālin« (Summary, p 672) (PS)

[quoted passages] Rm 3,72, 4,1 51, 4,4 13, 4,5 22, 4,5 24, 4,5 26, 4,9 1-26, 4,10 20, 4,12 27, 4,16 5, 4,16 7, 4,16 11, 4,18 22-29, 4,18 37, 4,18 40, 4,18 50, 4,18 55, 4,18 60-63, 4,18 66, 4,20, 4,21 7, 4,21 11, 4,22 4, 4,24 8, 4,24 9-10, 4,27, 4,28 24-25, 4,29 4, 4,30 6, 4,30 45, 4,30 54, 4,30 70, 4,30 79, 4,31 22, 4,31 38, 4,32 11, 4,33 37, 4,35 15, 4,46 18, 4,49 9, 4,53 17, 4,55 2-5, 5,22 21, 5,35 34, VāP 68 28

4564 MASSON, J[EFFREY] MOUSSAIEFF Hanumān as an imaginary companion [Engl] In JAOS 101, 1981, pp 355-358

Psychological musings on the nature and character of Hanumat in Vālmiki Rm (JLB)

[quoted passages] *Rm 4 65 35, 4,66 24, 4,66 8, 5,7 68-69, 5,9 57, 5,10 4, 5,10 54,* 5,11 37, 5,11 41, 5,30 28, 5,34 22, 5,36 9, 5,36 38, 5,37 31, 5,53 16, 5,57 37

4565 MASSON, J[EFFREY] MOUSSAIEFF The oceanic feeling the origins of religious sentiment in ancient India [Engl] Dordrecht, Boston, London D Reidel Publishing Company, 1980 - 15, 213 pp (Studies of Classical India 3)

Gives an interpretation of the Rm and of some stories about Krsna from a psychoanalytic perspective (AM)

[reviews.] Kuiper, F. B. J.: In: IIJ 25, 1983, pp. 53-58. - Schreiner, P[eter]: In: OLZ 79, 1984, pp. 500-501.

4566 MASSON, J[EFFREY] MOUSSAIEFF: The psychology of the ascetic [Engl.]. In: JAsianS 35,4, August 1976, pp. 611-625.

Searches for the conditions in the early life of an individual which might explain ascetic practices; suggests that »*all* ascetics suffered massive traumas in their childhood in one of three ways: they were sexually seduced, or they were the object of overt or covert aggression, or they lost those closest to them early in their lives« (p. 623). Ample references to psychological (psychoanalytical) literature and cursory reference to examples from Indian texts (Buddhist sources; Epics and Purāṇas; court poetry). (PS)

[quoted passages.] MBh 3,110; 12,262; ViP 2,13.

4567 MASSON, J[EFFREY] MOUSSAIEFF: Sex and Yoga: psychoanalysis and the Indian religious experience [Engl.]. In: JIPh 2, 1974, pp. 307-320.

Postulates the necessity to look at stories of Indian saints and ascetics (including Śiva) from a psychoanalytical point of view. Refers as an example inter alia to MBh 12,262 (Tulādhāra story) (vSt)

[quoted passages.] MBh 12,262.

4568 MASSON, J[EFFREY MOUSSAIEFF]: Who killed cock Krauñca? Abhinavagupta's reflections on the origin of aesthetic experience [Engl.]. In: JOI 18,1-2, September-December 1968, p. 207-224.

Deals with the famous episode of Vālmīki's invention of the *śloka* (Rm 1,2.8-18), presenting the text and a critical translation of it, including the explanations of the Tilaka commentary and Govindarāja's Bhūṣaṇā with their symbolic interpretations, in order to trace the tradition of Abhinavagupta's Dhvanyālokalocana that it was the female bird who was killed, whereas in the »first *śloka*« (Rm 1,2.15) the male bird is killed The origin of this tradition seems to be the Kataka-commentary on the Rm as discussed by the Tilaka: the Kataka interprets the pair of *krauñca* birds as symbolizing Rāma and Sītā, who will be separated, too, in the Rm, whereas the Tilaka considers the male bird to signify a demon in disguise who is killed by Rāma disguised as the hunter, the latter being cursed by Vālmīki to be separated from his wife, too (RS)

[quoted passages] Rm 1,2 8-18; 1,2 15

4569 MATE, M[ADHUKAR] S[HRIPAD]: Genealogy of the Dipamala [Engl.]. In: JASBombay (N.S.) 39-40, 1964-1965: Dr. José Gerson da Cunha memorial volume ... 1967. - pp. 225-229.

»Among the several characteristic features of the temple complexes of the Deccan is to be counted the graceful lamp-tree known as the *dīpamālā* « Traces the origins and the historical development of the motif in question which may »serve as an interesting example of how a number of ritual, practical and architectural ideas from different periods and sources have been fused together to bring about a delightful structure « Includes a few illustrating passages from the Rm. (F)

[quoted passages.] Rm 1,14.23-25; 2,6.18

4570* MATE M[ADHUKAR] S[HRIPAD] Temples and legends of Maharasthra [Engl] Bombay Bharatıva Vıdya Bhavan 1962

4571* MATE ŚRIPADA MAHADEVA Gītā tattva vımarśa [Mar] Poona Akshara Press 1957 - 315 pp

4572* MATHAI P S A Chrıstıan approach to the Bhagavadgıta [Engl] Calcutta Y M C A Pub House [1956] - 116 pp

4573 MATHUR D C The concept of actıon ın the Bhagavadgītā [Engl] In Phılosophy and Phenomenologıcal Research 35 1974 pp 35-45

4574 MATHUR D C Doctrıne of nıskama karma an alternatıve ınterpretatıon [Engl] In Quest 42 1964 pp 23 25

An ınterpretatıon more ın accordance wıth ethıcal claıms would be to be commıtted to the fulfıllment of the goal after a ratıonal assessment of the sıtuatıon and yet to be detached wıth regard to ıts effects on personal fortunes (AM)

4575* MATHURADASA MAHARAJA (OF AYODHYA) Gıtāguhyatamopadesa Ayodhya Sītārāma Sankırtana Bhavana ca 1934

4576 MATILAL BIMAL KRISHNA Rāma s moral decısıons [Engl] In ALB 44-45 1980 1981 pp 344 351

Argues that the vırtues extolled ın the Rm are purely formalıstıc ı e they depend only upon the fulfıllment of a formal promıse or a formal duty The term *dharma* ıs to be vıewed as a substıtute for these formalıstıc prıncıples (AM)

[quoted passages] Rm 4 18 43 7 106 13 7 106 9 2 53 25 216 4 18 19 4 18 35

4577* MATSUBARA MITSUNORI Vıshunukyō nı okeru saıkōshın sūhaı [Jp] In Tōyō Shısō (Orıental Thought) 1 1967 pp 313 332

Translatıon of tıtle › The cult of supreme deıty ın Vaıshnavısm [source] Tachı kawa M A Hındu worshıp servıce p 186 (F)

4578* MATSUNAMI YOSHIHIRO Mahābhārata daı nıhen no ımı [Jp] In Kokuga kuın Zasshı 77 11 November 1976 pp 40-48

› A study on the Mahābhārata ‹ A dıscussıon of van Buıtenen s study on the Sabhāparvan (MBh 2) [source] Hara Mınoru Studıes on Indıan phılosophy and *lıterature ın Japan 1973-1983 Tokyo 1985* - p 17 (JLB)

[quoted passages] MBh 2

4579 MATSUNAMI Y[OSHIHIRO] A prelımınary essay ın systematıc arrangement of the Purānas wıth specıal references to the legend of Yama s bırth [Engl] In Purāna 19 1 January 1977 pp 214-232

Starts from Kırfel s PPL and makes some suggestıons for a systematıc arrangement of the *mahapuranas* Chooses the story of Yama s bırth ın order to avoıd the modıfıcatıons the Purānıc texts have undergone by the varıous relıgıous ınfluences Consequently ıf we could choose topıcs often descrıbed ın the Purānas and not much modıfıed by Hınduısm and study theır dıfferences ıt would be possıble to fınd out a systematıc arrangement ın a comparatıvely sımple way Follows a detaıled analysıs of the correlatıons of the records ın 16 *mahapurānas* of the story ın

question; examines contents as well as wording. The results are given in several tables. (F)

[quoted passages:] AgP (ASS) 173.2-7; BdP (VePr) 2,59.33-84; BhāgP (VePr) 9,1.10-11; BhvP (VePr) 1,79.17-81; BrP (ASS) 6.1-52; GaP (VePr) 1,138.2-3; HV (CiPr) 1,9.1-64; KūP (VePr) 1,20.1-4; LiP (VePr) 1,65.2-16; MkP (VePr) 103.3-105.46; MtP (ASS) 11.1-39; PdP (ASS) 5,8 35-74; PdP (VePr) 1,8.36-75; ŚiP 5,35.1-41; ViP 3,2.2-13; VarP (VePr) 20.5-19.

4580 MATSUNAMI, YOSHIHIRO: The significance of the Purāṇic Śunaḥśepa legend [Engl.]. In: Proceedings of the First International Sanskrit Conference, March 26th - 31st 1972. Vol. 4. Sharma, R. K. [ed.]. Delhi: Rashtriya Sanskrit Sansthan, 1981. - 3, 297 pp. - pp. 109-114.

4581* MATSUNAMI, YOSHIHIRO: Vājasaneyi-saṃhitā to Mahābhārata tono kankei: rājasūya ni okeru hitotsu no mantora o megutte [Jp.]. In: Taishō Daigaku Kenkyū Kiyō 65, March 1980, pp. 315-328.

»The relationship between the Vājasaneyi-saṃhitā and Mahābhārata with reference to a mantra recited in the rājasūya« [source:] Hara, Minoru: Studies on Indian philosophy and literature in Japan, 1973-1983. Tokyo 1985. - p. 17. (JLB)

4582* [MATSYAPURĀṆA, 1874]: Matsya-purāṇa ... prākṛta-ṭīke sahita ve. śā. rā. rā. janārdanācārya vaḷe va anaṃtācārya aṣṭaputre vagaire ... tayāra karavūna. Part I-III [Skt., Mar.]. Janārdanācārya Vaḷe; Anaṃtācārya Aṣṭaputre [ed.] Poona: Jagaddhitecchu Press, 1874. - [Part I]. - Part II: 2, 11, 672, 21 pp. - Part III: 2, 12 pp., pp. 673-1365, 19 pp.

Text edition with Marathi *ṭīkā*. [source:] IOLC. (KPG)

4583* [MATSYAPURĀṆA, 1876]: Matsya puranam ... edited by Pandit Jibananda Vidyasagara [Skt.]. Jīvānanda Vidyāsāgara [Bhaṭṭācārya] / Jibananda Vidyasagara [ed.]. Calcutta: Sarasvatī Press, 1876. - 1207 pp.

4584 [MATSYAPURĀṆA, 1876]: Śrī matsya-purāṇamu [Skt.]. Madras: Vartamānataraṅgiṇī Press, 1876. - 622 pp.

Text edition in Telugu characters. [source:] Rocher, p. 196 (AK)

4585 [MATSYAPURĀṆA, 1890]: Matsyapurāṇam: kṛṣṇadvaipāyana-maharṣi-śrīvedavyāsa-praṇītam [Skt.] Pañcānana Tarkaratna; Vīrasiṃha Śāstrī; Dhīrānanda [Kāvyanidhi] [ed.]. *Kalikātā: Vaṅgavāsī, śaka 1812 [A.D. 1890]* - 6, 433 pp.

Text in 291 adhyāyas; there are no variant readings. Pañcānana Tarkaratna seems to have been the editor, Vīrasiṃha Śāstrī and Dhīrānanda seem to be responsible only for a revision of the text («pariśodhitam«) (F)

4586* [MATSYAPURĀṆA, 1892]: Matsya-purāṇa sa ṭīkā ... paṇḍita kālūcaraṇa aura ... paṇḍita bastīrāma ... bhāṣā meṃ ṭīkā [Skt., Hi.]. Kālūcaraṇa; Bastīrāma [comm.] Lucknow: Navalakiśore Press, 1892. - 8, 979 pp.

Text edition with Hindi commentary of the two paṇḍits mentioned. [source:] IOLC. (KPG)

4587* [MATSYAPURANA, 1895] [Skt] Bombay VePr, 1895 - 1924 - 1934

4588 [MATSYAPURANA, 1907] Śrīmaddvaipāyanamunipranītam matsyapurānam [Skt] Āpate, Hari Nārāyana [ed] Poona 1907 - 12, 579 pp (Ānandāśramasamskrtagranthāvalih 54) - Unaltered reprint 1981

Text in 291 chapters (14 062 *ślokas* according to the count printed at the end of each chapter) to which are added 28 verses »*Puranasravanakalinadharmah*« The edition is based on six manuscripts variant readings being recorded in footnotes A fairly detailed table of contents by chapter (12 pages) is prefixed - In 1981 ASS issued a photomechanical reprint of this very text in greatly reduced size and with the name of Āpate omitted on the title page (PS)

4589* [MATSYAPURANA, 1909] [Skt Beng] Pañcānana Tarkaratna [ed, tr] Calcutta Bangabasi Press, B S 1316 [A D 1909]

4590 [MATSYAPURĀNA, 1916-1917] The Matsya Puranam translated by a Taluqdar of Oudh Part 1-2 [Engl] Taluqdār (of Oudh) [tr, comm], Akhtar, Jamna Das [ed], Kar, Lalit Mohan [introd] Allahabad Panini Office 1916-1917 - Part 1 1916 - 15, 360 106 pp, tables folding charts - Part 2 1917 - 3, 370, 17 pp - (The Sacred Books of the Hindus 17,1-2) - Reprint (2 parts in 1) The Matsya Purānam Notes by B C Majumdar, S C Vasu H H Wilson Bentley, Wilford & others [Engl] Akhtar Jamna Das [ed] Delhi Oriental Publishers 1972 - 12 17 360 370 106 3 pp, tables folding charts (The Sacred Books of the Aryans 1) - Reprint New York 1973 - Photomechanical reprint (of ed 1916-1917 with original title pages) New York AMS Press 1974

English translation of the MtP in 291 chapters with many explanatory notes by »a Taluqdār of Oudh« The name of the editor of the original edition of 1916-1917 is not given but from the editor s notes at the beginning of the 2 volumes it is evident *that he was the brother of Śriśa Chandra Vidyārnava Vol 1 includes an introduc*tion of Lalit Mohan Kar dealing with the date of the MBh war computed from dynasty lists of the MtP and 10 appendices being genealogical tables and articles on different subjects by several authors *e g B C Mazumdar The* character and the origin of the Purānas Śrisa Chandra Vidyārnava The date of the Mahābhārata war (various views) The date of the Matsya Purana Pauranic chronology, Pauranik [sic] geography excerpts of publications by H H Wilson and F E Pargiter etc (KPG)

4591* [MATSYAPURANA 1924] [Skt] Bombay VePr, 1924 - 1934

4592 [MATSYAPURANA, 1946] Matsya mahāpurāna [Hi] Tripathī Śāstri Rāmapratāpa [tr] Prayāga Hindī Sāhitya Sammelana *samvat* 2003 [A D 1946] - 2, 17, 15 755 pp

Contains a publisher s note a preface and a table of chapter contents the translated text comprises 290 chapters (PS)

4593* [MATSYAPURANA 1946-1948] Part 1-7 [Kan] Vājapeyam Śrīraṅgācār [tr] Mysore 1946-1948 - (Śrī Jayacāmarājendra Grantharatnamālā 33)

4594 [MATSYAPURĀṆA, 1954]: Matsyapurāṇam, śrīman-maharṣi-kṛṣṇa-dvaipāyana-vyāsa-viracitam / The Matsya Puranam by Maharshi Krishnadwaipayan-vyas [Skt., Hi.]. Mora, Nandalāla [ed.]; Trivedī, Brahmadatta; Miśra, Kajorīlāla; Dādhīca, Rāmanātha [adapt.]. Calcutta *vikram* 2011, A.D. 1954. - 8, 96, 788, 19 pp. (Gurumandal Series, No. 13).

Edition of the text comprising 290 chapters, to which an extensive table of contents with Hindi summary of each chapter is prefixed (undersigned by Brahmadatta Trivedī, Kajorīlāla Miśra and Rāmanātha Dādhīca). A list of corrections is appended. (PS)

4595 [MATSYAPURĀṆA, 1959]: Paurāṇikāni stotrāṇi: matsyapurāṇāntargatāni [Skt.] Srinivasachariar, A. M. / Śrīnivāsācārya, A. Mu. [ed.]. In: Purāṇa 1,1, July 1959, pp. 3-9.

Sanskrit text from the MtP: hymns by the gods to Brahman, by Aditi to Vāsudeva, by Śukra to Śiva, and by Vīraka to Pārvatī. (F)

[quoted passages:] MtP 47.128-168; 154.7-15; 158.11-20; 244.12-37.

4596 [MATSYAPURĀṆA, 1959]: Paurāṇikāni subhāṣitāni: matsyapurāṇāntargatāni [Skt.]. Sambandhaśarmā, Su. [ed.]. In: Purāṇa 1,1, July 1959, p. 10-11.

Sanskrit text of 27 epigrams from several parts of the MtP. (F)

[quoted passages:] MtP 11.16; 27.3; 28.2, 28.5-6; 28 9; 47.214; 148.18; 148.72-73; 153 4; 154 17, 154.156, 154 214; 154.290-291; 154 363; 154.497; 155.4; 158 3; 158 4, 160.8; 201.7; 201.8, 215.68; 220.22; 231 46; 241 57; 274 24.

4597 [MATSYAPURĀṆA, 1960]: Saptasāgaramahādānavidhivarṇanam [Skt.]. Agravāla, Vāsudevaśaraṇa [ed.]. In: Purāṇa 1,2, February 1960, pp. 211-212

Skt text of a MtP passage containing the description of a religious ceremony to be held for persons coming back from a journey overseas (F)

[quoted passages:] MtP (ASS) 287.1-15

4598 [MATSYAPURĀṆA, 1960]. Akrodhanaḥ .. [Skt.]. In: Purāṇa 1,2, February 1960, p. 174.

Sanskrit text of an epigram from the MtP. (F)

[quoted passages:] MtP 37.6

4599 [MATSYAPURĀṆA, 1961]: Ratikṛtā śivastutiḥ [Skt.] Gupta, Ānandasvarūpa [ed.]. In: Purāṇa 3,2, July 1961, pp. 319-320.

Skt. text of a hymn by Rati to Śiva from the MtP With variant readings (F)

[quoted passages:] MtP (ASS) 154.260-270.

4600 [MATSYAPURĀṆA, 1962]: A sample edition of the Matsya Purāṇa text [Skt.] Raghavan, V[enkatarama] [ed.]. In: Purāṇa 4,2, July 1962, p. 409.

Critical edition of part of the first *adhyāya* of the MtP based on five printed editions and about thirty manuscripts, with variant readings and emendations (F)

[quoted passages:] MtP 1.

4601 [MATSYAPURĀNA, 1963] Matsya text relatıng to Yajña-Varāha [Skt, Engl] Raghavan, V[enkatarama] [ed, comm] In Purāna 5,2, July 1963, pp 237-242

Critically edited text of a passage from the MtP, using manuscript material as well as printed editions Gives the variant readings in full With short remarks on the text (F)

[quoted passages] MtP 248 67-73

4602* [MATSYAPURĀNA, 1970] Matsya purāna sarala bhāsānuvāda sahita Sampādaka srirāma sarmā ācārya Vol 1-2 [Skt, Hi] Śrīrāma Śarmā Ācārya [ed, tr] Barelī samskrti samsthāna, 1970

Edition of Skt text, with translation and introduction in Hindi [source] NUC 1973-1977 (AK)

4603* *[MATSYAPURĀNA, 1971] Myth as literature in ancient India the saga of* Śukrācārya and the demons (Matsyapurāna, 47) [Engl] Goldman, Robert P[hilip] *[tr] In Mahfil 7,3-4, 1971, pp 45-62*

Translation of 47 61-127 and 169-235 of the ASS edition [source] Rocher p 196 (AP)

4604 [MATSYAPURĀNA, 1974] Mūlasamskrtamatsyapurāna tadanuvādabhūtadramilamatsyapurānayoh sāmya vaisamya vivaranapattikā / Concordance of the agreement and differences between the Sanskrit Matsya Purāna text and its Tamil translation [Skt] Śrinivāsa Śarmā, S / Srinivasa Sarma, S [ed, comm] In Purāna 16 2, July 1974 pp 155-244

This concordance gives the text of two Skt versions of the MtP the one of them being entitled »Dramilamatsyapurānam« »Dramila« is probably meant to refer to the script and not to the language Nevertheless both versions are presented in Devanagari script (F)

[quoted passages not included]

4605 [MATSYAPURĀNA, 1981] Śri matsya purāna [Hi] Varmā, Rāmacandra [adapt] *Dilli* Dharmagrantha Prakāsana, 1981

Hindi adaptation of the MtP for popular usage (PS)

4606 [MATSYAPURANA, 1983] Śrimatsyamahāpurānam / The Matsyamahāpurānam, text in Devanagari translation and notes in English Vol 1-2 [Skt, Engl] Singh Nag Sharan [ed], *Wilson, Horace Hayman* [introd] Delhi Nag Publishers, 1983 - Vol 1 3, 11, 648 pp - Vol 2 7 pp, pp 649-1228

Reprint of the text according to ed *GMS 13 (Calcutta 1954)* along with the translation according to ed Allahabad 1916 The foreword by Wilson is an excerpt entitled »A composition of considerable interest« (PS)

4607* MATTHEW, ANJILVEL V The message of the Gita permanent values in the Bhagavadgītā as understood by a Christian reader [Engl]. *Mysore* The Ecumenical Christian Centre Wesley Press 1969

4608 Max Webers Studie über Hinduismus und Buddhismus: Interpretation und Kritik [Ger.]. Schluchter, Wolfgang [ed.]. Frankfurt am Main: Suhrkamp, 1984. - 381 pp. (Suhrkamp-Taschenbuch Wissenschaft 473).

Contains the following contributions of Epic/Purāṇic interest: Heesterman, Jan C.: Kaste und Karma: Max Webers Analyse der indischen Sozialstruktur; O'Flaherty, Wendy: Emotion und Karma: Überlegungen zu Max Webers Interpretation der indischen Theodizee; Shulman, David: Die Integration der hinduistischen Kultur durch die Brahmanen: Große, mittlere und kleine Versionen des Paraśurāma-Mythos. (AK)

4609 MAXWELL, T. S.: The evidence for a Viśvarūpa iconographic tradition in Western India, 6th-9th centuries A.D. [Engl.]. In: AA 44,2-3, 1983, pp. 213-234, 20 pl. [p. 221-232], 2 diagrams.

Around 600 A.D. a new kind of Mahā-Viṣṇu image was created in Śamalājī (Gujarat), i e. the Viṣṇu Viṣyarūpa. The author examines archaeological evidence in order to show that this iconographic innovation was imitated for centuries afterwards in Western India The style of the numerous individual figures of the Śamalājī image is based on Mathurā prototypes, from where the idea of multiple Viṣṇu representations may have originated. These representations seem to have been created »for the specific purpose of depicting the hosts of *ṛṣis* and other figures crowding around the heads of Viṣṇu Viśvarūpa, as described in the BhG XI«. »It was in response to Vaisnava theological demands that the theme of the populated halo found its most systematic, historically prolonged, and spectacular expression.« (SD)

4610* [MAYAMATA, 1976]: Le Purāṇa Mayamataya: manuel astrologique singhalais de construction. Texte, traduction et commentaire [Singhalese, Fr.]. Liyanaratne, Jinadasa [ed., tr., comm.] Paris: École Française d'Extrême-Orient, 1976. - 16, 138 pp. (Publications de l'École Francaise d'Extrême-Orient 109).

Text in French and romanized Sinhalese with critical matter in French. - The work is a Sinhalese adaptation of the Skt. Mayamata, according to the editor to be placed in the early 19th century Consists of 282 verses which adapt the Skt. Mayamata passages on ritual observances concerning the construction of buildings. [source.] Hinüber, O. von: [Review] (F)

[reviews:] Hinüber, O[skar] von: In: WZKS 26, 1982, pp. 220-221.

4611* MĀYĀNANDA, SVĀMĪ: Ekaślokī gītā. Gītārthī, G. [ed.] Allahabad: Indian Press, ca. 1930. - 104 pp.

[quoted passages:] BhG 7.1.

4612 MAYEDA, SENGAKU: The authenticity of the Bhagavadgītābhāṣya ascribed to Śaṅkara [Engl.]. In: WZKSO 9, 1965, pp. 155-197.

Adopts Hacker's method in questioning the authorship of philosophical texts: all occurrences of the principal terms (ideas) of a text are exactly described and analysed as to the meaning of their resp contexts The lists of meanings thus arrived at are compared with the same terms as they occur in an established text (in this case BrSbhāṣya). - The terms examined in the present contribution are: *avidyā*,

nāmarūpa māya Īśvara (these four ones having already been used by Hacker in his fundamental investigation in »Eigentumlichkeiten der Lehre und Terminologie Śaṅkaras« in ZDMG 100, 1950, pp 246-286) *ānanda, vivarta*, references to Vyāsa, *comparison of quotations from other works (mainly Upaniṣads), and some minor* points of evidence - Concludes that »all the points of disagreement between the Gītābhāsya and the BrSbhāsya are explicable or are of no importance for judging the authenticity of the Gītābhāsya We can, therefore, conclude that it is a genuine work of Śaṅkara« i e the author of the BrSbhāsya (F)

[quoted passages] [All references are made to Śaṅkara's Gītābhāsya]

4613 MAYURA, BĀṆA The Sanskrit poems of Mayūra edited with a translation and notes and an introduction together with the text and translation of Bāna's Candīsataka [sic] [Skt , Engl] Quackenbos, George Payn [ed , tr , comm , introd] New York AMS Press Inc , 1965 - 22, 362 pp , 3 ill (Columbia University Indo-Iranian Series 9) - Original ed New York Columbia University Press, 1917

Besides text (in Roman transliteration) and Engl translation (with notes) of Mayūra's two poems, the Mayūrāstaka and the Sūryasataka, and Bāna s Candīsataka the book includes text and translation of the rest of Mayūra s writings known so far (additional stanzas from anthologies), an introduction to each work, and a general introduction (p 3-66) presenting »all the available material throwing light on the life of Mayūra« In the introductions and notes some of the numerous mythological allusions in Mayūra's Sūryaśataka (concerned with the praise of Sūrya) and Bāna s Candīsataka (concerned with Durgā's struggle with Mahisa) are traced to their sources in the Vedas Epics and Purānas The introduction to the Candīsataka gives pp 247-257 a survey of the various accounts of the legend of the demon Mahisa which includes a summary of the Devīmāhātmya of MkP - With preface bibliography, and addenda (AK)

4614 MAZUMDAR, B C The character and origin of the Purānas [Engl] In The Matsya Purānam Taluqdār of Oudh [tr] 1916-1917 - Appendix I, p i-xii

4615 MAZUMDAR, B C The date of Kālidāsa [Engl] In JRAS 1909, pp 731-739

Includes remarks on the Gupta residence Puspapura in the Purānas without exact references (F)

4616 MAZUMDAR, B C *Denarius and the date of the Harivamsa* [Engl] In JRAS 1907, pp 408-409

Notes that the denarius is referred to as late as the 6th century A D , à propos Hopkins' dating of HV (JLB)

4617 MAZUMDAR, B C Durga her origin and history [Engl] In JRAS 1906, pp 355-362

Part one of the study discusses the two hymns to Durgā in MBh (Bombay ed) 4,6 and 6 23, they are both considered »very late interpolations« »Whether Durgā had an independent existence as a tribal goddess and only later became one and the same with Vindhyavāsinī, or whether the goddess Vindhyavāsinī in the process of evolution at the fusion of tribes became Durgā, is not easy to ascertain But that

there was once a Kumāri Durgā, not belonging to the household of Śiva, is borne out by the interpolated *stotras* in the Mahābhārata.« The second part gives »some account of a hitherto unnoticed Kumārī worship prevalent amongst the non-Aryan *śūdra* castes in the Oriya-speaking hill tracts in the District of Sambalpur, lying on the south-western border of Bengal«, without further references to Epic material. (F)

[quoted passages:] MBh 3,230; 4,6 2; 4,6 4; 4,6.7-9; 4,6.14-15; 4,6 17; 6,23.4; 6,23.11.

4618 MAZUMDAR, B. C.: Mahābhārata (Ādiparva, ch. 94) [Engl.]. In: JRAS 1906, pp. 225-226.

Argues that the MBh protagonists originally had no relation with the Kuru-Pañcāla story. (JLB)

4619 MAZUMDAR, B. C.: On the Bhattikavya [Engl.]. In: JRAS 1904, pp. 395-397.

Contains p 397 a note on the relative chronology of Bhaṭṭikāvya, Vālmīki Rm, and Kālidāsa Raghuvaṃśa. (F)

4620* MAZUMDAR, B. C.: The origin and character of the Purāṇa literature [Engl.] In: Sir Asutosh Mookerjee silver jubilee volumes. Vol. 3: Orientalia. Part 2. Calcutta 1925. - p. 7-30.

4621 MAZUMDAR, B. C.: Phallus-worship in the Mahābhārata [Engl.] In: JRAS 1907, pp. 337-339.

»The only chapters in which the Linga is found mentioned as a form of and name for Śiva are vii,200 and 201, and xiii,14 and 17, which are all palpable interpolations of a very late date.« (JLB)

[quoted passages] MBh 7,200; 7,201, 13,14; 13,17.

4622 MAZUMDAR, B C.: Who were the Kaṅkas? [Engl.]. In: JRAS 1907, pp. 406-408.

Note on the Kaṅka kings of the BhāgP: »I think that they commenced to rule in Northern India when the poet Subandhu flourished. ... As we get the complete number of the Kaṅka *rājas* in the Bhāgavata Purāṇa, this Purāṇa must be later than Vāsavadattā in date. - Subandhu's time has, with some degree of accuracy, been fixed as the last half of the sixth century. If this date is correct, the Kaṅkas must have ruled previous to the vardhanas of Thaneswar, and also as kings contemporary *with Harṣavardhana and his elder brother, since they had a line of sixteen kings* But it is curious that no inscription of Harsavardhana makes any reference to the Kaṅkas « (F)

[quoted passages] BhāgP 12,1.27.

4623 MAZUMDAR, B. P.: Manus in the Purāṇas [Engl.]. In: PIHC 32,1, 1970, pp. 85-92.

Comparison of the accounts of the Manus in Hindu and Jaina Purāṇas. The author interprets these accounts of different Manus as describing different phases of civilisation and states that the Jainas present a more comprehensive account of human cultural development and a better chronological sequence Uses ViP, BhāgP, VaP, MkP, MtP, KūP, BṛDhP, SāmbaP, HV, PdP, MahāP, *Paumacariyam*. (vSt)

4624 MEENAKSHI, K.: Epic syntax [Engl] New Delhi: Meharchand Lachhmandas, 1983 - 11, 231 pp.

A revised version of her PhD thesis (University of Poona, 1963), based on the Sabhā and Udyoga *parvans* of MBh (CE) and the Ayodhyā and Yuddha *kāndas* of Rm (Nirnayasāgara Press) Successive chapters cover: number, concord, syntax of cases, pronouns, use of tenses, use of moods, participles, indeclinable past participle or gerund, infinitive, and particles (JLB)

[reviews] Hock, Hans Heinrich In JAOS 103, 1986, pp 346-347

4625 MEENAKSHISUNDARAN, T. P Śaranāgati [Engl] In BhV 20-21, 1960-1961: Munshi indological felicitation volume 1963 - pp. 182-191.

»*Śaranagati*, the path of absolute self-surrender, has developed into the doctrine of *prapatti* specially emphasised by the Ten Kalai school of Vaisnavism, sometimes even to the neglect of all other duties The present essay attempts a history of its various elements from the point of view of Tamil language and literature « Contains p 187f a short account of the concept in question as presented in Kampaṉ's Tamil Rm version, and p 188 a corresponding survey of the Periyapurānam (F)

4626* MEHAROTRĀ, PARASURĀMA Gītā aura rāmāyana para gāndhījī [Hi] In Himālaya sāhityika pustakamālā Patna 1948 - pp 68-71

[»Gandhi on BhG and Rm«] (vSt)

4627* MEHAROTRA, SIDDHINĀTHA Gītātattvapradīpa vibhūtiyoga [Hi] Allahabad Sāhitya Bhavana, 1963 - 21, 1, 252 pp

Essays on the BhG [source] Kapoor, Nr 1783, Callewaert/Hemraj (PS)

4628 MEHENDALE, M A About viscakadrākarsah in the Nirukta II 3 [Engl] In ILing 16, November 1955 Suniti Kumar Chatterji jubilee volume 1955 - pp 128-143

»At the beginning of the second *adhyāya* of his Nirukta, Yāska gives certain principles of etymology and then proceeds to illustrate the method that may be adopted in giving the etymologies of the derivative nouns and compound formations With regard to the former he gives two instances, viz *dandyah* and *kaksyā*, and with regard to the latter he gives three instances, viz *rajapurusah viscakadrā karsah*, and *kalyānavarnarupah* In the present paper it is proposed to discuss the second illustration from among those that are cited as compounds « Also draws upon Epic material (F)

[quoted passages] BhāgP 3,12 43, 3,23 50, 4,17 14, 5,26 24, 9,21 9, 10,29 29, HV 5778, MBh 3,11 28ff, 3,163 18, 6,46 11, 6,99 14, MBh (C) 3 13825, 5 3595, 13 4415ff, 13 4459, 13 4468, 13 4503, 13 4515, 13 4563, 13 4566, 13 4574, 13 4580, 13 6478, Rm 2,7 30, 2,80 15, 3,4 12, 3,56 45

4629 MEHENDALE, M A Absolutives in the critical edition of the Virāṭaparvan [Engl] In BDeccanCRI 1, 1939, pp 71-73

A listing of all absolutive forms occurring in the text of MBh 4 in the cr ed, divided into regular absolutives from uncompounded roots (41 instances), regular absolutives from compounded roots (the most frequent forms), irregular absolutives from

uncompounded roots (2 instances) and irregular absolutives from compounded roots (5 instances) (JLB)

[quoted passages] MBh (cr.ed.) 4.

4630 MEHENDALE, M. A.: Mahābhārata studies I [Engl.]. In: ABORI 65, 1984, pp. 245-250.

On the term *ākumāram* and its meaning. (JLB)

4631 MEHENDALE, M. A.: Nemesis and some Mahābhārata episodes [Engl.]. In: Amṛtadhārā: Prof. R. N. Dandekar felicitation volume ... 1984. - pp. 273-279.

English version of an original article in Marāṭhī in Navabharat, November 1982. It is suggested that Arjuna and Kṛṣṇa's slaughter of the inhabitants of the Khāṇḍava forest finds its retribution in Aśvatthāman's slaughter of all in the Pāṇḍava camp (numerous parallels between these two being drawn) and in the quarrel of the Yādavas leading to their mutual destruction. (JLB)

[quoted passages:] MBh (cr.ed.) 1,214-225; 9,61-62; 10,3.28; 10,7.63; 16,2.5; 16,4 29; 16,4.41; 16,6.17.

4632 MEHENDALE, M. A.: Sanskrit language and literature [Engl.] In: The history and culture of the Indian people. Vol. 2: The age of imperial unity ... 1951. - 2nd ed.: 1953. - p. 243-285.

Contains pp. 243-254 a concise account of the Epics: origin, textual history, contents, historical data involved, meaning (F)

4633 MEHENDALE, M. A.; MAJUMDAR, R[AMESH] C[HANDRA]: The Purāṇas [Engl.]. In: The history and culture of the Indian people. Vol. 3: The classical age ... 1954. - pp. 291-299. - 2nd ed.: 1962. - 3rd ed.: 1970.

Forms the first part of chapter 15 »Literature«, section I on »Sanskrit«. The section, as a whole, is by G. V Devasthali, but part 1 on »The Purāṇas« is by M A Mehendale, the last three paragraphs of it by R. C. Majumdar. The authors give a brief survey of contents and topics of each *mahāpurāṇa*. They also discuss the date of some of the texts, and deal with the textual history of the Purāṇas in general. (AK)

[quoted passages not included]

4634 MEHLIG, J.: Über Śiva und Śivaverehrung im Mahābhārata [Ger.]. Halle: University, 1958. - 2, 211 pp. [dissertation]. - Published: Halle 1958.

Dissertation on Śiva in MBh. his relations, his appearance, equipment and his deeds, his relation to other gods; the relation of the Pāṇḍavas and Kauravas to Śiva, Śiva and sacrifice, *liṅga* worship, Śiva as tree god, and the livingplaces of Śiva. (KPG)

4635 MEHTA, C. N.: Sundara Kāṇḍam or the flight of Hanuman to Lanka via Sunda Islands [Engl.]. Bombay: Maganbhai Chhotabai Desai, 1941.

Identifies the *rākṣasas* as Australian aborigines (JLB)

4636 MEHTA, MAHESH [M.]: The evolution of the Suparṇa saga in the Mahābhārata [Engl.]. In: JOI 21, 1971-1972, pp. 41-65.

»This article attempts to show the evolution of the saga with a comparative study of its various versions as found in the different ancient sources« Refers to the Vedic versions, the Suparnādhyāya (»a semi-Vedic work« and predecessor of the following), the Suparnādhyāya of MBh, the Suparna story in Rm in the Southern recension of the Anuśāsanaparvan of MBh and in Kathāsaritsāgara (KPG)

4637 MEHTA, MAHESH M The Mahābhārata a study of the critical edition with special reference to the Suparnākhyāna of the Ādiparvan [Engl] In BhV 31, 1971, p 65–118, and 32, 1972 – 74 pp [separate pagination] – Reprint Bombay Bhāratīya Vidyā Bhavan, 1976 – 124 pp

A revision of the author s thesis, University of Bombay, 1964, under the title »Some important text-critical problems in the Suparnākhyāna of the Mahābhārata« Critical discussion of the methods and principles of textual criticism and the evaluation of the textual tradition of the MBh as laid down by Sukthankar This leads to an alteration of the text-critical reconstruction of some passages in the Ādiparvan ch 18–198 (AM)

4638 MEHTA, MAHESH [M] The problem of the double introduction to the Mahābhārata [Engl] In JAOS 93, 1973, pp 547–550

For Mehta it seems impossible to think that the same author should have composed both introductions (*adhyaya* 1 and *adhyaya* 4) as they are He comes to the conclusion that *adhyaya* 1 belongs to the same layer as the Pausyaparvan (AP)

4639 MEHTA MAHESH [M] Some text-critical problems in the ›Suparnākhyāna‹ of ›Ādiparvan‹ in the Mahābhārata [Engl] In Indica 2,1, 1965, pp 64–67

Synopsis of a Bombay thesis on basic aspects of textual criticism of the MBh (vSt)

4640 MEHTA, MAHESH [M] A Visnuite passage (367*) in the Suparnākhyāna of the Ādiparvan [Engl] In JOI 27,1, 1977, pp 1–16

[quoted passages] MBh (cr ed) 1,367*

4641* MEHTA, MANJULA Śrīmadbhagavadgītā evam kant ke nītidarśana mem kartavya kā pratyaya [Hi] Jabalpur Jabalpur University, 1980

4642 MEHTA, PARAS MAL The concept of non-violence according to Gandhi and the Gītā [Engl] In PBh 67, October 1962, pp 420–424

States that both agree on the necessity of fighting against the evil There is no conflict between the concept of non violence and the BhG (AM)

4643 MEHTA, PRAVIN V Warren Hastings and Bhāgavata Purāna [Engl] In BhV 35, 1975, pp 70–72

Criticizes as »totally untrue and misleading« the reference to a translation of the BhāgP by Warren Hastings made by Shri Pāngarkara on p 9 of »Shrimad Bhāgavatādarsha (in Marathi) by Shri Y V Kolhātkar (Pub Balkrishna Panduranga Thakkar Poona in 1921)« (PS)

4644 MEHTA, R N Avākhal – the traditional Ulkāgrāma of Kārvana-Māhātmya [Engl] In JOI 6,1, 1956, pp 169–173

Discusses the material contained in the *mahātmya* which is an eulogy of the worship of Lakulīśa The geography and the account of the birth, migration and

chronology of Lakulīśa narrated in the text cannot be supported by other evidence. The tradition of the worship of Lakulīśa however is genuine and its existence in the 7th or 8th cent. A.D. is indicated by an image of Lakulīśa discovered at Avākhal. The tradition which connects Avākhal with Kārvaṇa seems to have developed in the medieval period. (AM)

4645 MEHTA, R. N.: A consideration of Mahīsāgara Saṅgama tīrtha [Engl.]. In: Purāṇa 9,1, January 1967, pp. 195–196.

Short note on the real location of Mahīsāgarasaṅgama. With map. (F)

[quoted passages:] SkP 1/2,39.69–94; 1/2,52.54.

4646 MEHTA, R. N.: Kaumārikā khaṇḍa: a study [Engl.] In: JMSUBaroda 14,1, April 1965, pp. 39–48.

On SkP 1,2. Dates the text »in the seventeenth century«. [source:] Rocher, p. 230. (AK)

4647* MEHTA, R. N.: Nāgarakhaṇḍa: a study [Engl.]. In: JMSUBaroda 17, 1968, pp. 103–127.

The Nāgarakhaṇḍa of the SkP is both a *sthalamāhātmya* and a caste Purāṇa. A summary is given pp. 114–121. [source:] Rocher, p 233. (AP)

4648* MEHTA, R. N.: Puranic archaeology [Engl.]. In: JMSUBaroda 20,1, 1971; and 21,1, 1972, Humanities, pp. 5–16.

4649 MEHTA, R. N.; JAMINDAR, RASESH: The Padma Purāṇa and Ahmedabad [Engl.] In: Purāṇa 27,2, July 1985, pp. 371–375.

PdP, Uttarakhaṇḍa, Sābhramatīmāhātmya »deals with a few *tīrthas* in the environs of Ahmedabad ... In this article, these *tīrthas* are identified and examined on the basis of archaeological field work«. – The historical information available on the *tīrthas* mentioned in the Sābhramatīmāhātmya suggests that the text »was composed between the 14th and 16th centuries A.D « (F)

[quoted passages:] PdP UttaraKh 134–173; 154–159; 154.54.

4650 MEHTA, R. N.; JAMINDAR, RASESH: Padmapurāṇam ahamadābādanagarī ca [Skt.]. In: Purāṇa 27,2, July 1985, *saṃskṛta-khaṇḍaḥ*, pp. 3–4.

Skt. summary of the authors' study of »The Padma Purāṇa and Ahmedabad« (same volume, pp 371–375). For commentary see separate entry. (F)

4651 MEHTA, R. N.; KANTAWALA, S. G.: Bhoja and Vastrāpathamāhātmya: a reappraisal [Engl.]. In: Purāṇa 23,2, July 1981, pp. 165–174.

»The Vastrāpathamāhātmya (VM) forms the second part of the Prabhāsakhaṇḍa which forms the seventh *khanda* of the . SkP. The VM is a small *khaṇḍa* of 19 *adhyāyas* and eulogises the holy spots at Junagadh and Vanthali in Junagadh district (Gujarat state) « Gives a survey of the work's contents and discusses the historical circumstances which are mirrored in the text (the territory under the command of Kānyakubja, i e imperial Kanauj) » *it may be surmised that the* Audīcya Brahmins migrating from the banks of the river Sarasvatī and having a Sārasvata tradition of learning and *tantrasādhanā* may be responsible for the origin of this work .. « (F)

[quoted passages:] SkP 7/2

4652 MEHTA R N, KANTAWALA S G Patala vivara myth in the Prabhasa khanda a study [Engl] In JOI 25 2, 1975 pp 140-144

4653 MEHTA R N KANTAWALA S G Two legends from the Skanda Purāna a study [Engl] In Purāna 15 1 January 1973 pp 124-132

Study of two stories from the SkP › in which the main characters have therio-anthropomorphic features« the story of Śataśṛṅga s goat faced daughter and the story of king Bhoja and the deer faced woman The authors examine especially the stories implications concerning the doctrine of transmigration (F)

[quoted passages] SkP (VePr) 1/2 39 7/2 6 7

4654 MEHTA R N, MARGABANDHU C Sahasralinga Tank Patan [Engl] In Purana 22 2 July 1980 pp 164-179

Monograph mainly from an archaeological point of view The authors begin with a survey of references to this tank from Skt Mughal and colonial literature and then deal amply with shape history and function of the place according to archaeological evidence Finally they discuss some passages from SarasvatīP mentioning the site and summarize the problems of chronology *With 10 figures* (F)

[quoted passages] SarasvatīP 15 102 103 15 293 15 406 16 1 2

4655* [MEHTA RAM GOPAL] MEHATA RAMA GOPALA Gitā kā samatva yoga arthāt sāsvata samaja vijnāna or eternal social science of Gita [Hi] New Delhi 1963

4656* [MEHTA RAM GOPAL] MEHATA RAMA GOPALA Gitā sāmyavāda siddhāntamu [Tel] Kotayyacaudari Y [tr] Tenali 1942

4657* [MEHTA RAM GOPAL] MEHATA RAMA GOPALA Vedanta in practice [Engl] *Bhattacharya B [tr] Bombay Bharatiya Vidya Bhavan 1961*

Engl translation of Gitā kā vyavahāradarśana 1937 [source] Callewaert/Hemraj p 365 (PS)

*4658** MEHTA ROHIT *The being and the becoming thoughts on Sri Aurobindo s* Essays on the Gita [Engl] Ahmedabad 1975

4659 MEHTA ROHIT From mind to super mind a commentary on the Bhagavad Gita [Engl] Bombay Manaktalas *1966 - 9 202* pp

›The message of the Gita has an immediate and practical bearing on the problems of the modern age It shows a way out of the complexities of the mind to a complete *and unfettered freedom* of the Super Mind ‹ Eighteen chapters *paraphrase and* comment on the message of each *adhyaya* of the BhG in terms reminiscent of Aurobindo (JLB)

4660 MEHTA S S Indian and Roman marriage ceremonies compared [Engl] In Man in India 8 1928 pp 123 135

Concludes It is very striking that many forms of marriage among the ancient Romans were similar to those among the Hindus but the choice marriages [i e *svayamvara*] prevailing among the Hindu military classes have not been mentioned in those books on Roman laws and customs ‹ The references to Hindu marriage are mainly from Epic and Purānic sources (KPG)

4661* MEHTA, SUSHILA: Some linguistic peculiarities of the Bhāgavata [Engl.]. In: BhV 4,1, 1942, pp. 30–40.

4662 MEIER, FR[AN]Z JOS[EPH]: Der Archaismus in der Sprache des Bhāgavata-Purāṇa: mit besonderer Berücksichtigung der Verbalflexion [Ger.]. In: ZII 8, 1931, pp. 33–79.

Based on the Bombay edition 1860. Distinguishes archaism and classicism: archaism is defined as the deliberate use or imitation of archaic (i.e. obsolete) forms (grammar as well as vocabulary), whilst classicism is defined as a state in the development of the language where the speakers disregard the historical evolution of their language, i.e. old and recent forms are treated as equal ones. Thus »archaic« forms are forms which occur in Vedic literature but are not taught by the sources of the classical language, i.e especially Pāṇini, Dātupāṭha and the Kośas. – After the introductory remarks the forms in question (arranged in Skt. alphabetical order as to their roots) are discussed in great detail. (F)

[quoted passages:] BhāgP (B 1860) 1,3.14; 1,3 28; 1,4.20; 1,5.37; 1,6 4; 1,7.16; 1,7.47; 1,9.40; 1,10.1; 1,11.37; 1,15.41–42; 1,17.9; 1,17.12; 1,18.25; 1,18.44; 1,19 11; 1,19.36; 2,2.7; 2,5.12; 2,7.11; 2,7.25; 2,7.30–31; 2,7.40; 2,10.7; 2,10.16; 3,1.8; 3,2.29; 3,4 12; 3,5.10; 3,8.13; 3,9 4; 3,9.10; 3,9.13; 3,9.18; 3,9.22; 3,9.24; 3,12.9; 3,12.53; 3,13 30; 3,13.42, 3,13.48; 3,15 45; 3,15.50; 3,16.2; 3,16.23; 3,17.18; 3,18.4; 3,18.6; 3,18.12; 3,19.13; 3,20.20–21; 3,20 35; 3,21 24; 3,23.10–11; 3,24.2; 3,29.20; 3,32.1; 3,32.26; 3,32.33; 3,91.1; 4,1.26; 4,5 15, 4,7.1; 4,7 4; 4,7.14; 4,7.59; 4,8 68; 4,10 20; 4,13 42; 4,16 3; 4,16 24; 4,17 22–23; 4,18 12; 4,19.18; 4,19.38; 4,22.1, 4,24 73; 4,25.37; 4,29.47; 4,29.53; 5,1.16; 5,2.15; 5,4.1; 5,5.4; 5,9.8, 5,9.18, 5,12.16; 5,15.6, 5,17.13; 5,18 8; 5,18 23; 5,20.5; 5,20.7, 5,23.8; 5,26.8; 5,39 4; 6,3.2; 6,4.26; 6,4 44; 6,5.28; 6,6 23; 6,7.27; 6,9.22; 6,11.15, 6,12.16; 6,12.20; 6,14 55; 6,16.28; 6,16.48; 6,18 61; 6,18 71; 6,36 5; 7,1.11; 7,2.12; 7,2.42–43; 7,5.36; 7,6.14; 7,6.18; 7,8.32, 7,8.39; 7,8 45; 7,9.8; 7,9.18; 7,9.41; 7,10 11, 7,14.38; 7,15 68, 8,1.10; 8,2.32; 8,3.2; 8,5.30; 8,6.23; 8,7.20; 8,8 27, 8,10 49; 8,17 8; 8,17.14–17, 8,17.24; 8,20.22–24; 9,4.2; 9,4 19; 12,13.1; 9,4 30; 9,5 2; 9,5.4; 9,5 8; 9,5.59; 9,6.32; 9,10 7; 9,13.10; 9,14 14; 9,14 34; 9,15.9; 9,15.38; 9,16 35; 9,18.45–46; 9,19.15; 9,23 34; 9,103.1; 10,2.25; 10,3 24; 10,9 6; 10,11.7; 10,11.51; 10,12.34, 10,13 64; 10,22.14; 10,22.22, 10,23.16; 10,29.20; 10,29 42; 10,30.1; 10,32.22; 10,37 23; 10,38 12, 10,42.7; 10,43.7; 10,45 40, 10,46.41; 10,47 17; 10,47 32; 10,48 19; 10,50.25; 10,59.12; 10,61 15; 10,62.2; 10,62 35; 10,63 48; 10,66.2; 10,66 21, 10,66 25; 10,69.40; 10,70.2; 10,72 28; 10,72.40; 10,77.33; 10,78.16; 10,82.5; 10,85 24; 10,85.47; 10,86.39; 10,87.14; 10,87.25; 10,87.36; 10,88.18; 10,89 46; 11,4 8, 11,4 14, 11,4.21; 11,5 49; 11,6.23, 11,7.47; 11,12 24; 11,28.35, 11,29.39, 12,5 7; 12,7.6–7, 12,10.21; 12,13 1; [selective]

4663 MEINHARD, HEINRICH: Beiträge zur Kenntnis des Śivaismus nach den Purāṇa's [Ger.]. In: Baessler-Archiv 12, 1928, pp. 1–45.

This study, a thesis of Bonn University compiled under the guidance of W Kirfel, and entitled »Contributions to the knowledge of Śivaism according to the Purāṇas« is based mainly on LiP The author also uses VāP, KūP, MtP and AgP, as well as ŚiP and SauP. In addition to these Śaiva works, information was culled from ViP, MkP, BhāgP, and Hemādri's Caturvargacintāmaṇi After a general and historical introduction the chapters deal with: Śiva as *aṣṭamūrti* and the eight forms; Śiva as *pañcavaktra* and the five manifestations; the 28 *avatāras* of Śiva; the *lokapālas*; Īśāna; Ardhanārīśvara: the androgyn conception of Śiva; Śiva's relation to Brahman and Viṣṇu: the *trimūrti*. A bibliography is added. (vSt)

4664 MEISTER, MICHAEL W Krsnalila from Wadhwān and Osian [Engl] In JISOA (NS) 5, 1972-1973 Dr Vasudev Saran Agrawala commemoration volume Part 2 [1973] - p 28-34

Relates the depiction of the narrative to ViP 5 (AM)

4665 Melanges d Indianisme a la memoire de Louis Renou 40[e] anniversaire de la fondation de l Institut de Civilisation Indienne de l Université de Paris 1967 [Fr, Engl, Ger It] *Paris Éditions E de Boccard 1968* - 37 800 pp frontispiece (Publications de l Institut de Civilisation Indienne Serie in-8 Fascicule 28)

Contains following articles of Epic/Purānic interest Bloch Alfred Wissenschaft liche Ausdrucksweise in archaischen Texten? Botto O Intorno ad alcuni temi di rājaniti del Visnudharmottarapurāna Emeneau M B Bhagavadgītā notes Ingalls Daniel H H The Harivamśa as a mahākāvya Lacombe Olivier jñānam savij nānam Pusalker A D Rgveda and Harappa culture Raghavan Venkatarama Rāmāyana quotations and textual criticism Thieme Paul *adeśa* Upadhye A N Jinasena and his works Vaudeville Charlotte Aspects du mythe de Krsna Gopāla dans l Inde ancienne For commentaries see separate entries (AM)

[reviews] Wright J C In BSOAS 32 1969 pp 228-229

4666 Melanges d Indianisme offerts par ses eleves à M Sylvain Levy le 29 janvier 1911 a l occasion des vingt cinq ans ecoules depuis son entrée a l École Pratique des Hautes Études [Fr] Paris Ernest Leroux 1911 - 345 pp

Contains one contribution to Epic studies by Roussel Alfred L Inde sociale d apres *le Sabha Parvan For commentary see separate entry (SD)*

4667* MENON K P S Gita and non alignment [Engl] In BhJ 21 2 February 1975 pp 44-47

4668* MERCER, DOROTHY FREDERICA »Leaves of Grass« and the Bhagavadgītā a comparative study [Engl] Berkeley University of California 1933

4669 MERREY KAREN L The Hindu festival calendar [Engl] In Religious festivals in South India and Sri Lanka 1982 pp 1-25

Short introduction to the lunar month the solar year the luni solar year *amanta* and *purnimanta*-systems solar reckoning the quality of the moment (*tithi*) and *structural logic of temporal ritual Contains some useful charts (vSt)*

4670* MESS G H The revelation in the wilderness [Engl] Deventer N Kluwer, 1954

On Kalki avatāra [source] Huntington Ronald M In Purāna 6 1 January 1964 p 30 (F)

4671 MEYER J[OHANN] J[AKOB] Die Baumzuchtkapitel des Agnipurāna in text geschichtlicher Beleuchtung [Ger] In Festschrift Moriz Winternitz 1933 - pp 56-65

4672 MEYER, J[OHANN] J[AKOB]: Einen Scheidenden bis an ein Wasser begleiten [Ger.]. In: ZII 7, 1929, pp. 71–88.

»To accompany a person who departs up to a water« and other customs. Discusses some topics of Indian folk magic: magic qualities of grass, of water, of trees (especially the *kṣīravṛkṣa*, i e. milk tree); omens; magic qualities of special kinds of woods (e g. with regard to the manufacturing of objects); the placing of trees in the proper direction; trees at borders (of houses, villages etc.) Refers to: ĀpDhS, ṚV, BṛSa, Yogayātrā, Manusmṛti, AV, SāmavidhānaBr, Kauśikasūtra, Śukranīti, Śilpaśāstra, Śilparatna, Svapnacintāmaṇi, Kauṭilya's Arthaśāstra. (F)

[quoted passages.] AgP 46.38; 56.7–8; 57.9; 166.21; 174.7–8; 226 20; 227.32; 247.24–31; 255.3; 282.1–2; 282.6; 287.2; 287.30; GaP (VePr) 1,114.36; 1,117; 1,120; 1,178–193; 1,178.26–27; 1,179.8; 1,184.37; 1,192.15–17; 1,201.15; 1,202.13; 1,213.48–50; MBh (K) 1,50.46; 1,51.1; 3,93.10; 3,306 8; 6,34.23ff; 7,195 49; 7,201.15; 12,40.10–11; 12,86.15; 12,228 61; 12,284.149; 13,35.1; 13,104 49; 13,104.59; 13,104.66; 13,104.82; 14,44.11; 14,104.95; 14,109.5; 14,112.41; 14,115.31–33; 14,117.3–5; 16,2.5; MkP 34 31; 34 55; 35.10; 43.11; 50.44–47; MtP 58 10; 96 5; 102 23; 219.2; 227.91; 255.20ff; 255.24; 257.4ff; 264.15–16; 270 28; Rm 4,26.25; VDhottP 2,12.3; 2,14.1; 2,16.7; 2,18 27; 2,29.46–51; 2,30; 2,30.2; 2,49.35–36; 2,71.8.

4673 MEYER, J[OHANN] J[AKOB]: Gesetzbuch und Purāṇa: ein Beitrag zur Frage von der Entstehungsart der altindischen Rechtsschriften und der Purāṇa [Ger.]. Breslau: Verlag von M. & H. Marcus, 1929. – 13, 112 pp. (Indische Forschungen 7).

Deals with the textual history of the *dharmaśāstras* and Purāṇas The author rejects the thesis put forward by Hans Losch (Die Yājñavalkyasmṛti ... 1927) that the Yājñavalkyasmṛti borrowed from the Purāṇas (GaP, AgP). He shows in detail that the Purāṇic passages are later elaborations of the *smṛti* text. Compared to the *dharmaśāstras*, he concludes, the Purāṇas, being of a more recent date, are to a larger extent made up of originally independent, often distorted pieces (AK)

[reviews] Ghosh, Batakrishna. In: IHQ 5, 1929, pp. 367–375.

4674 MEYER, JOHANN JAKOB: Die menschlichen Körperteile in ihrer Bedeutung für Schicksal und Charakter: ein Beitrag zur Kulturgeschichte und zur Frage von der Entstehungsart der Purāṇas [Ger.]. In: WZKM 36, 1930, pp. 108–135 and 242–262.

»The human limbs in their importance for fate and character: a contribution to cultural history and to the problem of the origin of the Purāṇas«. Meyer's comparison of GaP (1,65) with Varāhamihira's Bṛhatsaṃhitā (68.1–88 and 70.1–23) leads him to the conclusion that the Purāṇa simply converted into *ślokas* the stanzas in *āryā* and other metres of the Bṛhatsaṃhitā. Includes a translation, with commentary, of the Bṛhatsaṃhitā passages on the divination of character and prosperity of men and women on the basis of characteristics of their bodies; with notes on corresponding passages of GaP 1,65. A long note on differences in a later passage of the GaP on the same topic (GaP 1,63) and in Nāgārjuna's Ratiśāstra (of still later date) is appended (vSt)

4675 MEYER, J[OHANN] J[AKOB]: Moses und Zarathustra, Jesus und Muhammed in einem Purāṇa [Ger.]. In: WZKM 43, 1936, pp. 1–18 and 279.

On BhvP ch 3/1,3 and 4 which contain an Indian version of the Genesis which is a creation for the Kali age Adam and Eve created by Visnu, the story of paradise with Kali as the snake who seduces Eve, their offspring are the *mlecchas*, the patriarchs, Noah (Nyūha) to whom Visnu gave the *mleccha* language which is a totally corrupted Vedic language (Brahmibhāsā), later *mleccha* languages include Vajrabhāsā (Brajbhāsā) Mahārāstri Yāvanī (Persian) and Gurundikā (English) On BhvP ch 1 60 and 139 about Zarathustra, the Magas and the Indian sun cult, and on BhvP ch 3/3,2 and 3 which deal with Jesus the Messiah (Īsamāsī) and Mohammed (Mahāmāda) respectively P 279 contains corrections (vSt)

[quoted passages] BhvP 1 60 1,139, 3/1,3-4, 3/3,2-3

4676 MEYER, JOHANN JAKOB Sexual life in ancient India a study in the comparative history of Indian culture Vol 1-2 [Engl] London Routledge & Sons, 1930 - Vol 1 11, 275 pp - Vol 2 9 pp, pp 277-591, index - (The Broadway Oriental Library, Egerton, Clement [ed]) - Translation of Meyer, Johann Jakob Das Weib im altindischen Epos [Ger] 1915

Authorized translation from the German contains the emendations and additions of the author Also includes extra references of one of the translators indicated by square brackets For commentary see German edition Meyer Johan Jakob Das Weib im altindischen Epos (KPG)

4677 MEYER, J[OHANN] J[AKOB] Textchronologie aus Schreibfehlern in Indien [Ger] In ZII 10 1935-1936 pp 257-276

»Writing mistakes as a source for textual chronology « A text-critical comparison of VDhottP (VePr) 2 177 with parallel passages in AgP MtP and Hemādri s Catur vargacintāmani especially referring to spelling mistakes transmitted from one version of a text to another Refers also extensively to Kautilya (F)

[quoted passages] AgP 236 24ff MtP 219 220 229 VDhottP (VePr) 2 177

4678 MEYER, J[OHANN] J[AKOB] Trilogie altindischer Machte und Feste der Vegetation ein Beitrag zur vergleichenden Religions- und Kulturgeschichte, Fest- und Volkskunde [Ger] (3 parts in 1 vol with separate pagination) Zurich, Leipzig Max Niehans Verlag, 1937 - Part 1 238 pp - Part 2 267 pp - Part 3 339 pp

This book which deals with Indian vegetation cults in a cross-cultural perspective, is a mine of information on folklore popular festivals magic and ritual beliefs and practices The first part dedicated to Kāma deals with the *holi* festival fertility rites German Fastnacht the witch Holīkā the swing of the god of love and allied topics The second part dedicated to king Bali deals with the *baliyatra*, the women s might (*sukharatri*) the light for Yama (*yamadipa*) and the day for the dead (*yamadvitiya* or *karttikadvitiya*) when sisters offer food to their brothers and receive gifts in return It deals with the five days of Bhīsma the festival of lights which is both a harvest festival and a festival for the deceased spirits Finally king Bali is compared to the dethroned Greek titans Kronos and to Roman Saturn and his festival to the Saturnalia Part 3 is dedicated to Indra and the *indradhvaja* festival, celebrating the victory of the vernal sun South Indian *pongal* is discussed and Indra s character as a god of fertility and vegetation stated In contrast Varuna is seen as a chtonic god of fertility All parts are drawing extensively on Purānas in

particular on the BhottP and on the Epics. An index of names and subjects and an index of Sanskrit terms complete the book. (vSt)

4679 MEYER, JOHANN JAKOB: Über das Wesen der altindischen Rechtsschriften und ihr Verhältnis zu einander und zu *Kauṭilya* [Ger.]. Leipzig: Otto Harrassowitz, 1927. – 9, 440 pp., indices.

4680 MEYER, J[OHANN] J[AKOB]: Über die altindische Korngöttin Harikālī [Ger.]. In: WZKM 42, 1935, pp. 103–113.

»On Harikālī, an Old Indian goddess of grain«. Includes Purāṇic references. (KPG)

4681 MEYER, J[OHANN] J[AKOB]: Das Weib im altindischen Epos: ein Beitrag zur indischen und zur vergleichenden Kulturgeschichte [Ger.]. Leipzig: Verlag von Wilhelm Heims, 1915. – 18, 440 pp., index. – Translation: Meyer, Johann Jakob: Sexual life in ancient India: a study in the comparative history of Indian culture [Engl.]. ... 1930.

4682 MICHAEL, R. BLAKE: Women of the Śūnyasampādane: housewives and saints in Vīraśaivism [Engl.]. In: JAOS 103,2, 1983, pp. 361–368.

The South Indian Vīraśaivas are renowned for their sexual egalitarianism. In their compendious fifteenth-century text, the Śūnyasampādane, women, in contrast to several common female taboos, demonstrate spiritual attainment, but this does not promote egalitarianism in social or economic realms. – Also refers to women of MahādēviyakkanaP and BasavaP. (AP)

4683* MICHALSKI, S[TANISLAUS]: Epos indyjski i Epos grecki [Pol.] In: Nauka i Sztuka 7,1, 1948.

On Indian and Greek Epics. (V)

4684 MICHALSKI, STANISLAUS: Kṛṣṇa im Mahābhārata [Ger.]. Wien 1911.

Thesis Handwritten. (PS)

4685* [MICHALSKI, STANISLAUS:] MICHALSKI, ST. T.: Râmâyana: Tenskota Ramy przeklad z sanskrytu St. T. Michalskiego [Pol.] Warszawie 1920. – 56 pp.

A notice of the recensions of Rm and a summary of its contents with translation of the episode of Yajñadatta [source:] Pavolini, P. E.: In: GSAItaliana 29, 1918–1920, pp. 189–190. (JLB)

[quoted passages:] Rm (B) 2,63.

4686 MICHELSON, TRUMAN: Additions to Bloomfield's Vedic concordance [Engl.]. In: JAOS 29, 1908, pp. 284–285.

Strictly speaking, M. gives a few »supplements« rather than »additions« to Bloomfield's concordance from BhāgP and VāP referring to the Ṛgvedic story of Purūravas and Urvaśī (AP)

[quoted passages:] BhāgP (B 1898) 9,14 34–36; VāP (ASS) 90.35cd

4687 MICHELSON, TRUMAN: Linguistic archaisms of the Rāmāyaṇa [Engl.] In: JAOS 25,1, 1904, pp. 89–145.

Supplement to and discussion of the collections of Boethlingk (Ber Kgl Sächs Ges Wiss 1887 and ZDMG 43) Deals not only with »archaisms«, but with linguistic peculiarities of the Epic (esp Rm) language in general Also gives a list of verbal forms in the BhāgP that are, according to Whitney (»Roots«), to be found only in the earlier periods (Vedic up to Epic) The material is presented under the following headings »System of sounds«, »Declension of nouns and adjectives«, »Numerals«, »Conjugation«, »Present system«, etc, »Verbal adjectives and nouns«, »Secondary conjugations«, »Compounds«, and »Appendices«, in which instances of lack of grammatical concord are given (RS)

[quoted passages not included]

4688 MICHELSON, TRUMAN. On some irregular uses of me and te in Epic Sanskrit [Engl] In: JRAS 1911, pp 169-177

A rejoinder to A B Keith's claim (»Grammatical Notes«, JRAS 1910, pp 468-474) »to disprove any alleged uses of *me* and *te* in the Rāmāyana other than as datives and genitives« Michelson argues from Vedic and Middle Indo-Aryan data the inherent probability of such forms and then proceeds to examine individual instances, reaffirming some and accepting correction on others (JLB)

[quoted passages] Rm (B) *3 49 39, 4,14 14, 5,16 11, 5,64 17, 5,67 13, 6,19 20, 7,10 17,* 7 47 9, 7,49 10, 7,53 21

4689 MILLER, BARBARA STOLER The divine duality of Rādhā and Krishna [Engl] In The divine consort 1982 - pp 13-26

4690 MILLER, BARBARA STOLER The original poem Vālmīki-Rāmāyana and Indian literary values [Engl] In LEW 17,2-3, 1973, pp 163-173

A discussion in general terms of the relationship of the Rm both to Vedic poetic *tradition and to classical Sanskrit poetry, centred in part around the krauñcavadha* episode a the origin of the *śloka* in Rm 1 The author concludes that »the lyrical power of Vālmīki's epic language, form, and imagery established a basis of *emotional intensity which remained an ideal of Indian classical and medieval* literature« (JLB)

4691 MILLER, BARBARA STOLER Rādhā consort of Krsna's vernal passion [Engl] In JAOS 95,4, 1975, pp 655-671

After a brief characteristic of some of the metrical and stylistic features of Jayadeva's Gītagovinda, the article offers a catalogue of sources antedating the Gītagovinda which make reference to Rādhā or Rādhā and Krsna (the majority being literary references in Prakrit and Sanskrit, pp 659-668) The association of Rādhā with Krsna, their secret love enacted in a thicket on a Yamunā river bank, the surrounding seasonal manifestations of Indian springtime - these elements seem to have been established and widespread by late classical time and Jayadeva must have been familiar with that tradition The name Rādhā is briefly discussed (carrying »overtones of meaning from both its etymology and astral mythology«, p 669) BhāgP 10,30 14ff is rejected as possible model, differences between Rādhā and Napinnai of Tamil Ālvār poetry are pointed out Refers to AV, Sattasaī of Hāla, Gaudavaho of Vākpati, Veṇīsamhāra of Bhatta Nārāyana, Dhvanyāloka of Ānandavardhana, Dhvanyālokalocana of Abhinavagupta, Kāvyamīmāmsā of Rājaśekhara, Damayantīkathā of Trivikrama Bhatta, Yaśastilakacampūkāvya of Somadeva inscriptions of Vākpati Muñja, Vakroktijīvita of Kuntaka, Sarasvatīkanthābha

rana of Bhoja, Daśāvatāracarita of Kṣemendra, Subhāṣitaratnakoṣa of Vidyākara, Vikramāṅkadevacarita of Bilhaṇa, Kāvyānuśāsana of Hemacandra, Siddhahemaśabdānuśāsana of Hemacandra, Naiṣadhīyacarita of Śrīharṣa, Āryasaptaśatī of Govardhana. (PS)

[quoted passages:] BhāgP (GiPr) 10,30.14ff; 10,30.28; BVP (ASS) 4,2-5; 4,15; 4,17; 4,27-30; 4,52-53; 4,57-58; 4,66-68; 4,92-98; 4,110-111; 4,123-128; HV (cr.ed.) 63.33; LiP (C 1885) 2,48.14; MBh (cr.ed.) 1,104.14; 1,181.28; MtP (ASS) 13.38; PdP (Bareli) 4,52; ViP (GiPr) 5,13.33-46; VarP (BibInd) 164.33-35.

4692 MILLER, J.: The myth of the churning of the ocean of milk (Am[r]itamanthana) [Engl.]. In: Perspectives on Indian religion: papers in honour of Karel Werner ... 1986. - p. 63-85.

»The main concern of the present enquiry will be to examine the meaning of the symbols used in the story and their inter-relation, as well as the significance of the myth as a whole together with its philosophical implications«. The author mainly deals with the symbols ocean, serpent, tortoise and the mount, the role of Śiva and Viṣṇu, and with the dualities in the *amṛtamanthana* myth in Rm, MBh and ViP. She comes to the conclusion that the symbols have a meaning by their own apart from their structural relation and that the myth is not only a cosmocentric myth, but also has an anthropocentric aspect: »It is not only the whole cosmos that is here *viewed* as the playground of antagonistic forces that yet are necessary to each other but also *›man‹ that can be seen as that being in whom the same forces are at work destroying* and creating« Thus »this ancient myth ... is pregnant with multilevelled significance, opening out horizon upon horizon of ever deeper meanings, each related to the other in one way or another, uniting the cosmos and its child, man, in a masterful synthesis.« (KPG)

[quoted passages.] MBh 1,18 11; Rm (N rec, mss G) 1,146; Rm (N rec., mss S) 1,45; ViP (Wilson tr.) 1,4; 1,9.87.

4693 MINOR, ROBERT N[EIL]: The Gītā's way as the only way [Engl.] In: PhEW 30, 1980, pp. 339-354.

»The purpose of this article is to encourage a reexamination of the Gītā as a document in its own right. It contends that the major thrust of its teaching is not a universalism but that it most often indicates correct and incorrect ways to the goal of *mokṣa*. These may be understood in terms of the usual designations of the paths of *karma-yoga*, *jñāna-yoga*, and *bhakti-yoga*, but these are not in the end different *paths for different temperaments, but three elements of the one way affirmed by the* Gītā which we shall call *Gītā-yoga*« [p 340]. (JLB)

4694 MINOR, ROBERT N[EIL]: The quest for the gītākāra: multiple authorship revisited [Engl.]. In: ABORI 63, 1982, pp. 29-42.

A critique of G. S Khair: The Quest for the original Gītā, Bombay 1969. (JLB)

4695 MIRASHI, V. V.: The date of the Bhārata war [Engl.] In: JOI 25,3-4, March-June 1976, pp. 286-298.

Discusses several views about the date in question (3102, 2500, 1400, 950 and 600 B C.) and concludes: »The literary evidence detailed above leaves no doubt that the Great War was fought about the *middle of the second millennium B C.*«. (KPG)

4696 MIRASHI V V *The date of the original Harivamsa* [Engl] In Studies in Indian history and culture volume presented to Dr P B Desai 1971 - pp 425-435

In general supports the editorial arrangements of Vaidya s critical edition Conclu des › the HV must have been composed before A D 200 at least This is the lower limit of its date Its higher limit cannot be fixed in the present state of our knowledge « (F)

[quoted passages] BhāgP 10 59 39-40 HV (cr ed) 92 63 67 HV 2,54 22 34 2 64 2 64 76 2 72 29 60 MBh (cr ed) 7 10 22-23

4697 MIRASHI V V Location of Rāvana s Laṅkā [Engl] In JOI 24 1974-1975 pp 357-368

Reasserts traditional view by attacks on Kibe Paramasiva Iyer etc and by claim that Rm descriptions › cannot be taken literally (JLB)

4698 MIRASHI V V Location of the hermitage of Agastya in the Deccan [Engl] In ABORI 48-49 1968 pp 197-202

A discussion of the evidence of the Rm and other literary works leads to the suggestion that the hermitage of Agastya was situated on the river Mulā in the vicinity of Nevāsā (SD)

4699 MIRASHI V V Location of the Naimisa forest [Engl] In Purāna 10 1 January 1968 pp 27-34

Concludes that the site in question was probably s tuated on the Gomatī some where in the Sultanpur district of Uttar Pradesh Refers to YV KāthSa KausBr ŚāṅkhBr Rm inscriptions (F)

[quoted passages] BdP 1 2 9 MBh (cr ed) 3 3 3 3 6 3 3 85 2 5 3 85 6 9 PdP UttaraKh 77-78 PdP 6 219 1 12 Rm 1 2 3 7 91 8 9 7 91 15 7 92 7 92 4 8 7 93 1 2 VāP 1 14 15 29

4700 MIRASHI V V A lower limit for the date of the Devī māhātmya [Engl] In Purāna 6 1 January 1964 pp 181-186

Discusses the date of the Devīmāhātmya of the MkP mainly using inscriptional evidence Arrives at A D 813 approximately (F)

4701 MIRASHI V V Pravarapura an ancient capital of the Vākātakas [Engl] In Sarupa bhāratī being the Dr Lakshman Sarup memorial volume 1954 - p 271-279

Contains descriptions (with plates) of some sculptures representing Rm incidents found at Pavnār this being now a small village on the right bank of the Dhām 6 miles from Wardha on the Nagpur Wardha road (F)

[quoted passages] Rm 2 36 18ff 2,37 21ff 2 96 18 2 96 23 24 2 100 2 4 17,35 4 17 43 4 18 6 7 4 18 21

4702 MIRASHI V V The Purānas on the successors of the Sātavāhanas in Vidarbha [Engl] In Purāna 18 1 January 1976 pp 88-92

Also refers to recently found inscriptional material. Places beginning and end of the Sātavāhana rule between 230 B C and 230 A D (F)

4703 MIRASHI, V. V. / MIRĀŚĪ, VĀ. VI.: Some Purāṇic passages corroborated by inscriptional and numismatic evidence [Engl.]. In: Purāṇa 1,1, July 1959, pp. 31–38.

Deals critically with Pargiter's »The Purāṇa text of the dynasties of the Kali age« according to inscriptional evidence. Purāṇa quotations according to Pargiter. (F)

4704 MIRASHI, V. V.: Three ancient famous temples of the sun [Engl.]. In: Purāṇa 8,1, January 1966, pp. 38–51.

Searches Purāṇas and inscriptions for material on three famous sites dedicated to sun worship, namely Mulasthāna, Kālapriya, and Muṇḍīra or Koṇāditya, and discusses their real location. Refers to Hsüan Tsang, SāP, SkP, VarP, Bhavabhūti's Mālatīmādhava, Uttararāmacarita, Kālidāsa, Kalhaṇa's Rājataraṅginī, Rājaśekhara's Kāvyamīmāṃsā. (F)

[quoted passages:] BhvP 1,129; 1,129.16; 1,139–146; VarP (VePr) 177.54–57.

4705 MIRCHANDANI, B. D.: Ancient Sindhu and Sauvīra [Engl.]. In: ABORI 57, 1976, pp. 81–93.

Discusses the location of the countries Sindhu and Sauvīra, usually taken to be situated on both sides of the Indus in the lower Indus valley (modern Sindh). According to the author, textual evidence from BauDhS to Alberuni (including Epics, Purāṇas, BṛSa, Raghuvaṃśa, Hiuen Tsiang) shows that these countries were in the upper Indus valley, Sauvīra stretching from Multan to the north on the left bank of the Indus, Sindhu on its right bank. (vSt)

[quoted passages:] MBh 3,267.8; 8,75.11; VāP 99.23–24; MtP 48.19–20.

4706 MISHRA, A[NANTA] P[RASAD]: The ethico-religious philosophy of the Vāmana-Purāṇa [Engl.]. In: Purāṇa 12,1, January 1970, pp. 82–101.

Discusses the following topics: the ethical thought; the religious philosophy; the nature of the spiritual religion; spiritualization of *karmayoga*, *jñānayoga* and *bhaktiyoga*. Concludes that the VmP follows faithfully the Vedic tradition; that it seeks to give a synthesis of the various branches of Hinduism, mainly based upon the Bhāgavata religion; and that it »conveys to the common people the lofty spiritual truths underlying Hinduism through episodes and stories«. Refers to AV, Manusmṛti, ṚV, YV, ŚBr, KaṭhU (F)

[quoted passages:] BhvP 1,1.65; MBh 12,107.11; NāP 1,105.14–17; VmP (cr.ed.) 2.20–22; 3.16–20; 7.41; 7.49; 8.36; 8.41; 8.56–57; 8.71; 11.13; 11.15–28; 11.17; 11.22–24; 12.2–43; 12.26–27; 12.46–47; 12.49; 12.54; 14.2; 14.4–12; 14.15–17; 14.19; 15.48; 15.53–54; 15.59–60, 16.1–63, 16.37, 17.2; 17.22–23; 18.24; 22.23–61; 22.79; 23.34–36; 28.4; 33.24–29; 34.27; 34.64–65; 34.72–74; 35.21; 36.2–38; 36.18–27; 36.43; 37.19; 40.29; 41.26–28; 41.34–36; 41.42; 41.50–55; 44.70–74; 48.36–38; 49.11–12; 50.39–48; 51.29–37; 51.44–55; 52.13–90, 53.5; 56.21; 57.37–38; 57.72–73; 58.27–29; 59.21; 59.77; 59.105–107; 59.115–119; 60.35; 60.36–37; 60.40–41; 61.28; 62.22; 62.57–58; 63.46, 64.21–111, 67; 67.1–76, 67.37–76, 68.5–6; 68.10–36; 68.37–51; 68.55.

4707 [MISHRA, BAMBAHADUR:] MISHRA, B. B.: Human anatomy according to the Agni Purāṇa [Engl.]. In: IJhS 5,1, May 1970, pp. 101–112.

Contains embryology (with a table on the monthly development of foetus, according to Caraka, Suśruta, Vāgbhaṭa, VdhP and AgP), physiology, anatomy, osteology (with

table of names of bones in AgP, Caraka Susruta and modern) arthrology, myology, and vacular system (vSt)

4708 MISHRA, BAMBAHADUR Kingship in the Agni Purāna [Engl] In JIH 38, 1960, pp 33-42

Shows that by the time of the AgP, a system of powerful feudal lords was established *and that the influence of astrology and Tantrism on the king and his politics was* growing (vSt)

4709 MISHRA, BAMBAHADUR Polity in the Agni Purāna [Engl] Calcutta Punthi Pustak, 1965, 11, 206, 86, 4 pp

Thesis, Patna University (PS)

4710 MISHRA, D[WARKA] P[RASAD] *The search for Laṅkā* [Engl] Delhi *Agam* Kala Prakashan, 1985 - 78 pp

A survey of previous literature *on the location of Rāvana's Laṅkā in the* Rm and a proposal for a new identification »in the mouth of the river Godāvarī « (JLB)

4711 MISHRA, D[WARKA] P[RASAD] Studies in the proto-history of India [Engl] New Delhi Orient Longmans, 1971 - 13, 200 pp

The study attempts »to interpret the proto-historical period of Indian history mainly in the light of the traditional accounts preserved in the Vedic and Puranic literature and in the two epics« The first chapter deals with the identification of Devaloka (Pamir plateau) and its inhabitants - the *devas* (forefathers of the Indo-Aryans) the *pitaras* the *asuras* and others *who spread in different directions* under war leaders, such war leaders provided the historical proto-type for e g, Indra and Nahusa In the second chapter the author discusses Pitrloka as the homeland of the Indo Iranians »the Indian Aryans trace their descent from Manu Vaivasvata the account of the lineage of the descendants of Manu Vaivasvata has been dealt with at great length on the basis of data from the Purānas and the MBh The identity of Yima of the Avestā and Yama of Sanskrit literature« leads to the conclusion »that Yama was one of the *pitrs* of the Indo Aryans as of the Indo-Iranians and that he ruled Pitrloka which has been equated with Devaloka ›It was only when the Aryans had lost *contacts with* the home country that Yama, instead of *being the* ruler of Pitrloka, was turned into a ruler over dead mortals and pitrloka was consigned to the netherworld‹« The third chapter deals with the migrations of the Devas to India »The upshot of the entire discussion is that the Asuras were also *devas* and that *they were the authors of the Indus Valley civilization* when they had to migrate after their defeat at the hands of the Devas who were also Aryans« Chapter four deals with the Ailas (descendants of Purūravas) »who contributed to the maturity of the Indus civilization not only the Harappa culture but *even all* the post Harappa chalcolithic cultures have Aryan ancestry In later parts of the chapter [M] follows the fortunes of the different kings of the Ailas who migrated to India and ›possibly could have occupied the hills to the east from Hindukush to Bihar‹ The account follows mostly that which is available in Sanskrit literature« The Rgvedic Aryans *are dealt with in chapter five* » *it* appears that the Asuras were the first then came the early Aryans around 2150 B C. and finally the Rgvedic Aryans around 1750 B C The Rgveda deals with the entry of the Bhāratas *into* India and they brought the Painted Grey Ware the Kurus were an important tribe they originated in Uttarakuru and later on spread to Iran Anatolia, Luristan

and Panjab. The history of the Kurus in India has been given at length. The discussion ends with the view that initially the nomadic war-like Aryans required war-lords like Indra but later on when they became agriculturalists and traders, they required a leader like Buddha«. [source.] Deo, S. B : [Review]. (SD)

[reviews:] Deo, S. B.: In: ABORI 56, 1975, pp. 273-278.

4712 MISHRA, NILAMANI: Rāmāyaṇa in Oriya literature & oral tradition [Engl.]. In: The Ramayana tradition in Asia ... 1980. - pp. 617-635.

A cursory but wide-ranging survey of the Rm in Oriya art, of Oriya versions of the Rm, and of popular literary forms utilising Rm themes (JLB)

4713* MISHRA, RAM UGRA: Yoga in the Mārkāṇḍeya Purāṇa [Engl.]. In: JYogaI 13,6, 1968, pp. 85-87.

4714* MISHRA, UMESHA: The Bhagavadgītā: a critical study [Engl.]. Allahabad: Tirabhukti Pub., 1967. - Previous ed.: 1954.

4715 MISHRA, V.: Ancient Mithilā, its boundary, names and area [Engl.]. In: IHQ 35,2, June 1959, pp. 151-165.

Geographical study on Mithilā / Videha and Tīrabhukti, mainly based on Epic/Purāṇic sources, especially the Mithilākhaṇḍa of the Bṛhadviṣṇupurāṇa. (KPG)

[quoted passages:] BhāgP 9,13; 9,13.13; 9,24 64; BrP 3.64; MBh 2,20; 3,254; 11,20.27; 12,167 3; Rm 1,3; VāP 86.3-4; 88.3-6.

4716 MISHRA, V[IBHUTI] B[HUSHAN]: The practice of niyoga in ancient literature of India: a sociological study [Engl.]. In: ABORI 58-59, 1977-1978: Annals of the Bhandarkar Oriental Research Institute: diamond jubilee volume ... 1978. - pp. 773-776.

The practice of *niyoga* (i e a wife should conceive a son by another man if the husband is incapable of procreation), which may be required for the continuation of *śrāddha*, is documented with evidence from the MBh, with additional information from Manusmṛti and ĀpDhS (SD)

[quoted passages:] MBh (B) 1,99.4; 1,99.34, 1,99.38-39; 1,111.36; 1,111.94-95; 1,112.5.

4717 MISHRA, VIBHUTI BHUSHAN: Religious beliefs and practices of Northern India during the early mediaeval period [Engl.]. Leiden, Köln: E. J. Brill, 1973. - 20, 191 pp. (Handbuch der Orientalistik, Zweite Abteilung, Ergänzungsband 3).

»Its eight chapters are, in sequence, ›Belief in a Personal Deity‹; ›the Mode of Worship‹; ›Meritorious Practices‹; ›Belief in Destiny, Karma, Punarjanma (Metempsychosis) and Mukti (Salvation)‹; ›Supernatural Power and Miracles‹; ›Jainism and Buddhism‹; ›Religious Toleration‹; and finally ›the Epilogue‹. ... V. B Mishra's study includes close examination of the Purāṇas, the Dharmaśāstras, the *bhāṣyas*, sectarian literature, digests, historical and bibliographical literature, *campūs*, plays, lyrics, epigraphs of contemporary dynasties, icons, religious movements of the time, accounts of the Chinese and Arab travellers who visited India during the early Mediaeval period, as well as certain modern works.« [source:] Rothenheber, Lois M.: [Review] (AP)

[reviews:] Rothenheber, Lois M.: In: JAOS 95,3, 1975, pp. 574-575.

4718 MISHRA, VIJAY C Ramacharitramanasa [sic] the rewriting of a Sanskrit Epic [Engl] In ILit 21, 1978, pp 121-137

4719 MISHRA, YOGENDRA Bihar in the Agni Purāna [Engl] In JBiharRS 40 1954, pp 1-7

Presents the reference to places in Bihar in AgP (ASS ed) 110 (Gaṅgāmāhātmya) 114-116 (deals exclusively with Gayā) and 117 (on *śrāddha* ceremonies to be performed at various sacred places) which could furnish some information about early Bihar (AM)

4720 MISHRA YOGENDRA An early history of Vaiśālī (from the earliest times to the fall of the Vajjian republic, circa 484 B C) [Engl] Delhi Patna Varanasi Motilal Banarsidass 1962 - 17, 302 pp

Book I delineates »Vaiśālian monarchy from the earliest times to the age of Buddha on the basis mainly of the Purānas Chapters 2-7 thus deal with the traditional history discuss the genealogical accounts in the different Purānas and supplement corroborate and examine the Puranic material in the light of information collected from the Vedic texts wherever available The account opens with Nābhānediṣṭha the founder and treats of the consolidation ascendancy and expansion of the monarchy under several rulers ending with Sumati the last ruler In the last chapter of [book] I is described the life under the Vaiśālian monarchy under administration society and religion« Book II deals with the › dark age of Vaiśālian history ‹ while book III (»constituting the major portion of the book«) gives the »entire history and culture of the Vajjian republic « [source] Pusalker A D [Review] - With introduction bibliography and index (SD)

[reviews] Pusalker A D In ABORI 45 1964 pp 169 170

4721 MISHRA YOGENDRA The Janakas of Videha and the burning of Mithilā [Engl] In JBiharRS 45 1-4 1959 A S Altekar memorial volume 1959 - pp 213-217

› The Janakas of Mithilā like the Brahmadattas of Banaras represented an ancient line of royal sages ‹ The study gives a concise survey of relevant text passages from MBh Rm Purānas Jātakas and Dhammapada and on p 217 a conclusive discussion of the various accounts in connection with the (figurative) burning of Mithilā »From the agreement in name in the MBh and Jātaka versions it may in all probability be said that the Jainas substituted the name of Nimi one of Janaka s ancestors for Janaka himself The two versions of the story of Janaka s renunciation seem originally to have been quite distinct but later on to have got mixed together ‹ Again the author points out that › the attitude of non attachment towards life shown by the Janakas of Videha« anticipates › the Gītā theory of karman (without expecting results) ‹ which view is corroborated by › the fact that the ›Janakas‹ (evidently of Videha) are mentioned in the Gītā itself (3 20) at the very place where this theory is propounded as those who got *saṃsiddhi* through action alone (*karmaṇaiva*) Thus the Janakas of Videha came to acquire a reputation for themselves on account of their being completely free from worldly attachments whose examples are connected with the figurative burning of Mithilā in Brahmanical Buddhist and Jaina literature ‹ (F)

[quoted passages] BhG 3 20 BrP 240 244 DBhāgP 1 16-19 1 18 MBh 3 132-134 3 134 1 12 17 18 19 12 18 4 12,18 12 12,28 12 178 1-2 12,218-219 12,219 50

12,276.3-4; 12,290-298; 12,302-308; 12,310-318; 12,318.18-20; 12,319; 12,320; 12,320.24; 12,325.11; 12,326.10; 12,365.1-3; 14,32.1-2; 14,32.9; 14,32.25; NāP 1,45; 1,45.86; 1,45.86; 1,58-59; 1,59; Rm 1,71.14.

4722* MIŚRA, ARJUNA: *Gītā kā sarvāṅga adhyātmavāda* [Hi.]. In: Candrabhānu gupta abhinandana grantha. New Delhi 1966. – pp. 237-240.

4723* MIŚRA, BALADEVAPRASĀDA: Gītāsāra [Hi.]. Allahabad: K. Trivedi, 1934.

[»The essence of the Gītā«]. (vSt)

4724 MISRA, BINAYAK: Folklore and Purāṇic tradition about the origin of god Jagannātha [Engl.]. In: *IHQ 13,4, 1937*, pp. *600-609*.

4725 MISRA, G. S. P.: Non-attachment in Buddhist texts and the Gita [Engl.]. In: Quest 45, April 1965, pp. 48-51.

4726* MIŚRA, GOVINDACANDRA: Gītā o svarājya [Beng.]. Sakhigopal 1924.

[»Gītā and independence«] (vSt)

4727 MIŚRA, HĪRĀMAṆI: Dānasāgare samudradhṛtāni purāṇavacanāni [Skt.]. In: Purāṇa 7,1, January 1965, pp. 197-200.

Examines Vallālasena's Dānasāgara for Purāṇic quotations and gives a list classified according to the following Purāṇas: BrP, PdP, ViP, VāP, MkP, AgP, BhvP, LiP, VarP, SkP, VmP, KūP, MtP. Vallālasena considers the following as *upapurāṇas*: VDhottP, KāP, NandikeśvaraP, ŚiP, SāP, NarSP, ĀdiP, ĀdityaP, VdharmaP. (F)

4728 MIŚRA, HĪRĀMAṆI: Purāṇoktā gītāḥ [Skt.]. In: Purāṇa 20,1, January 1978, pp. 136-138.

Summary of 11 so-called *gītās*: Agastyagītā of VarP, Īśvaragītā of KūP, Gaṇeśagītā of GaṇeśaP, Bhāgavatīgītā of DBhāgP, Yamagītā of ViP, Rāmagītā of AdhyātmaRm, Rudragītā of VarP, Vyāsagītā of KūP, Śaṅkaragītā of VDhottP, Śivagītā of PdP, Haṃsagītā of VDhottP. (F)

[*quoted passages:*] AdhyātmaRm 7,5; DBhāgP 3,31-40; KūP (cr.ed.) 2,1-11; 2,12-30; VDhottP (VePr) 1,51-56; 3,226-342; ViP 3,7; VarP (VePr) 51-67; 70-72.

4729 [MIŚRA, HĪRĀMAṆI:] MISHRA, HIRAMANI: *Vāmana's birth and mode of worship in the Purāṇas* [Engl.]. Mishra, Ananta Prasad [tr.] In: Purāṇa 12,1, January 1970, p. 170-173.

Gives an account of the various Purāṇic passages dealing with Vāmana's birth as well as of time, place and mode of worship according to VarP and AgP. (F)

[quoted passages:] AgP 189 1-15; BhāgP 8,13 6; 8,18 5-6; 8,18 21; BhvP 4,76.15-28; VāP 2,36.71-74; VDhottP 1,21.1-30, VmP (cr.ed.) 62.32-34; VmP (cr.ed) SaroMā *10 68-71*; *VarP 43 1-8*.

4730* MIŚRA, HRIDAYA N.: A comparative ethical study of T. H. Green and Bhagavadgītā [Engl.] Agra: Agra University, 1962.

4731* MIŚRA, HRIDAYA N.: Moral philosophy, Green and Gita [Engl.] Kanpur: Kitabghar, 1963.

4732* MISRA JVALA PRASADA Astādasapurānadarpana [Hı] Bombay 1906 - 1922 - 1936

Descrıptıon of the eıghteen *mahāpurānas* [source] Bonazzolı Gıorgıo In Purāna 21 1 January 1979 p 27 (F)

4733 MISRA JYOTIRMAYI Is Devahūtı not mentıoned ın the Puranas other than the Bhāgavata? [Engl] In Purāna 13 1 January 1971 pp 82-83

Makes out allusıons to Devahūtı ın the SkP ŚıP DBhāgP BVP (F)

[quoted passages] BVP 1 9 6 2 26 5 4 22 47 DBhāgP 8 3 13 8 3 17-20 ŚıP 2/1 16 15-18 2/5 16 13 SkP 2/4 28 2-4

4734 MISRA R D The concept of duty ın utılıtarıanısm Kant and the Gıtā [Engl] In PBh 70 March 1965 pp 132-139

4735* MISRA SHARDA Krıshna speaks to you agaın [Engl] Delhı Sundeep Prakashan 1979

4736 *MISRA S[HYAM] M[ANOHAR] The desertıon of Sıtā ın the Rāmāyana* and Uttara Rāmacarıta a socıo-polıtıcal analysıs [Engl] In JAIH 11 1977-1978 pp 39-48

The greater part of thıs artıcle consısts of paraphrases (wıth occasıonal comment) of the accounts of Sıtā s banıshment ın the Uttarakānda and by Bhavabhūtı In the subsequent analysıs the ımportance for a kıng of respectıng publıc op nıon ıs stressed thus Rāma felt ımpelled to banısh Sıtā because of slanders about her whıle Sıtā as an ındıvıdual had no protectıon agaınst socıal calumny Bhavabhūtı s ınnovatıon by whıch Sıtā ıs receıved back agaın through Arundhatı s ınterventıon ıs ascrıbed to hıs › sensıtıve soul whıch corrected the blemısh »by reunıtıng Sıtā wıth Rāma ın order to mıtıgate thıs blemısh of *Ramarajya* ‹ (JLB)

4737 MISRA SHYAM MANOHAR New lıght on ıdentıfıcatıon of Kālaprıyanātha [Engl] In Purāna 15 2 July 1973 pp 171-177

Seeks to ıdentıfy Kālaprıyanātha wıth the sun god and the locatıon of ıts shrıne wıth *the modern Kālpı ın the Jalaon D strıct of Uttar Pradesh whıch lıes to the south of* Kanauj Gıves a survey of the vıews of modern scholars on the theme ın questıon as well as of the commentators on the works of Bhavabhūtı whose plays are stated *»to have been staged on the occasıons of the Yātrā festıval held ın honour of* Kālaprıyanātha Refers to Mālatımādhava of Bhavabhūtı Kāvyamımāmsā of Rājaśekhara Kālıdāsa and to Bhavabhūtı s commentators Trıpurārı Vıraraghava Jagaddhara Vıdyāsāgara (F)

[quoted passages] VarP (VePr) 177 55 57

4738* MISRA ŚIVAKUMARA Gıtāmrta Allahabad Hındı Sāhıtya Sammelana 1960

In verse [source] Callewaert/Hemraj p 366 (PS)

4739* MISRA ŚYAMAVIHARI MISRA ŚUKADEVAVIHARI Gıtā kā *marma [Hı] In* Sarasvatı January 1910 pp 8-17

4740* MISRA VAIRAGICARANA Bhagabadgıtāparıcaya [Or] Cuttack Nārı mangala Samıtı 1945

[Introductıon to BhG«] (vSt)

4741 MISRA, VIDYA NIVAS: The Rama story in Indian folk lore: some significant innovations [Engl.]. In: Asian variations in Ramayana ... 1983. - pp. 100-107.

»I intend to focus in this paper those significant new episodes and motifs pertaining to the Rama story, which are not found in the literary tradition.« The folk traditions drawn on are identified simply as those of Maithili, Bhojpuri, Awadhi, Bagheli and Kanauji. Misra argues that Rāma »is the life cycle and he is the cycle of seasons in the folk tradition«, since he is regarded as undergoing the various rites of passage and the events of his life are linked with the seasons. He then briefly narrates several folk elements attached to the Rāma story: the deer which is to be slaughtered for the feast at Rāma's birth (foreshadowing the deer which becomes the cause of Sītā's abduction), Sītā cleaning Śiva's temple and lifting his bow to do so, Sītā's first meeting with Rāma in the orchard before their marriage, a bamboo clump growing from refuse thrown out by Sītā and Daśaratha being pierced by a shaft that he cuts from it (this then being the occasion of Kaikeyī's boon), Kausalyā's lament for Rāma in the form of a work-song, Sītā's drawing Rāvaṇa's picture and being banished in consequence, and a remodelling of the episode of Sītāś swallowing by the earth. Misra suggests that the last two in particular have been so developed »primarily to bring out the dignity of the Indian woman in its full splendour through the character of Sita and secondarily to make out a lonely man of Rama, the great hero, so that he may become more human.« (JLB)

4742 MITCHINER, JOHN EDWARD: The concept of emanation in Purāṇic creation accounts [Engl.] In: VBhJPh 10, 1973, pp. 59-61.

4743 MITCHINER, JOHN E[DWARD]: The evolution of the manvantara theory as illustrated by the saptarṣi manvantara traditions [Engl.]. In: Purāṇa 20,1, January 1978, pp. 7-37.

Adaptation of the 4th chapter (p 202-247) of the author's London thesis »Traditions of the saptarṣi group down to the end of the Gupta period«. »The aim of this article is to attempt to trace the process of evolution of the *manvantara* theory, through an examination of the traditions concerning the appearance of different groups of *saptarsis* in each *manvantara*. The texts which will be considered in this study are the Rm, the MBh, the HV, and the YugaP, together with what are usually considered to be the five earliest Purāṇas ... namely the MtP, MkP, ViP, VāP, and BdP.« Distinguishes four main stages of development. Adds six tables giving the *manvantara* lists of the *saptarsi* group as found in HV, MtP, MkP, BdP, VāP, ViP. (F)

[quoted passages] AgP (ASS) 144.1-22; BdP (D 1973) 1,5 69-84, 1,6 68-69; 1,8 1ff; 1,9.18ff; 1,11.26; 1,13 78-80; 1,13 83; 1,13.103; 1,29.43-45, 1,31.104-109, 1,35.108; 1,36.17-18; 1,36.38; 1,36 47-48, 1,36 61-63; 1,36 77-78; 1,38 1; 1,38 26-30; 2,1.7-21; 2,1.113ff; 2,3 84-118; 2,4.34; 2,5.35, 2,7 463ff, 2,63.85, 2,66.35-77; 2,74.206; 2,74 223, 3,1.9-12; 3,1 62-64; 3,1.69-71; 3,1.78-80, 3,1.91-93, 3,1.102-103, 3,1.112-114; 3,1 184-188; 3,2.3-4, 3,2 32-34; BhāgP (Goswami 1971) 8,1.20-28; 8,5 3-8; 8,13.5-34; GaP (KSS) 1,88 1ff; HV (cr.ed.) 1.28-30, 3 45-49; 7.7-44; 9.88-100; 23.82-94; 23.49-53; 31.100-109; KūP (cr.ed) 1,49 8-33; MBh (cr ed) 1,57.88-90; 1,59.9ff; 1,60.33-35; 1,60 39-48, 1,61.63; 1,98 1-5; 1,120.2-21; 1,121 3-9;

1,121 12-33, 3 42 19, 3,83 14-40, 3 85 9-12, 3,115 9ff, 3,155 9-13, 3,186 33, 3,187 31-39, 3,188 87-92, 3,209 1-9, 3 286 8, 5,54 47-48, 5,54 47-48, 5 104 1-5,117 23, 5,163 20-21, 7,159 2, 7,167 37, 12 18 29, 12 49 1ff, 12,200 1-46, 12 201 1ff, 12,201 8, 12,327 29ff, 12 336 15, 12,336 30-47, 13,4 1ff, 13,31 22, 13 47 61, 13,56 1-19, 13 56 1ff, 13,85 15ff, 13 151 12, 15,30 6, 16,1 1, 16 2 2, 16 3 18, MkP (BibInd) 45 20-23, 46 33-34, 46 39-41, 50 1-25, 52 22-23, 67 4, 104 1-9, MtP (ASS) 3 2-46, 4 26-27, 9 4-36, 49 14-35, 73 13, 74 59, 75 73-74, 76 54 80 4, 89 9-10, 94 8-30, 100 31, 124 106, 142 47-48, 144 93-98, 144 97, 145 31-40, 247 10-22, Rm (cr ed) 1 45 1ff, 1,69 17, 1,74 10ff, 2,102 3ff, 7,74 8-33, ŚiP 5 34 9-65, SauP (ASS) 32 1-9, 33 1-8, VaP (BibInd) 1 9 61ff, 1,28 21, 1 30 72-73, 1,30 76, 1,31 15-17, 1 57 38-40, 1,61 98, 2,1 15-16, 2 1 35, 2,1 40-42, 2,1 53-54 2 1 65-66, 2 3 1, 2,3 24-28, 2 4 7-21, 2,4 109, 2 5 101, 2 6 43-44, 2 6 76, 2 8 334ff, 2 29 64-99, 2 38 9-12, 2,38 66-68, 2,38 73-74, 2,38 81-83, 2 38 96-97, 2,38 106-108, 2 38 116, 2,38 188-193, 2,39 3-5, 2 39 49-51, ViP (SarPr) 1,3 22-23, 1,7 3ff, 1,10 9, 1,30 20-21, 2 24 34-38, 3 1 11-32, 3,2 17-42, 3 2 44, 4 7 1ff, 4,19 1, 4 24 25-31

4744* MITCHINER, JOHN E[DWARD] The Paris manuscript of the Yuga Purāna [Engl] In IAVRIB 5, December 1977

4745 MITCHINER, J[OHN] E[DWARD] *Saptarsi yuga elucidation of a cyclical era* [Engl] In JAIH 10, 1976-1977, pp 52-95

4746* MITCHINER, JOHN E[DWARD] Traditions of the saptarsi group down to the end of the Gupta period [Engl] London University of London, 1977 [thesis]

4747 MITRA, A Fairs and festivals in West Bengal [Engl] Alipore West Bengal Government Press, 1953 - 41 pp

Lists of festivals according to the census giving place time duration and average attendance (AM)

4748 MITRA, DEBALA The *Ābhīras and their contributions to the Indian culture* [Engl] In PIHC 14, Jaipur 1951, pp 91-100

4749 MITRA, HARIDAS Ganapati [Engl] In VBhA 8, 1958, pp 1-120

A study of Ganapati containing the following sections (1) Obscure origin of Ganesa worship, (2) Meaning of *gana*, (3) Probable time place and way of origin (Northwestern India in the Indo-Scythian period) (4) Anthropological data (insufficiant) (5) Connection of *Ganesa worship with a tribe or caste* (uncertain), (6) Paurānika myths about Ganeśa s origin (7) Transformation of Ganeśa conception in India, Greater India and Indian colonies, (8) Ganesa as Vighneśa (9) *Ganesa and* Śiva s favourite son as Kāpālika and Natesa, (10) Ganeśa images from art point of view (11) Ganeśa raised to dignity of supreme god, (12) Philosophical interpretations, (13) Gānapatya literature, (14) Rituals connected with Ganapati worship The author refers to Yājnikī- or NārāyanīyaU the Epics, BrP BdP, GaneśaP, BVP (Ganesakhanda) *Ganesagītā VināyakaMā of SkP, Kāsikh of SkP* (chapter 57) VināyakaksetraMā GajāranyaksetraMā, Ganeśabhāgavata, Ganesadarśana, Śāradātilaka Tantrasāra Mantramahodadhi, Nityotsavapaddhati Ganapatyatantra, etc (vSt)

4750 MITRA, KALIPADA The bird and serpent myth [Engl] In QJMS (*N S*) *16*, 1925-1926, pp 79-92 and 180-200

A cross-cultural survey of legends and myths relating to birds and snakes, including the Vinatā-Kadrū-conflict, Garuḍa's enmity towards snakes, birds carrying gods, and humans who understand the language of birds. The author finds related concepts, myths and legends in Egypt, Babylonia, Chaldea, Crete, and Europe and ascribes this fact to common inheritance from the Neolithic stock – the brown or Mediterranean race with centre in Egypt or Northern Africa. (vSt)

4751 MITRA, KALI PADA: Dramaturgy in the Mahāpurāṇa of Puṣpadanta [Engl.]. In: IHQ 26, 1950, pp. 232–240.

Shows that Puṣpadanta has taken the technical terms in his mention (4.18; 6.5-7f) of various poses in dance from a prevalent version of the Nāṭyaśāstra. (AM)

4752 MITRA, KHAGENDRA NATH: The evolution of Vaiṣṇavism [Engl.]. In: B. C. Law volume. Part 1. ... 1945. – pp. 675–682.

4753 MITRA, KHAGENDRANATH; BHATTACHARYYA, ASUTOSH: Diffusion of socio-religious culture in North India [Engl.]. In: The cultural heritage of India. 2nd ed.: Vol. 4. ... 1956. – pp. 515–530.

4754 MITRA, MANJULA: *The ›Mahānāṭaka‹ viewed from the standpoint of* dramaturgy [Engl.] In: Our Heritage 25,1, January-June 1977, pp. 13–34.

In discussing the age and characteristics of the so-called Mahānāṭaka or Hanumannāṭaka, the Bālarāmāyaṇa of Rājaśekhara is examined as the typical example of such a drama. (PS)

4755 MITRA, SARAT CHANDRA: *Note on the Bihor legend about Ravana's abduc*tion of Sita [Engl.]. In: JBORS 14, 1928, pp. 548–555.

The Bihors are a small Dravidian tribe living in the hills of Chota Nagpur, Bihar, and speaking a dialect of the Mundari language They have absorbed the legend about Rāma, Sītā and Lakṣmaṇa, giving it a local colouring and aboriginal touches in such a way that their adaptation may be called the »Bihor version of the Rm«. (vSt)

4756 MITRA, S[ARAT] C[HANDRA]: On the parallelism between the Mahabharat legend about the disrobing of Draupadi and a tradition recorded in the Japanese Kamakurashi [Engl.] In: Man in India 9, 1929, pp. 164–170.

4757 MITTAL, JAGDISH: Andhra paintings of the Ramayana [Engl.]. Hyderabad: Andhra Pradesh Lalit Kala Akademi, 1969. – 69 pp, 40 pl., 63 ill. (10 colour).

The illustrations here published are mainly from a Rm ms from Southern Andhra Pradesh, dated about 1750 A D The textpart deals with the Rm and its influence on literature and art and on Andhra paintings of the Rm, and contains a summary of the Rm A description of the plates, a select bibliography and a glossary conclude the book. (KPG)

4758 MITTAL, JAGDISH: Some Ramayana and Bhagawata drawings of Chamba [Engl.]. In: Mārg 8,3, June 1955, pp. 26–31, 6 ill.

4759 MITTERWALLNER, GRITLI VON: The Kuṣāṇa type of the goddess Mahiṣāsuramardinī as compared to the Gupta and mediaeval types [Engl]. In: German scholars on India ... Vol. 2. ... 1976. – pp. 196–213, 14 fig.

In the copy at hand, the name of the authoress is erroneously misprinted as »Mitterwalıner« – The contribution discusses also the Mahisāsuramardinī account from Devīmāhātmya, which represents a tradition differing from the one the Kusāna artists started from (F)

[quoted passages] MkP (Krsnadāsa) 80 38–40, 87 15–16, 87 19–20, 87 22

4760 Mm Professor Kuppuswami Sastri birth centenary commemoration volume Part 1–2 [Engl] Janaki, S S [ed] Madras The Kuppuswami Sastri Research Institute, 1985 – Part 1 (Collection of Sastri's writings and a kavya on him) – 9, 3, 13, 227, 48 pp , 3 pl – Part 2 (Select research papers presented at the birth centenary seminars) – 320 pp , 4 pl

Part 1 contains two essays of Epic/Purānic interest Valmiki Ramayana (p 152–153) and Sri Visnusahasranama stotra (p 206–207) Part 2 contains the following essays of *Epic/Purānic interest Brockington, J L Mountains and suns mystical illumination* in the Epic (p 63–74), Baldissera F and Janaki S S Of some Epic echoes in Bhānas (p 75–86) For annotations, see separate entries (AP)

4761 MODE, HEINZ Ancient Indian thought [Engl] In Deyadharma, studies in memory of Dr D C Sircar Bhattacharya, Gouriswar [ed] Delhi Sri Satguru Publications, 1986 – (Sri Garib Dass Oriental Series 33) – pp 137–145

A *commentary on Johannes Mehlig s compendium on* Vedic and Buddhist philosophy Discusses philosophical concepts (such as *manas* and *nāmarupa* in MBh) in connection with linguistic concepts (AP)

[quoted passages] MBh 12 6824 12 7459

4762* Modern India heritage and achievement Sri Ghanshyam Das Birla eightieth birthday *commemoration volume [Engl] Pilani Rajasthan 1977*

Includes the following contributions of Epic/Purānic interest Ram Gopal Vedas and the Bhagavadgītā and Kantawala S G Some aspects of Purānic religion modern India heritage and achievement (AK)

4763 Modern Indian interpreters of the Bhagavadgita [Engl] Minor, R[obert] N[eil] [ed] *New York SUNY Press 1986 – 288* pp (SUNY Series in Religious Studies)

4764 MODHEY, S G *Concept of the god* Dhātr *in the Vedas and the Epics [Engl]* In JOI 32, 1982–1983, pp 193–202

The author, after surveying the use of *dhatr* in the Vedic literature indicates that in the Epics the deity Dhātr is tending to merge with Brahman (JLB)

[quoted passages] MBh 1,65 14–15, 1,171 32 2,20 10, 3,30 29 3,31.5 6 108 43, 7 93 27ff, 8,33 38, 9 45 23, 12 15 18, 12 208 15–16, 13 151 15 Rm 3 12 17–19, 5 1 135ff, 7,2 25, 7 3 6, 7,48 3

4765 MODHEY, S G God Kubera in the Rāmāyana [Engl] In JOI 21, 1971–1972, pp 299–306

After short remarks on Kubera in Vedic literature the author deals with his epithets, appearance, weapons and equipment, his household, status and *genealogy,*

his character-traits, and his relation with other gods as depicted in the Rm. Remarks on Kubera's relation with the Rāma story and on his worship conclude the article. (KPG)

4766 MODI, P[RATAPRAI] M[OHANLAL]: Akṣara: a forgotten chapter in the history of Indian philosophy [Engl.]. Baroda 1932. - 12, 178 pp.

Kiel dissertation. Chapter 1 deals with *aksara* in the Upaniṣads, and contains pp. 123-141 excerpts from MuU, PrU, and ŚvetU. The second chapter examines the BhG and concludes on the whole that the BhG was the work of an Aupaniṣada-school teaching three ways of salvation (*sāmkhya, yoga, bhakti*) with two equal goals (*akṣara* and *purusa*); the *bhakti* concept was perhaps added as a compromise between the *samnyāsa* and the *karman* concepts (an appendix also gives text passages with translations). The third chapter deals with the Śāntiparvan (called »later MBh« by the author), distinguishing four different schools: Upaniṣadic in Mokṣadharma 182-253, *sāṃkhya* in 302-307 and 309-317, *yoga* 308, and *pāñca-rātra* in 334-352. the teachings of these schools are discussed in detail. The last chapter gives an examination of *aksara* in the BrS [source:] Strauss, Otto: [Review] (F)

[reviews:] Strauss, Otto: In. ZII 10, 1935-1936, pp 121-130.

4767* MODI, P[RATAPRAI] M[OHANLAL]: The Bhagavadgītā: a fresh approach with special reference to Śaṅkarācārya's bhāṣya. Text with Śāṅkara Bhāṣya and an introduction and notes [Skt., Engl.]. Śaṅkara [comm.]. Baroda: P. M. Modi, Giridhar Niwas, Raopura, 1955.

Includes the Gītā text and the text of the Śaṅkarabhāṣya in Skt. Criticizes Śaṅkara's views and interprets the BhG as a *yogaśāstra*, i e. a »scripture of Disinterested Performance of One's Duties« The single *adhyāya*'s were independent treatises each with its own philosophy, thereby offering a multiplicity of »*yogas*« to a multiple mankind. [source:] Schrader, F. Otto: [Review] (F)

[reviews:] Schrader, F[riedrich] Otto: In: ZDMG 108, 1958, pp 222-223. - Hacker, Paul: In: OLZ 55, 1960, pp 81-82.

4768 *MODI, P[RATAPRAI] M[OHANLAL]: The Bhagavadgītā: a world scripture* [Engl.]. In: Proceedings of the First International Sanskrit Conference, March 26th - 31st 1972. Vol. 2, part 2. Raghavan, V. [ed.]. New Delhi: Ministry of Education and Social Welfare, Government of India, 1976. - 8, 458 pp. - pp. 262-267.

Some general remarks, presenting the BhG as a universal panacea. (JLB)

4769* MODI, P[RATAPRAI] M[OHANLAL]: Bhagavadgītā: its teachings and the harmony of its adhyāyas [Engl.] In: Acharya Anand Shankar Dhruva smāraka grantha. Part 3. Ahmedabad 1944-1946. - pp. 51-56.

4770 [MODI, PRATAPRAI MOHANLAL:] MODI, PRATĀPARĀJA MOHANALĀLA: Brahmasūtra smṛtipāda āne bhagavadgītā [Mar.]. In: Svādhyāya 1, 1964, pp. 126-131.

[»The smṛtipāda of BrS and BhG«] (vSt)

4771 MODI P[RATAPRAI] M[OHANLAL] Brahmasūtrakāra as interpreter of the Gītā [Engl] In JGJRI 24 1-4 January October 1968 Umeshamishra commemoration volume Vol 1 1969 - pp 139-150

Deals with the *sutras* which clearly refer to the BhG While rejecting the view of the BhG on *prakrti* and *yoga* the Brahmasūtrakāra uses the BhG as *smrti pramāna* with regard to other topics *The authority of the BhG is accepted but interpreted in* the light of the Upanisads (AM)

4772* [MODI PRATAPRAI MOHANLAL] MODY P M Creation theories of the Gītā do they make a system? [Engl] In JMSUBaroda 14 1 April 1965 pp 69-75

4773 MODI P[RATAPRAI] M[OHANLAL] Development of the system of āsramas [Engl] In PTAIOC 7, Baroda 1933 publ Baroda 1935 pp 315-316

4774 MODI P[RATAPRAI] M[OHANLAL] The doctrine of the Bhagavadgītā a triad of the three dyads [Engl] In PTAIOC 7 Baroda 1933 publ Baroda 1935 pp 377-390

A discussion of various passages containing synonyms of the term *aksara* which is the origin of *prakrti* the lower material Nature of *purusa* « The terms so examined are *para avyakta ksetra para prakrti mahad brahman* and *prakrti* while remarks are also included on *māyā* as the lower *prakrti* and on *brahman* and *svabhāva*

We can sum up the philosophical principles of the Gītā by saying that the metaphysics of the *Gītā is a metaphysics of a three fold non-dualism The two prakrtis* the two aspects of *aksara* and the two goals viz *aksara* and *purusa* (as explained in my thesis Aksara A Forgotten Chapter in the History of Indian Philosophy published in 1932) are each of the three pairs not numerically two but *at the same time not one either Thus the Gītā doctrine is a Triad of three Dyads* (JLB)

[quoted passages] BhG 3 14 15 3 27 29 4 6 7 4 6 7 14 8 3-4 8 18 22 9 10 12 4 13 5 14 2 14 3-4 18 40 41 MBh 12 204 10 11 12 213 12 13 12,242 19 20 *12 253 11 12 306 40 12 307 14 12 318 40 12 318 111*

4775 MODI P[RATAPRAI] M[OHANLAL] Each adhyāya of Bhagavad Gītā a unit by itself [Engl] In BhV 11 1 2 1950 pp 85-94

Rejects the view that the single teachings of the Gītā on Yoga have to be understood in the light of the teachings in succeeding chapters Instead each chapter is sufficient by itself and answers to the needs of persons in particular circumstances (vSt)

4776* *MODI P[RATAPRAI] M[OHANLAL] Method of interpreting the Gita* [Engl] In Studies in the Gita Vol 1 1970 - pp 59 66

4777 MODI P[RATAPRAI] M[OHANLAL] Philosophy of the Gītā does it make a darsana? [Engl] In JUBombay (N S) 19 2 1950 pp 39-42

Argues that no system of the philosophy was intended to be given either in the entire Gītā or even in any single *adhyaya* of it and that philosophical ideas are included only in so far as they support its doctrine of disinterested action (JLB)

4778* [MODI PRATAPRAI MOHANLAL] MODI PRATAPARAJA MOHANALALA Prakrti in the Bhagavadgītā with special reference to the Suddhādvaita philsophy [Engl] In IPhCult 9 September 1964 pp 39-43

4779 MODI, P[RATAPRAI] M[OHANLAL]: Problem of the ›tad uktam‹ sūtras in the Brahmasūtras [Engl.]. In: IHQ 13, 1937, pp. 514–520.

There are eight *sūtras* of Bādarāyaṇa's Brahmasūtras in which the expression »*tad uktam*« occurs. In regard to some of them, Śaṅkara, Rāmānuja and Vallabha differ as to what passage is referred to by »*tad uktam*«. Vallabha thinks that three of these verses refer to BhāgP 2,9.10; 6,9.39; and 9,4.63 respectively. Other candidates are the Jaiminīyasūtras, the ChāU, MuU, GautDhS, and, in some cases, the BrS themselves. The author analyses one of these *taduktam*-passages (BrS 3,4.41–42) and proves that it refers to an earlier *sūtra* of the same work. Expects that this will be the result in all cases. (vSt)

4780 MODI, P[RATAPRAI] M[OHANLAL]: Relation of Bhagavadgītā and the Brahmasūtra [Engl.]. In: PTAIOC 19,2, 1957, pp. 136–139.

Discusses the *sūtras* which seem to refer to the BhG (BrS 1,4.23–27 and 2,1.1–12) and the manner in which the *sūtrakāra* deals with the peculiarities in the doctrine of the BhG. (AM)

4781* MODI, P[RATAPRAI] M[OHANLAL]: Verses of the Gita in which Śamkarācārya finds sannyāsa but which do not mention it [Engl.]. In: PTAIOC 16, 1951, summaries, pp. 229–230.

4782 MOELLER, VOLKER: Die Mythologie der vedischen Religion und des Hinduismus [Ger.]. In: Wörterbuch der Mythologie. Abteilung 1: Die alten Kulturvölker. Band 5: Götter und Mythen des indischen Subkontinents. Stuttgart: Klett-Cotta, 1984. – pp. 1–203, 1 folded map, 12 pl., index.

A dictionary of the mythology of Vedic religion and Hinduism (AP)

4783 MOELLER, VOLKER: Symbolik des Hinduismus und des Jainismus. Tafelband [Ger.]. Stuttgart: Anton Hiersemann, 1974. – 172 pp., 120 ill., 1 map, introduction, notes, bibliography, index (Symbolik der Religionen 19, Herrmann, F. [ed.]).

This plate volume corresponds to W. Kirfel's 1959 text volume of the same title in this series The illustrations have been selected mostly from the Museum of Indian Art and bear a short, informative commentary by the author Page titles: Vedic cult-symbolism, Śivaitic circle of gods; Devī-circle; deification of rivers, symbolism in folk cult; folk cult; symbolic signs; aniconic symbols; iconometry; symbolic signs; »Weltbild« and symbol; »Weltbild«, architectural symbolism; cult symbolism; Jainism, hagiography, representations of gods and saints, cult images, the holy places of the Jainas. [source:] Bruhn, K. [Review] (AP)

[reviews:] Bruhn, K.: In: OLZ 75, 1980, pp. 273–275. – Hinuber, Oskar von: In: ZDMG 127, 1977, p 220 – Jong, J W de: In: IIJ 18, 1976, p 303.

4784 MOFFITT, JOHN: The Bhagavad Gita as way-shower to the transcendental [Engl.] In: Theological Studies 38,2, June 1977, pp. 316–331.

Discusses the BhG in order to show the similarities it bears to Christian doctrines regarding the ways to commune with god. (AM)

4785 MOGHE, S. G.: The constellation Rohinī in the Rāmāyaṇa and the later poets [Engl.]. In: BhV 30, 1970, pp. 54–59.

Gives references to the stellar constellation called *rohinī* in Rm and *kāvya* literature, mostly used as an image for the »happy union of the married couple« (KPG)

4786 MOGHE, S G Influence of the Rāmāyana on the Abhijñāna Shākuntalam - a new light [Engl] In JGJKSV 31, 1975, pp 367-377

4787 MOGHE, S G Pūrva-Mīmāmsā and Paurānic interpretation [Engl] In Purāna 19,2, July 1977, pp 283-291

Seeks to »bring to light the illuminating contribution of the writers on *dharmaśāstra* literature interpreting the Paurānic texts with the help of the doctrines of *purva mimamsa* [as] framed by Jaimini, Śabara and Kumārila« Uses the works of Devannabhatta, Śūlapāni, Śankarabhatta, Nīlakantha, Mitramiśra and Raghumani (F)

4788* MOHANDHAR, MOHINI Sri Krishna the charioteer of the teaching of the Bhagavadgitā [Engl] London 1919

4789* MOHAPATRA, GOPINATH A critical introduction to Purusottama Ksetra Māhātmyam and its English translation [Engl, Skt] Jabalpur University Dissertations, 1976 - Reprint Mohapatra, Gopinath The land of Visnu 1979

4790 MOHAPATRA, GOPINATH The cult of Jagannātha in the Purānas [Engl] In Purāna 21,2, July 1979, pp 167-176

Gives a survey of the various accounts of Jagannātha, the place of his installation construction of the temple and so on as can be found in BrP NāP PdP SkP KapilaSa Sāralā MBh Deulatolā of Nīlāmbaradāsa Deulatolā of Śisukrsnadāsa (F)

[quoted passages] AgP 63 BrP 48 MtP (ASS) 12 35 12 38 NāP [2] 52 41-93, PdP 5,158 1-6, 5,158 18, SkP 2/2,20 35-36 ViP 1,15 52

4791 MOHAPATRA, GOPINATH The icon of Lord Jagannātha [Engl] In Purāna 21,1, January 1979, pp 72-76

Short survey of the iconography of Jagannātha and of tree worship in relation to this deity Refers to RV MuU, ŚvetU BĀU AV ŚBr AitBr TaiSa, ChāU, KapilaSa (F)

[quoted passages] BhG 15 1 BhāgP 11 30 42

4792 MOHAPATRA, GOPINATH The land of Visnu a study on Jagannātha cult [Engl, Skt] Delhi B R Publications Corporation, 1979 - 15, 508 pp - Reprint of Mohapatra, Gopinath A critical introduction to Purusottama Ksetra Māhātmyam 1976

The title refers to the Purusottamaksetra Māhātmya of the SkP which is studied and translated in this volume Based mainly on this text, the author deals in Part I with the historical development of the Purusottama cult (pp 1-46), its major religious ceremonies and festivals (pp 81-136) Two chapters on geographical information (pp 137-161) and on social and cultural data contained in the PurusottamaMā (pp 162-184) conclude the first part Part II starts by discussing the date of the PurusattamaMā which is settled »between the last part of the 7th century and the

beginning of the 8th century A.D.« (pp. 187-216); it then gives a brief outline of its contents (pp. 217-226). The remaining half of the book offers a complete English translation of the PuruṣottamakṣetraMā (pp. 227-492) with short bibliography and index (pp. 493-508). (vŚt)

4793 MOLÉ, M[ARIJAN]: Deux notes sur le Rāmāyaṇa [Fr.]. In: Hommages à Georges Dumézil ... 1960. - pp. 140-150.

In part I, the author examines a direct parallel between the Rm and the Iranian epic (Šāhnāma): the warrior initiation of Rāma and Rustam. Both are going to be engaged in a great combat (against *rākṣasas*/Turanian invasion); at the time when they receive their arms (from Kṛśāśva/Kṛsāspa), they are also engaged in their first exploit (killing of Tāṭakā/conquest of fortress) the author also notes the existence of a cult of Karšāsp/Kṛsāspa in Iran. Part II attempts to elucidate a tripartite structure in the Rm (three wives of Daśaratha and their four sons, representing the three functions) (SD)

[quoted passages:] Rm (B) 1,18 11-14; 1,18 24-34; 1,21.13-14; 1,27.10; 2,70.8-10; 2,92.20-27.

4794 MONIER-WILLIAMS, MONIER: Brāhmanism and Hindūism or religious thought and life in India, as based on the Veda and other sacred books of the Hindūs [Engl.]. 4th enlarged and improved ed.: London: Murray, 1891. - 28, 604, 28 pp.

4795 MONIER-WILLIAMS, MONIER: Indian epic poetry; being the substance of lectures recently given at Oxford: with a full analysis of the Rámáyaṇa and of the leading story of the Mahá-Bhárata [Engl.]. London: Williams and Norgate, 1863. - 8, 133 pp.

A general survey of the two Epics, followed by separate summaries of each (JLB)

4796 MONIER[-]WILLIAMS, [MONIER]: The Vaishṇava religion, with special reference to the śikshā-patrī of the modern sect called Svāmi-Nārāyaṇa [Engl.]. In: JRAS (N.S.) 14, 1882, pp. 289-316.

Includes some general references to Epics, Purāṇas and BhG, laments the lack of a complete BhāgP translation and states that »... the bible of all worshippers of Vishṇu in his most popular manifestation - that of the hero Krishṇa [sic], with his favourite wife Rādhā - consists of two chief books, the BhāgP and the BhG « (F)

4797* Monuments littéraires de l'Inde ou Mélanges de littérature sanscrite; contenant une exposition rapide de cette littérature, quelques traductions jusqu'à présent inédites et un aperçu du système religieux et philosophique des Indiens, d'après leur propres livres [Fr.]. Langlois, A. [tr., comm.] Paris: Lefèvre, 1826. - 12, 268 pp.

»Literary monuments of India, or Anthology of Skt. literature; contains a short presentation of this literature, *some translations hitherto inedited*, and a survey of the religious and philosophical system of the Indians, according to their authoritative books « Contains Fr translations from BhāgP and HV. From HV: Expedition of Kālayavana against India; description of the festivities by which Kṛṣṇa celebrates his victory; death of prince Rukmī; expedition of Pradyumna to the Northern

provinces fight of the god Krsna and a magician From BhāgP Rukminī's abduction by Krsna - The HV passages were later on incorporated into Langlois complete HV translation of 1834 [source] Gildemeister p 17 (F)

4798 MOOKERJEE S[ATKARI] Political wisdom of ancient India [Engl] In JBiharRS 45 1-4 1959 A S Altekar memorial volume 1959 - pp 1-9

Concise survey demanding an evaluation of the political wisdom of ancient India ‹ in order to gain solutions for present day problems Draws mainly upon Kautilya s Arthasāstra Kāmandaka s Nītisāra and the relevant passages in the Epics and Mahākāvyas States that up to the 8th century A D › the public both the intelligentsia and common people [were] politically very much alert and alive The preaching of extravagant other worldliness and vanity of the worldly values which was persistently carried on by the later Buddhist monks and the different religious communities imitating their example killed all political instincts - The main body of the lecture is devoted to a presentation of Kautilya s theories concerning the several kinds of enemies and the *rajamandala* By means of an analysis of the post World War II political situation the author seeks to show that in › modern warfare victory is bound to be of a Pyrrhic nature (F)

4799 MOOKERJI RADHA KUMUD The Hindu conception of the mother land [Engl] In IC 1 4 1935 pp 553 566

States that in India the conception of mother-country is more cultural than territorial Sees *aryavarta* as a typical expression of such cultural home land and quotes from MBh and various Purānas to show the sacredness of this mother land and its cultural borderlines (vSt)

4800 MOOKERJI RADHA KUMUD Rise of Magadhan imperialism [Engl] In The history and culture of the Indian people Vol 2 The age of imperial unity 1951 - 2nd ed 1953 - p 18-38

Mainly refers to Buddhist sources but also to the Purānic accounts especially as concerns the various Magadha dynasties (F)

4801* [MOOKHERJEE DHIRENDRA NATH] MOOKERJEE DHIRENDRANATH The genealogy and chronology of the early Imperial Guptas [Engl] In JIH 21 1942 pp 34-56

4802 MOOKHERJEE DHIRENDRA NATH The krta era [Engl] In JIH 24 1945 pp 105-109

4803* Moolaramayana Bharatiyashilanirupanadhyaya by Valmiki and Vyasa With the › Sudha« commentary by Gangadhar Mishra [Skt] Gangādhar Mishra [comm] Brahmashankar Mishra [ed] 3rd ed 1931 106 2 2 pp (Harikrishna Nibandha Mani Mālā 1)

Contains an adapted chapter from both the Rm and the MBh [source] TUB (AK)

4804 MOOR, EDWARD The Hindu pantheon a new edition with additional plates condensed and annotated [Engl] Simpson W O [ed comm] Madras J Higginbotham 1864 - 13 401 pp ill - 1st ed London 1810 - Reprint Delhi 1968

The first 45 chapters deal with a particular deity each, with iconographic and mythological remarks including references to Epics and Purāṇas. The title of the following chapters are: »Linga-Yoni«; »Miscellaneous notices of the Hindus«; »Sects of the Hindus«; »Vaishnavas«; »Saivas«; »Saktas«; »Jainas«; »Brahmo Samaj«; »Symbols«; »Gayatri«. The last chapter »Of the Vedas, Puranas, &c.« deals with the classification of Brahmanical literature and gives a list of the 18 *mahāpurāṇas* with short remarks extracted from Wilson's translation of the ViP. In all parts the author quotes extensively preceding scholars. An index of names and subjects is appended. (KPG)

4805* MOORE, ALBERT C.: Iconography of religions: an introduction [Engl.]. London: SCM Press, 1977. - 337 pp., 248 ill., bibliography, index.

An opus magnum also drawing on related disciplines such as archaeology, ethnography, art history, and phenomenology of religions. Especially ch. 4 (p. 97-135) on the Hindu traditions is very rich. It holds 46 illustrations. pp. 291-322 contain notes and a bibliography. A »short reading list« for each individual chapter follows. An index (p. 329-337) concludes the book. [source:] Lehmann, A.: [Review] (AP)

[reviews:] Lehmann, A.: In: OLZ 75, 1980, pp. 583-584.

4806* MORE, PAUL ELMER: The Bhagavad Gita [Engl.]. In: Shelburne essays, 6th series. (Studies of religious dualism). New York, London: G. P. Putnam's Sons, 1909. - pp. 43-64.

4807* MORENO, H. W. B.: The Bhagavadgītā or the song divine [Engl.] In: CalcuttaR (3rd series) 45, 1932, pp. 227-233.

4808 MORENZ, SIEGFRIED; SCHUBERT, JOHANNES: Der Gott auf der Blume: eine ägyptische Kosmogonie und ihre weltweite Bildwirkung [Ger.]. Ascona: Artibus Asiae, 1954. - 158 pp., 8 pl. (Artibus Asiae, Supplementum 12).

Discusses the role of the lotus plant in Egyptian and Indian art and mythology, in particular in connection with cosmologies and creation myths, and traces the spread of the motif in Asia and the Mediterranean area. [source:] Otto, Eberhard: [Review] (F)

[reviews:] Otto, Eberhard: In: ZDMG 104, 1954, pp 487-488.

4809 MORINIS, E. ALAN: Pilgrimage in the Hindu tradition: a case study of West Bengal [Engl.]. Delhi: Oxford University Press, 1984. - 8, 346 pp., appendix, 9 maps, 2 fig., 8 pl. (Oxford University South Asian Studies Series).

[reviews:] Kumar, Nita: Meanings of pilgrimage: In: CIS (N.S.) 20,2, July-December 1986, pp. 315-318.

4810 MOSTELLER, JOHN F.: A new approach for the study of Indian art [Engl.] In: JAOS 107,2, 1987, pp. 55-69, 8 ill.

The new approach suggested by M lies in an analysis of the constructive systems or devices on the basis of iconometric passages in Skt. texts (carried out here with a VDhottP passage) together with a computer-aided analysis of measurements taken from art objects (here done with 2000 measurements taken from 110 standing stone images) The approach aims at »a more precise understanding of the nature of artistic form in the Indian context and, inevitably, a much more precise and

technical analysis of artistic styles Along with these it allows us, for the first time, to assess in concrete terms the freedom of the Indian artist and, as a corollary, the true role of tradition as embodied in the *śilpa* and *vastuśastra* « (AP)

4811* MOTI CHANDRA: Geographical and economic studies in the Mahābhārata. Upāyanaparva [Engl] Lucknow 1945

4812 [MOTI CHANDRA.] MOTICHANDRA· An illustrated manuscript of the Udyoga parvan [Engl] In· *Sri Swami Kevalananda abhinandana grantha 1952* - pp 205-221

4813 MOTI CHANDRA. An illustrated ms of Mahāpurāna in the collection of Sri Digambar Naya Mandir Delhi [Engl] In· Lalit Kalā 5, April 1959, pp 68-81, 3 pl

The ms is dated to the end of 15th century and shows stilistic features of the Western India school, but in matter details the illustrations seem to belong to a provincial school in U P Gives also a summary of several stories of the Purāna (AM)

4814* [MOTI CHANDRA] MOTICHANDRA Illustrated ms of Nala-Damayantī in the Prince of Wales Museum Bombay [Engl] In Roopa-Lekha 3,1, 1946, pp 20-21

4815 MOTI CHANDRA· Paintings from an illustrated version of the Rāmāyana painted at Udaipur in A D *1649* [Engl] *In BPrWMusWI 5, 1955-1957*, pp 33-49, pl 14-17

4816 *MOTI CHANDRA Two illustrated Devīmāhātmya manuscripts from Nepal* [Engl] In BPrWMusWI 11, 1971, pp 1-12, 12 pl

Detailed description and analysis of the illustrations of the mss (KPG)

4817 MOTI CHANDRA The world of the courtesans [Engl] Delhi Vikas Publishing House, 1973 - 6, 245 pp , tables

The theme is presented according to various literary genres (Buddhist, Jain literature, drama, etc) and according to several chronologically and/or geographically defined areas (Gupta period, mediaeval Kashmir, etc) References to Epic/Purānic literature can be found only in the first chapter (»courtesans in Vedic, Paurānic and *smrti* literatures«) which states that »in the Epics and Purānas, the institution of the courtesans is described as having a legal status and many a story is told of its origin « As an illustration, the author discusses e g the Śāmbhava-Upaparvan of MBh 1 (story of Dīrghatamas), MtP 70 (rape of the 16000 wives of Krsna and the various stories told by Dālbhya), etc Concerning Epic literature, the author gives the following summary »The Vedic, Epic and Smrtic evidences about courtesans are terse and to the point The heroic nature of the MBh could hardly be reconciled with the softer aspects of love, and in the moral atmosphere of the Rm courtesans and prostitutes are dismissed as mere appendages to royal pomp and show Similarly the *smrtis* are more concerned with the social and legal position of prostitutes rather than their way of life « One exception can be found in the HV, which yields »some interesting information about courtesans, *gosthis*, *yātras* and the *samaja*, with which some of the leading characters were closely associated« (these passages are discussed in greater detail) (F)

[quoted passages:] AgP 168.3; 227.44–45; 258.12; BrP 40.30–35; 212; HV 2,17.10; 2,29.1–5; 2,29.7–15; 2,30; 2,85.71–72; 2,88; 2,88.7–9; 2,89; MBh 1,134; 3,238ff; 4,34.17–18; 4,64.24; 4,64.26; 4,64.29; 5,30.38; 5,86.15–16; 5,151.51; 5,195.18–19; 8,27; 8,30.1–24; 8,30.27–33; 8,30.57–59; 12,88.14–15; 12,325.33ff; 13,53.65–66; 13,125.9; 15,22.21; 16,5.135; 16,5.144; 16,7.223–270; MtP 70; 70.28–30; 227.144–145; Rm 2,3.17–18; 2,36.3; 6,127.1ff.

4818 MOTI CHANDRA; KHANDALAVALA, KARL: An illustrated manuscript of the *Āraṇyaka Parvan in the collection of the Asiatic Society, Bombay* [Engl.]. In: JASBombay (N.S.) 38, 1963: Dr. Bhau Daji special volume ... 1964. – pp. 116–121, 10 fig. [not paginated].

»The importance of the ms lies in the fact that it is dated in the year 1516 A.D. which makes it the only ms definitely datable to the period of the rule of the Lodī Sultāns.« Rendering of the colophon in Skt. (Rom. transcription) and Engl. translation, discussion of the historical circumstances, and detailed description of the ms; the illustrations are reproduced in 10 black and white photographs. (F)

4819* MOTWANI, K.: India's ancient literature: the Gita [Engl.]. Madras 1956.

4820* [MUDGALAPURĀṆA, 1872]: [Gaṇeśahṛdayastotra] [Skt.]. Poona: Vṛttaprasāraka Press, 1872.

The *stotra* is found in Mudgalapurāṇa 8.49. [source:] Rocher, p. 200. (KPG)

4821* [MUDGALAPURĀṆA, 1912]: [Gaṇeśahṛdayastotra] [Skt.]. Bombay: Vaibhava Steam Press, 1912.

The *stotra* is found in Mudgalapurāṇa 8.49. [source:] Rocher, p. 200. (KPG)

4822* [MUDGALAPURĀṆA, 1919]: Śuklakṛṣṇacaturthīvratanirṇaya [Skt.]. Ahmedabad: Gujarati Printing Press, 1919.

»Extracts compiled from various *khandas*, on the significance of Gaṇeśacaturthī« [source:] Rocher, p. 200. (KPG)

4823* [MUDGALAPURĀṆA, 1926]: [Yogagītā] [Skt.]. Ahmedabad: Gujarati Printing Press, 1926.

Text edition of the Yogagītā (= Mudgalapurāṇa 9.5–16). [source:] Rocher, p. 200. (AK)

4824* [MUDGALAPURĀṆA, 1943]: Śrī-mudgala-purāṇāntargata gaṇesha stotras [Skt., Engl., Mar.]. Rajagopalan, T. K. [ed.]. Madras: The author, 1943.

Compilation from the Mudgalapurāṇa »with brief introductions in English and Marathi«. [source:] Rocher, p. 200. (AK)

4825* [MUDGALAPURĀṆA, 1976]: [Skt.]. Bombay: Nirṇayasāgara Press, 1976.

4826 MUIR, J[OHN]: Contributions to a knowledge of the Vedic theogony and mythology [Engl.]. In: JRAS (N.S.) 2, 1866, pp. 1–25.

With a few references to illustrative passages from Epics/Purāṇas. (F)

4827 MUIR, JOHN: Notes on the lax observance of caste rules, and other features of social and religious life, in ancient India [Engl.]. In: IA 6, 1877, pp. 251–264.

»The object of this paper is to show by illustrations drawn chiefly from Manu and the Mahabharata that the regulations defining the duties relations, prerogatives and functions of the different Indian classes as prescribed by Manu and in some parts of the Mahabharata, were not strictly respected or *practised in ancient times in* India that the customs of polyandry was not unknown that literal sentiments were entertained regarding the religious position of the lower classes and that considerable freedom of speculation on theological topics was prevalent (KPG)

4828* MUIR, JOHN On Dr Lorinser s Bhagavadgītā and Christian writings [Engl] In IA 4 1875 pp 77–81

4829 MUIR J[OHN] On the relations of the priests to the other classes of Indian society in the Vedic age [Engl] In JRAS (N S) 2 1866 pp 257–302

Occasional references in footnotes to Purānic passages (F)

4830 MUIR J[OHN] Progress of the Vedic religion towards abstract conceptions of the deity [Engl] In *JRAS (N S) 1 1865 pp 339-391*

With references in footnotes to illustrative passages from Epics and Purānas (F)

4831 MUIR J[OHN] Some accounts of the ancient Indian ideas regarding government war etc contained in the Mahabharata [Engl] In IA 3 1874 pp 237 241

On *rajadharma* according to the Śāntiparvan of MBh (vSt)

4832 MUIR J[OHN] Verses from the Sarva darsana sangraha the Vishnu Purāna, and the Rāmāyana illustrating the tenets of the Chārvākas or Indian materialists with some remarks on freedom of speculation in ancient India [Engl] In JRAS (1st series) 19 1862 pp 299 314

Gives a translation of the Cārvākavāda in Sarvadarsanasamgraha and compares it with ViP 3 18 14 26 (text in Roman transcript and translation) Rm 2 108 1 18 (ed Schlegel) and Rm 2 116 1 40 (ed Gorresio the two versions of Rm are printed in two columns s de by side) MBh 12 1 414ff and discusses other references to the Cārvākas and their doctrine (vSt)

4833 MUIR J[OHN] Yama and the doctrine of a future life according to the Rig- Yajur- and Atharva Vedas [Engl] In JRAS (N S) 1 1865 pp 287–315

Based mainly on RV 9 and 10 Footnotes also include illustrative passages from Purānas and Ep cs (F)

4834* MUKERJEE JOGENDRANATHA On reading Gita [Engl] Calcutta 1908 80 pp

A poem [source] Callewaert/Hemraj p 367 (PS)

4835 MUKERJEE, RADHAKAMAL The culture and art of India [Engl] London George Allen and Unwin Ltd 1959 - 447 pp 54 pl

Both topics are dealt with in their interrelation Material culture is not included. - In a chapter on MBh some cultural historical data on both Ep cs are gathered M holds that Krsna was a historical person Includes bibl ography and index Appended is a Time chart of Indian civilization« (p 395–412) [source] Meier Franz Joseph [Review] (AP)

[reviews:] Meier, Franz Joseph: In: OLZ 60, 1965, pp. 70–74. – Spellman, John W.: In: JRAS 1960, pp. 86–87.

4836 MUKHERJEE, BRATINDRA NATH: *A critical examination of Alberuni's* charges against the copyists of the Purāṇas [Engl.]. In: IHQ 35,2, June 1959, pp. 132–138.

Attempts to show »the Purāṇic accounts of the geography of *bhāratavarṣa* to be full of copyist's errors«, as Alberūnī already had noted, through a comparative study of the sections in question of the different Purāṇas. The author attributes the »shortcoming« of »the gross exaggerations of the actualities« to the authors and compilers of the Purāṇas rather than the copyists, as Alberūnī did. (KPG)

4837 MUKHERJEE, BRATINDRA NATH: The import of the term »maccocalingae« [Engl.]. In: J. N. Banerjea volume ... 1960. – pp. 318–325.

Discussion of an obscure term occurring in Pliny (who has drawn it from Megasthenes) and denoting perhaps a tribal name. The author rejects the view that the word could have been derived from *mukhya kaliṅgāḥ*; the derivation from *mukhaliṅga* seems likewise doubtful. »The only other possible interpretation of the term »maccocalingae« is to connect it with the words *mekala* and *kaliṅga*«, these being the names of tribes; so Pliny's term »probably means a mixed tribe ..., and probably had, like other mixed peoples, the appearance of a single race.« (F)

[quoted passages.] MBh 3,114.4; MtP 114.36, 114.47; 114 52; 114.52; Rm 4,41.9.

4838 MUKHERJEE, GOVINDA GOPAL: Śākta literature [Engl.]. In: The cultural heritage of India. 2nd ed.: Vol. 5. ... 1978. – pp. 138–140.

Includes sections on the Epics, Purāṇas, *upapurāṇas*, etc. (AK)

4839* MUKHERJI, KALINATH: An atlas of Hindu astronomy with key and notes [Engl., Skt.]. Calcutta 1901.

4840 MUKHERJI, SHYAM CHAND: The cult of Ekānāṁśā [Engl.]. In: IHQ 35, 1959, pp. 189–208.

On the epithets of Ekānaṃśā, »a special form of Devī-Durgā«, her connections with Subhadrā, her worship and iconographic representation, and her connection with the Jagannātha cult, with Yogamāyā, Yoganidrā, Caṇḍikā and Vimalā. (KPG)

4841 MUKHERJI, S[HYAM] C[HAND]: A study of Vaiṣṇavism in ancient and medieval Bengal, upto the advent of Chaitanya (based on archaeological and literary data) [Engl.]. Banerjea, J[itendra] N[ath] [forew.]. *Calcutta:* Punthi Pustak, 1966. – 9, 244 pp.

After a historical survey (ch 1–3), the author deals with: Gītagovinda, Viṣṇuism in Bengal from mediaeval texts, Caitanya and Gauḍīya Viṣṇuism. Besides epigraphic materials and other texts, the author also quotes Epic/Purāṇic literature. Two appendices on the origin of the worship of Rādhā and on the iconography of Viṣṇu and his *avatāras*, a selected bibliography and an index are appended. (KPG)

4842 [MUKHERJI, SHYAM CHAND:] MUKHERJEE, SHYAM CHAND: The Vishṇudharmottara chapters on music: a critical study [Engl.]. In: Purāṇa 2,1–2, July 1960, pp. 151–167.

Detailed abstract of the chapters of the VDhottP which are concerned with the *samgītasāstra* Also gives some well informed textual criticism Refers to RV, Nāradiyasiksā, Kautilya, Nātyasāstra, Brhaddesī, Saṅgitamakaranda (F)

[quoted passages] Rm 7,16 35, VāP (ASS) 2 24-25, 86-87, VDhottP (VePr) 3,18-34, 3,34 26

4843 MUKHOPADHYAYA, ANJALI Ādikavi Vālmiki and his influence on Kālidāsa [Engl] In PTAIOC 13, 1946, pp 123-140

4844 [MUKHOPADHYAYA, KUMARI BHAKTI SUDHA] MUKHOPADHYAYA, BHAKTI-SUDHA The institution of marriage in the Matsyapurāna [Engl] In Prajñā 9,2, 1964, p 260-270

4845 MUKHOPADHYAYA, KUMARI BHAKTI SUDHA The tripura episode in Sanskrit literature [Engl] In JGJRI 8,4, August 1951, pp 371-395

The story of tripura (i e the three cities made of gold silver and iron by the asura Maya which were inhabited by the demons Tārakāksa, Kamalāksa, and Vidyun mālin respectively and later destroyed by Śiva) is studied in the following versions two versions each in MBh SkP, MtP and ŚiP one version each in HV, PdP SauP, BVP, BhāgP and LiP Contains three concordances (vSt)

4846 MUKHOPADHYAYA, MANMATHA Some notes on Skanda-Karttikeya [Engl] In IHQ 7, 1931, pp 309-318

Discusses early references to Skanda (early Upanisads Patañjali MBh) his identi fication with the philosopher / teacher Sanatkumāra (ChāU and MBh) and the attribution to him of the exposition of *dharmarahasya* his position as warrior par excellence (MBh BhG), his relation to and partly identification with, Kumāra, Visākha and Naigamesa (Naigameya Negamesa Harinegamesi Like the latter Skanda too, is goat headed (*chagamukha*) according to MBh 3 255 29), his incor poration into the Śiva family, his relation to Agni and to the seven mothers (*saptamatrka*) Skanda Kārttikeya and the Krttikās the sectarian worship of Skanda and his image on coins of the Yaudheya tribe (vSt)

[quoted passages not included]

4847 MUKHOPĀDHYĀYA, SIDDHESVARA *Alamkārasāstre riti* [Beng] In Our Heritage 6,2, July December 1958 pp 1-27, and 7,1, January-June 1959, pp 29-76, and 7,2, July-December 1959, pp 77-92, and 8 1, June-July 1960, pp 93-153 [separate pagination]

Without actually having read the paper it may be noted that reference is made to the VDhottP and the AgP (cf e g pp 11-12, 18-19 88-92) (PS)

[quoted passages] AgP 339-340, VDhottP 3 14

4848 MUKHOPĀDHYĀYA, SIDDHESVARA Bisnudharmmottara puranera alankāra adhyāya [Beng] In Our Heritage 2,2, July-December 1954, pp 375-403

Compares the definitions of *anuprasa yamaka rupaka vyatireka slesa arthanta ranyasa upanyasa vibhavana atiśayokti svabhavokti yathasamkhya, viśesokti virodha nindastuti nidarśana ananvaya* in VDhottP with the treatment of these rhetorical figures by Bhāmaha, Dandin, Udbhata Vāmana, Rudrata (PS)

[quoted passages] VDhottP 3,14-34

4849 MUKHOPĀDHYĀYA, SIDDHEŚVARA: Biṣṇudharmottara purāṇera prahelikā lakṣaṇa [Beng.]. In: Our Heritage 3,1, January-June 1955, pp. 139-156.

The VDhottP mentions 21 kinds of *prahelikā* (riddle), more than are listed in any work on aesthetics. Discusses each of them according to VDhottP, comparing them especially with the treatment by Daṇḍin. AgP and Rudraṭa call comparable figures of speech *citra*. (PS)

[quoted passages:] AgP 343; VDhottP 3,16.

4850 MUKHOPĀDHYĀYA, SIDDHEŚVARA: Kābye rīti [Beng.]. In: Our Heritage 15,1, January-June 1967, pp. 1-30; and 15,2, July-December 1967, pp. 31-91 [separate pagination].

In documenting the development and characteristics of literary style, the article includes several pages of sample verses selected from Rm and MBh (cf. pp. 30-42) and a short note on Purāṇas. (PS)

[quoted passages not included]

4851 MUKHOPADYAY, SAMIR K.: Terracottas from Bhīṭā [Engl.]. In: AA 34,1, 1972, pp. 71-94, 24 pl., 1 map.

The author describes and discusses a number of terracottas from the collection of the Indian Museum, Calcutta, excavated at Bhīṭā. They belong to the Maurya, Śuṅga, Kusāṇa and Gupta periods The figure of a nude goddess from the Kuṣāṇa period is likely to represent the Devī Śākambharī of the Devīmāhātmya. The figure can also be connected with present-day popular worship of similar figures, known under various names. (SD)

4852• MUKTINĀRĀYANA SUKULA: Gītārahasya vivecana. In: Sarasvatī 19,2, 1918, pp. 238-242; and 20,1, 1919, pp. 201-206.

4853 MÜLLER, [F.] MAX: A history of ancient Sanskrit literature so far as it illustrates the primitive religion of the brahmans [Engl.] London: Williams and Norgate, 1859. - 19, 607 pp.

Monograph on Vedic literature and the history of the Vedic age. Rejects the Epics and Purāṇas as authorities for the Vedic age. (AM)

4854 MÜLLER, F. MAX: India: what can it teach us? A course of lectures delivered before the University of Cambridge [Engl.]. London: Longmans, Green, and Co., 1883. - 10, 402 pp.

Contains seven lectures (with notes covering more than 100 pages) delivered by the author with the intention of removing certain prejudices regarding the Hindus, especially their religion and literature. Under such headings as »On the truthful character of the Hindus« or »The human interest of Sanskrit literature«, he deals with varied topics, many of which are also of Epic/Purāṇic interest. References are made, for instance, to Rm, MBh, BhG, HV, Gārgīsaṃhitā, and Purāṇas and Itihāsas in different contexts. (AK)

[quoted passages not included]

4855 MÜLLER, HANS: Bewußtseinsentwicklung in fünf Jahrtausenden: eine kulturgeschichtliche Betrachtung. I. Die Bhagavad-gita, das Gespräch der

Gottheit mit den Menschen [Ger.] In· Die Kommenden (Freiburg) 26,12, 1972, pp 13-14.

The only article with an Indian subject in a series of articles on different religious and literary texts of the world, by the same author, in a journal which seems to be attached to the anthroposophic movement of R Steiner The translation of the title is »Development of consciousness in five millennia a culture-historical study 1 The Bhagavadgita, the conversation of God with men« (KPG)

4856 MULLER, R[EINHOLD] F. G : Ärztliche Lehren im »Agnipurāṇa« 280 [Ger] In· RO 28,1, 1964, pp. 127-134

Investigates the medical chapter 280 («sarvarogaharāṇi ausadhāni«) of the AgP, with special reference to the treatment of the doctrine of *dosas* (wind, bile, and phlegm) and its early development (vSt)

[quoted passages] AgP 280

4857 MULLER, REINHOLD F G Kritische Skizze zur Entwicklung der Medizin der Indoarier [Ger] In WZKSO 4, 1960, pp 14-35

Gives pp 31-32 a short account of the *mahābhutas* and *indriyas* in MBh 12,184 27ff (F)

[quoted passages] MBh 12,184 27ff

4858 MULLER, R[EINHOLD] F G Medizingeschichtliche Bemerkungen zum Agni-Purana [Ger] In ArOr 31, 1963, pp 378-397

Discusses several texts from the AgP dealing with medical topics and compares them with the medical treatises of Susruta and Caraka Stresses that the teachings of the AgP show an independent development (AM)

[quoted passages] AgP (ASS) 59, 141, 214, 279, 280 284 341, 370 1-43, 371 GaP (B 1906) 1,142,5, 1,204, VDhottP (B 1912) 2,115

4859 MULLER, REINHOLD F G Über einige indische, zumal ärztliche Denkarten [Ger] In WZKSO 8, 1964, pp 32-42

Includes pp 37-38 a short discussion of the terms *bhuta* and *dhātu* in MBh (F)

[quoted passages] MBh 12,184 1ff

4860 MULLER, REINHOLD F G Über indische Bewertungen der Sinne [Ger] In WZKSO 9, 1965, pp 39-47

Includes pp 41-42 a remark on the *indriya* concept in MBh (F)

[quoted passages] MBh 12,311 16-21

4861 MULLICK, PROMATHA NATH The Mahābhārata as a history and a drama [Engl] Calcutta Thacker, Spink, 1939 - 407 pp , ill

4862 MULLICK, PROMATHA NATH· The Mahabharata as it was, is and ever shall be a critical study [Engl] Calcutta Pioneer Press, 1934 - 581 pp

A study of religious and philosophical aspects of the MBh from a devotional standpoint, quotations are taken from M N Dutt's translation (JLB)

4863* MULLIGAN, W G · The Bhagavadgītā and the gospel [Engl] Dublin Trinity College, 1941

4864* MUMMADI KṚṢṆARĀJA: [Kāśīkhaṇḍa] [Kan.]. Gundlupandit Lakshmanacharya [ed.]. *Mysore: Kanyakāparameśvarī Press, 1908.*

Kannada version of the Kāśīkhaṇḍa of the SkP. The author is said to have been a king of Mysore. [source:] Suryanarayanarao, M. K.: In: Purāṇa 6,1, January 1964, p. 152. (F)

4865* MUNDALE, M. C.: Gītāpranīta vyavahāraśāstra [Hi.]. Mandape, V. G. [tr.]. *Nagpur: Gorakshana Pr. Pr., 1954.*

4866 MUNDKUR, BALAJI: The enigma of Vaināyakī [Engl.]. In: AA 37,4, 1975, pp. 291–302, 4 fig.

In the first part of the article the author discusses the possible origin and the most suitable name of the goddess, as well as the question of whether she originally represented *the śakti of Gaṇeśa. In the second part, a recently discovered image of* Vaināyakī, now in the art collection of the Chitrāpūr Sāraswat Maṭh at Shirāli, Western *Karnataka, is analysed It is concluded that this image »was most likely* venerated by proponents of ›vāmācāra‹, or the Śākta cult of ›left-handed practices‹«, *but that it might have been »merely an iconic expression« of Śākta beliefs,* worshipped without the excesses of »uninhibited vāmācāra Tantra«. (SD)

4867* MUNISH, NAND: A study of Gita with reference to the Sridhari commentary [Engl.]. Kurukshetra University, 1973.

4868* MUNSHI, K[ANAIYALAL] M[ANEKLAL]: The early Aryans in Gujarāta [Engl.]. Bombay: University of Bombay, 1941.

4869 MUNSHI, KANAIYALAL M[ANEKLAL]: Gujarāt and its literature from early times to 1852 [Engl.]. 3rd ed.: Bombay: Bharatiya Vidya Bhavan, 1967. – 34, 292 *pp., maps. – 1st ed.: 1935. – 2nd ed.: 1954.*

Includes a description of the recitation of Purāṇas by the *bhāts* (the modern successors of the ancient *sūtas*) at temples in Gujarat Part 2, ch. 3 is called »A new Gujarāt and the Purāṇic movement« (p. 161–173) M. here explains the Purāṇic revival in Gujarat in the 15th and 16th centuries as a reaction by the brahmins against »the fanatical foreigner – *mleccha* as they called him – devastating their *land, demolishing the shrines of their faith*, destroying their *dharma* and the social structure which they believed to be eternal « [source:] Rocher, p 59 and 74 (AP)

4870 MUNSHI, K[ANAIYALAL] M[ANEKLAL]: Krishnavatara. Vol. 1: The magic flute [Engl.]. 3rd ed.: Bombay: Bharatiya Vidya Bhavan, 1972. – 14, 250 pp. – 1st ed.: 1962. – (Bhavan's Book University 154).

Free adaptation of Kṛṣṇa stories. (AM)

4871 MUNSHI, K[ANAIYALAL] M[ANEKLAL]: Veda Vyasa, the author [Engl.]. In: Indian inheritance. 4th ed.: Vol. 1. ... 1965. – pp. 43–51.

4872 Munshi indological felicitation volume: *a volume of indological studies by* eminent scholars of India and other countries presented to Dr. K. M. *Munshi on his completion of seventy-five years in December 1962 [Engl.]* Dave, Jayantakrishna [H.]; Velankar, H[ari] D[amodar] [ed.]. In: BhV 20–21, 1960–1961. Bombay: Bharatiya Vidya Bhavan, 1963. – 7, 412 pp., pl.

The following contributions contain Epic/Purānic materials Gonda, J Prayata, Gajendragadkar, S N Decorative style and alamkāras in the Agni Purāna, Narahari, H G Ideas about karma in the Rāmāyana, Bedekar, V M The dhyānayoga in the Mahābhārata (XII 188) its similarity with the jhāna of early Buddhism, Meenakshisundaran T P Śaranāgati, Buddha Prakash The South East Asian horizons of the geographers of the Purānas, Sircar, D C The city of Krmilā, Katre, S L jñānadīpikā a genuine and pre Rāmacaritamānasa work of Gosvāmin Tulasīdāsa *Its date samvat 1622 = 1565 A C* For commentaries see separate entries (F)

4873* MUNUCĀMINAYATU, I Veṅkatācalamāhātmiyam [Tam] Cittur 1928

4874* MURAKAMI, SHINKAN Muyoku to mushoyū Mahābhārata to Bukkyō [Jp] In Tōhoku Daigaku Bungakubu Kenkyū Nenpō 29, March 1980, pp 140-213

»Nondesire and nonpossession the Mahābhārata and Buddhism« [source] Hara Minoru Studies on Indian philosophy and literature in Japan, 1973-1983 Tokyo 1985 - p 17 (JLB)

[quoted passages] MBh 12 168-171

4875* MURDOCH, JOHN Krishna as described in the Vishnu Purana, Bhagavata *Purana and the Mahābhārata, especially the Bhagavadgītā, with a letter to* Mrs A Besant [Engl] Madras Christian Literature Society, 1894 - 9, 62 pp, ill (Papers on Indian Religious Reform for Thoughtful Hindus)

4876* MURTHY, K D Nimbarka and the Bhagavadgītā [Engl] In Gītāsamikshā 1971 - pp 75-85

4877* MURTHY, P S The Bhagavadgītā according to the Radhasvamis [Engl] In Gītāsamikshā 1971 - pp 109-120

4878* MURTI, T R V The Gita conception of yoga [Engl] In PTAIOC 12, 1943, summaries, vol 1, p 102

4879* MURUGESA MUDALIAR, N New light on the Linga cult [Engl] In BhV 28, 1968, pp 48-54

4880 MURUGESA MUDALIAR, N Śaiva literature [Engl] In The cultural heritage of India 2nd ed Vol 5 1978 - pp 89-106

Includes sections on the Epics Śivaitic Purānas *stotra* literature *sthalapuranas* etc (AK)

4881* MUS P[AUL] Has Brahmā four faces? [Engl] In JISOA 5, 1937, pp 60-73

4882* MUS PAUL L'inscription a Vālmīki de Prakāsadharma [Fr] In BEFEO 28, 1928 pp 147-152

»Almost all countries of Southeast Asia have the Rāma story The oldest evidence of the story is found in southern Vietnam the ancient kingdom of Champa This is substantiated by a *stone inscription of the seventh century A D* Champa has the ruins of a Vālmīki temple with an image of Vālmīki A stone inscription of the temple attributed to king Prakāsadharma (653-678 A D) the famous Cham king,

relates a part of the Vālmīki poem and refers to the *avatāras* of Viṣṇu.« [source:] Desai, Santosh N.: In: JAsianS 30,1, November 1970, p. 6. (F)

4883* MUTHURĀMAN, M.: Gita and Kural [Engl.]. Mahadevan, T. M. [P.] [introd.]. Madras: Higginbothams, 1971.

4884* MUTTAMIḺKKAVIRĀYAR: [Cucīntirasthalapurāṇam] [Tam.]. Tirunelveli 1894.

4885 MYLIUS, KLAUS: Viśvasṛj, viśvasṛjaḥ and the problem of continuity in Indian religious history [Engl.]. In: Amṛtadhārā: Prof. R. N. Dandekar felicitation volume ... 1984. - pp. 285-300.

An examination of this class of deities in Vedic (including Brāhmaṇas and *sūtras*) sources, in Epic, Smṛti and Purāṇa sources, and in classical sources. It is shown that they »were closely connected with Prajāpati and took part in his evolution«, thus eventually being linked with Viṣṇu; this evolution is accompanied by a shift from the plural, i e. »a horde or group«, to singular and plural used together in the Epics and Purāṇas, to eventual predominance of the singular. (JLB)

[quoted passages] *BhāgP 1,3 2; 2,1.26; 3,5.9; 3,6 10; 4,2.34; 4,24.72; 6,3.15;* 7,15 71-72; 8,3.26; 8,13 23-24; 12,4 4; MBh (C) 7.1464; 14.1435; 14.1437.

4886 Myths and symbols; studies in honor of Mircea Eliade [Engl.]. Kitagawa, Joseph M[itsuo]; Long, Charles H. [ed.]. Chicago: University of Chicago Press, 1969. - 438 pp

Includes a bibliography of Eliade (p. 417-433) (AP)

4887* Myths of the Hindus and Buddhists [Engl.]. Coomaraswamy, Ananda K.; Nivedita, Sister [ed.]. London 1913. - Reprint: New York 1967.

4888 NACHANE, S. A.: The interpretation of Bhagavadgītā IV:33b [Engl.] In: JMSUBaroda 25-26, 1976-1977, pp. 97-99.

Discusses the interpretations of the commentators. (AM)

[quoted passages] BhG 4.33.

4889 NADAR, A. C. PAUL: The problem of the life and age of Kamban [Engl.] In: TamilC 6,1, *January 1957, pp. 31-49; and 6,2, April 1957, pp. 92-112 [title:* The problem of the age of Kamban: the theory of the 9th century]; and 7,2, April 1958, pp. 150-169.

4890 NADKARNI, D[URGAPRASAD] S.: On the identity of Lanka [Engl.]. In: JUBombay (N.S.) 26,1, 1957, pp. 7-13.

Vader's identification of Laṅkā with the Maldive islands is supported by miscellaneous arguments based on their topography, etymology (Laccadive and Maldive as derived from *Laṅkādvīpa and Malayadvīpa) and tradition, while* Ceylon is held to have still been attached to the mainland at the time of the Rm (JLB)

4891 NADKARNI, DURGAPRASAD S.: Textual restoration in the Bhāgavatapurāṇa: with special reference to metrical anomalies [Engl.]. Bombay: Popular Prakashan, 1975. - 120 pp.

After some methodological remarks about textual research, the first chapter deals with the present condition of the text of the BhāgP, the computation of *skandhas*,

adhyāyas and *ślokas* and the displacement of passages of text Ch 2 treats unmetrical readings as non authentic and includes an appendix where grammatical and phonetical anomalies are listed Ch 3 deals with metrical anomalies in *anustubh* metres In ch 4 the author corrects these anomalies Ch 5 and 6 proceed the same way with 11 and 12 letter metres Ch 7 deals with the »authentic readings *adopted by« the commentators namely Śrīdhara Svāmī Jīva Gosvāmī Vīrarāghava* and Vijayadhvaja (KPG)

4892 NAGAIAH, S Valmiki Ramayana an appreciation [Engl] Madras Super Power Press 1981 - 5 463 pp

»My aim in writing this book is to introduce the Ramayana of Valmiki to the general reader« After an introductory chapter following chapters are given »Nature in the Epic« »Trivarga in Rm« »Depiction of love in the Epic« »The three types of civilisation depicted in Rm« »Form of the government in the Rm age«, »Influence of Rm on the later poets« Chapters 8 to 17 deal each with a main character of the Rm An appendix of ›critical extracts‹ being quotations from several scholars on different aspects of the Rm concludes the book (KPG)

4893 NAGARAJA RAO M S Kirātārjunīyam in Indian art (with special reference to Karnataka) [Engl] Delhi Agam Kala Prakashan 1979 - 16 122 pp 64 pl appendices index list of ill

The author reviews his theme in Sanskrit and Kannada literature He points out that a ›different version of the story based on a local tradition in Karnataka and probably in Andhra« was used as the source for most sculptural representations in both regions The main body of the book catalogues 26 sites and 6 painted versions from Karnataka and 12 representations of the Kirātārjunīyam theme [source] Meister Michael [Review] (AP)

[reviews] Meister Michael [W] In JAOS 102 1 1982 p 236

4894 NAGARAJA RAO P The Bhagavadgītā and the changing world [Engl] Ahmedabad The New Order Book 1953 - 7 160 pp

4895 NAGARAJA RAO P Bhagavata [Engl] In VK 48 1 1961 pp 29-34

4896 NAGARAJA RAO P Fundamentals of Indian philosophy [Engl] New Delhi *Indian Book Company n d [1977] - 205 pp*

Includes a chapter on the BhG (AK)

4897 NAGARAJA RAO P The gospel of the Gita [Engl] In PBh 65 1960 pp 212-218

4898 NAGARAJA RAO P The great Hindu scripture the Bhagavad Gita [Engl] In VK 53 6 1966 pp 279-280

4899* NAGARAJA RAO P Message of Bhagavadgītā [Engl] In BhJ, 8 May 1977, pp 57-61

4900 NAGARAJA RAO P The message of the Gītā (philosophy of action) [Engl] In JOR 14 1940 pp 166-173

An address to the Sanskrit Academy Madras on Gītā Day 1941 seeking from a devotional standpoint to demonstrate that the BhG »is an exaltation of the philosophy of action« (JLB)

4901* NĀGARĀJA RAO, P.: The nature and destiny of man: the Gita view [Engl.]. In: *Darshana International 6, 1966, pp. 95–100.*

4902 NĀGARĀJA RAO, P.: The philosophy of ahiṃsā [Engl.]. In: A volume of studies in indology, presented to Prof. P. V. Kane ... 1941. – pp. 376–379.

Incidental reference to the BhG; points out that the BhG did not want to do away with violence as such (»the core is removed, and the shell of violence alone remains.« p. 377). (PS)

4903 NAGARAJA RAO, P.: Śrī Rāma and the moral ideal (dharma) [Engl.]. In: JGJRI 17,3–4, May-August 1961, pp. 181–191.

The moral and heroic qualities of Rāma may serve as an inspiration for the solution also of contemporary questions. (AM)

4904* NĀGARĀJA RAO, P.: The supreme secret of the Gita [Engl.]. In: KK 18, 1952, pp. 476–481.

4905 NAGARAJAN, S.: Arnold and the Bhagavad Gītā: a re-interpretation of »Empedocles on Etna« [Engl.]. In: Comparative Literature 12, 1960, pp. 335–347.

»The aim of this paper is to suggest a reinterpretation of Matthew Arnold's ›Empedokles on Etna‹ in the light of ›Oriental wisdom‹«. The author compares a number of passages and concludes that the intellectual framework for Arnold's poem exists, substantially, in the BhG, i e mainly in Wilkins' translation of 1785. (vSt)

[quoted passages:] BhG 2.52; 2.55; 7.3; 13.

4906 NAGASWAMY, R.: Śrī Rāmāyaṇa in Tamilnadu in art, thought and literature [Engl.]. In: The Ramayana tradition in Asia ... 1980. – pp. 409–429.

After a brief survey of the evidence for influence of the Rm story on Tamil literature, the author concentrates on representations of it, or its characters, in temple sculpture, bronzes and painting. (JLB)

4907 NAIK, C. R.: Sanskrit books translated into Arabic and Persian [Engl.]. In: JOI 12,3, 1963, pp. 251–258.

A survey of Skt works translated during the Abbaside rule in Arabia and the Muslim dynasties in India, among them a translation of the Rm into Persian by Badāuni (1585–1588) with a foreword by Abu'-l-Faḍl, translations of the MBh (by Badāuni, Faiḍi and others), and the Nala and Damayantī episode (»Nal-wa-Daman« by Faiḍi 1594), YogavāsiṣṭhaRm (by Abu-l-Faḍl and others), HV (by Mullā Shīrī), BhG (by Faiḍi), Rm (1626; 1685), BhāgP (»Ab-e-Zindagi« by Shaikh Ahmed and others), »Tarjuma-e-Jog-Vasiṣṭha« (1656), and Kṛṣṇa Caritra (by Zainu'd-Din Ali) (RS)

4908 NAKAMURA, HAJIME: Indian heterodoxies in comparative light [Engl.] In: ALB 25, 1961, pp 550–581.

Deals with the social background for the rise of heterodoxy (rise of cities, freedom *of thought) and discusses four types of heterodox schools: materialism* (Ajita, Cārvāka); hedonism and denunciation of morals (Pūrana Kassapa); determinism

(Ājīvika), and scepticism (Sañjaya) Quotes the opinion of Jābāli the sceptic from Rm (vSt)

4909 NAKAMURA, HAJIME Indian influence on Japanese stories [Engl] In India's contribution to world thought and culture 1970 - pp 363-370

Includes an interesting comparison of a Japanese Taiheiki story with the MBh Rsyaśrnga story, in order »to illustrate Indian influences on Japanese stories In Japanese classical works we find a great deal of Indian influence, which awaits further investigation « (F)

4910 NALINI, M V Navalaksanā bhakti in the Nārāyanīya [Engl] In AOR 27, 1977, pp 1-7 [separate pagination]

The nine characteristic modes of *bhakti* are (1) listening to the name, form, attributes and glory of the Supreme (*śravana*), (2) reciting His names and glory (*kirtana*), (3) remembering His names and deeds (*smarana*), (4) serving the feet of the Lord or his image (*padasevana*), (5) worship with offerings (*arcana*), (6) bowing to Him (*dasya*), (8) companionship with Him (*sakhya*) and dedicating oneself to the deity (*atmanivedana*) These are recommended by Prahlāda to his father and described on the basis of the Nārāyanīya section of the MBh and BhāgP (vSt)

4911 NALINI, M V Sage Mārkandeya and the Mrtyuñjaya stotra [Engl] In AOR 28,1, 1978, pp 1-8 [separate pagination]

Discusses Purānic references to Mārkandeya and the stories connected with him (AM)

4912* NAMBIAR, S K A fresh approach to the Gita [Engl] In PIntCO 26, New Delhi 1964 - Also in Spiritual India 2-3, 1973

4913* ÑANAKKŪTTAR [Viruttācalapurānam] [Tam] [Madras] 1876

4914* ÑANAPPIRAKACAR [Tiruvorriyūrpurānam] [Tam] Madras 1869

A *mahatmya* on the Śiva shrine in Orriyūr near Madras [source] O Flaherty Origins of evil (KPG)

4915 NANAVATI, RAJENDRA I[SHVERLAL] Secondary tales of the two Great Epics [Engl] Ahmedabad L D Institute of Indology, 1982 - 12, 195 pp (L D Series 88)

Thesis South Gujarat University, 1977 Discusses in the introduction the characteristics of folk tales and compares them with the Epics Concludes that they may be considered as collections of folk tales Distinguishes the original nucleus of both Epics (i e »*jaya*«, a tale of war) from secondary additions The following tales of Rm are seen as secondary Bālakānda 1-4 Rsyasrnga story Visvāmitra cycle, Parasurāma episode, Rāvana kathā-cycle, Hanumat stories and of MBh Janamejaya s serpent sacrifice birth stories of the heroes tales of Sabhāparvan The central story of the MBh begins with the *rajasuya* of Yudhisthira and ends with Strīparvan, the war being the central event (AM)

[reviews] Lariviere Richard [W] In JAOS 105 2 1985 p 384

4916 Nandīkrtā sivastutih [Skt] In Purāna 23,2, July 1981, p 100

Skt text of a hymn by Nandin to Śiva Though giving chapter and *śloka* numbers the editors have failed to mention the name of the Purāna the text is drawn from (The number is »211 43-48«) (F)

4917 NANDIMATH, S. C.: A handbook of Vīraśaivism [Engl.]. Nandi, R. N. [ed.]; Ranade, R[amchandra] D[attatreya] [forew.]. 2nd revised ed.: Delhi: Motilal Banarsidass, 1979. - 39, 175 pp. - 1st ed.: Dharwar: L. E. Association, 1942.
Part of the author's thesis (London ca. 1930). The first four chapters include remarks on the BasavaP. On page 24 the author mentions a Vīraśaivāmṛtamahāpurāṇa (1530 A.D.) by Gubbiya Mallaṇāvya. An index is appended. (KPG)

4918* NANDIMATH, S. C.: Śaivism in the Vedic, Epic and Pauranika periods [Engl.]. In: JKarnatakU 12, 1968, pp. 1-21.

4919 [NANDIPURĀṆA, 1938]: Nāndīpurāṇa: nāndīmukha (nandavāṇā) brāhmaṇajātine śāstrīya itihāsa [Skt., Guj.]. Bola, Vajeśaṃkara Devarāma [ed., tr.]. Calcutta: Dāmodara Viṭṭalarāma Parakhāṇī, *saṃvat* 1995 [A.D. 1938].
This text, though regarded as identical with the NandiP traditionally mentioned by other Purāṇas, »claims to belong to the VahniP. ... [It] is actually a caste Purāṇa. It was composed for the glorification of the Nāndīmukha or Nandavāṇā brahmins of Gujarat and part of Rajputana around Puṣkara in Ajmer. ... The text of the Purāṇa is followed by a Nāndīpurāṇamāhātmya, in fifteen *adhyāyas*.« [source:] Rocher, p 201. (AK)

4920 [NANDIPURĀṆA, 1965]: Purāṇasaṃbandhīni kānicid uddharaṇāni [Skt.]. Vallālasena [ed.]. *In: Purāṇa 7,1, January 1965, p. 201.*
Quotation from a Nandipurāṇa as rendered in Vallālasena's Dānasāgara. Concerning value and subject-matter of the Purāṇas. (F)

4921 Nandopākhyāna [Skt.]. Phatahasiṃha [ed.]. Jodhapura: Rājasthāna Prācyavidyā Pratiṣṭhāna / Rajasthan Oriental Research Institute, 1968. - 2, 24 pp. (Rājasthāna Purātana Granthamālā, *granthāṅka* 92).
Three anonymous Skt. poems centring around king Nanda of Bhadrapura, with prose insertions. Short Hi. introduction. (F)

4922* NANDY, P.: The Bhagavadgītā [Engl.]. New Delhi 1976.

4923* [NĀRADĪYAPURĀṆA, 1905]: [Nāradapurāṇa] [Skt.]. Bombay: VePr, *saṃvat* 1962 [A.D. 1905] - 2nd ed.: *śaka* 1845 [A.D. 1923]

4924* [NĀRADĪYAPURĀṆA, 1923]: [Skt.] Kṣemarāja Śrīkṛṣṇadāsa [ed.] Bombay: VePr, *śaka* 1845 [A.D. 1923]

4925* [NĀRADĪYAPURĀṆA, 1940]: [Nāradapurāṇa] [Skt., Hi.] Moradabad 1940.
With Hindi translation. (SP)

4928 [NĀRADĪYAPURANA, 1962] Purānasūktayah [Skt] In Purāna 4,2, July 1962, p 408

Collectıon of some epıgrams from the NāP (F)

[quoted passages] NāP (VePr) 1,4 35, 1,4 37-38, 1 4 70, 1,6 60, 1,7 15, 1,7 17, 1,7 25, 1,7 30, 1,7 41, 1,7 59

4929 [NARADĪYAPURĀNA, 1963] Purānasubhāsıtānı [Skt] In Purāna 5,1, January 1963, pp 61-63

Collectıon of epıgrams from NāP 1 (F)

4930 [NARADIYAPURĀNA, 1971] Nārada purāna sarala bhāsā anuvāda sahıta Vol 1-2 [Skt, Hı] Śrırāma Śarmā [Ācārya] [ed, tr] Barelī samskrtı samsthāna, 1971 - Vol 1 504 pp - Vol 2 504 pp

Edıtıon of Skt text wıth translatıon and ıntroductıon, ın Hındı (vSt)

4931 [NĀRADIYAPURANA, 1980] Śrı nārada purāna [Hı] Varmā Śāstrī, Rāmacandra [adapt] Dıllı Dharmagrantha Prakāsana 1980

Hındı summary of the NāP for popular usage (PS)

4932 [NARADIYAPURANA, 1980-1982] The Nārada Purāna translated and annotated by Ganesh Vasudeo Tagare [Vol 3 by Hemendra Nath Chakravorty] Part 1-5 [Engl] Tagare, Ganesh Vasudeo, Chakravorty, Hemendra Nath [tr] Delhı Motılal Banarsıdass 1980-1982 - Part 1 16 497 pp - Part 2 13 pp, pp 499-914 - Part 3 19 pp, pp 915-1343 - Part 4 16 pp, p 1345-1746 - Part 5 14 pp pp 1747-2092 - (Ancıent Indıan Tradıtıon and Mythology Serıes 15-19)

The NāP ıs dıvıded ınto two parts *purıabhaga* (or *khanda*) and *uttarabhaga* (or *khanda*) of whıch the fırst has 125 chapters the second 82 chapters (*Uttarabhaga* begıns ın part 4 p 1545 of thıs translatıon) A general ıntroductıon to the NāP and ıts place among the *mahapuranas* ıs contaıned ın part 1 part 3 also contaıns a short ıntroductıon (vSt)

4933 NARAHARI, H G Ideas about karma ın the Rāmāyana [Engl] In BhV 20-21, 1960-1961 Munshı ındologıcal felıcıtatıon volume 1963 - pp 111-115

Survey of the relevant passages As facts of major ımportance the author poınts out that 1 transfer of merıt ıs held to be possıble and that 2 the *karman* concept ıs accompanıed by an ıdea of fate or destıny (*daıva kala vıdhı* etc) (F)

[quoted passages] Rm (NSPr) 1 1 97, 1 14 55, 1,35 8, 1 57 10ff, 1,58 24, 1,58 26, 2 13 1, 2 22 16 2 22 20ff 2 23 6ff, 2 27 4-5, 2 59 20, 2,63 6, 2 64 48ff, 2 74 4 2,105 32 2 118 12 3 4 12ff 3 5 28 3 5 31 3 7 11-12, 3 40 2, 3,44 17, 3,49 27, 3 63 3ff, 3 69 48ff 3 70ff, 4 17 34ff 4 17 51, 4 18 33-34 4 21 2-3, 4 24 33ff 4 25 3ff, 4 25 9 4 25 42, 4 56 4, 5 12 10ff, 5 34 6 5 37 3ff, 6 38 7 6 63 25 6 116 40ff, 6 118 2ff, 6 122 6 129 2, 7 15 23, 7,15 26 7,17, 7 48 3-4, 7 73ff

4934 NARAHARI, H. G.: Karma and reincarnation in the Mahābhārata [Engl.]. In: ABORI 27, 1946, pp. 102–113.

A paraphrase of various passages from the MBh relating to *karman*, ethics and rebirth, from which the conclusion is drawn that the general picture is not very different from the views of the Upaniṣads. (JLB)

4935 NARAHARI, H. G.: The legend of Śunaḥśepa in Vedic and post-Vedic literature [Engl.]. In: A volume of studies in indology, presented to Prof. P. V. Kane ... 1941. – p. 302–307.

Summarizes the version of AitBr and finds that this story is »ratified, to a very great extent, by the Ṛgveda«; refers to later versions of the story which developed three recensions (distinguished on the basis of Śunaḥśepa's parentage), the Vedic (followed by BhāgP, DBhāgP, BrP), that of Rm (followed by HV), and that of MBh (followed by VāP). (PS)

[quoted passages:] BhāgP 9,7; BrP 150; DBhāgP 7,14–17; HV 1,27; MBh (K) 6,6; Rm (Gorresio) 1,63–64; ViP 4,3; 4,7.

4936 NARAHARI, H. G.: On the text of the Kṛṣṇakarṇāmṛta of Bilvamaṅgala [Engl.]. In: BDeccanCRI 17, 1955–1956, pp. 42–45.

The Kṛṣṇakarṇāmṛta of Bilvamaṅgala, alias Līlāśuka, is a poem of Vaiṣṇava erotic mysticism consisting of three *śatakas*. S. K. De had accepted only the first *śataka* as authentic. N. concludes it is safer to say that the poem exists in two recensions, one popular in Bengal (with only one *śataka*), the other popular in South India (with three *śatakas*). (vSt)

4937 NARAHARI, H. G.: Rebirth and release in the Adhyātmarāmāyaṇa [Engl.]. In: BDeccanCRI 14,2, 1952, pp. 106–108.

Deals with the journey of the soul after death as described in AdhyātmaRm (NarSP ed. 1901) 4,8.12ff. The text presents a sort of combination of Vedic beliefs with the doctrines of later Upaniṣads, i.e. Garba- and Nirukta-Upaniṣads. (AM)

[quoted passages:] AdhyātmaRm (NSPr) 4,8.12ff.

4938 NARAHARI, H. G.: The Samādhi-Lakṣaṇam and the Bhagavad-Gītā [Engl.]. In: ABORI 21,1–2, *October 1939 – January 1940, pp. 100–105.*

Deals with the Samādhilakṣaṇa, a part of the Sūtasaṃhitā of SkP, which imitates the BhG. Provides a list which notes the parallels between the two texts (AK)

4939 NARAHARI, H. G.: The Sītāsvayaṃvara: *an excerpt from the* Mahānāṭaka [Engl.]. In: QJMS (N.S.) 33, 1942–1943, pp. 62–64.

The Mahānāṭaka is a popular drama based on the Rāma legend. The ms of an excerpt from it, the Sītāsvayaṃvara (Sītā's choosing a husband) exists in the Adyar Library. The author is unknown, the work is in the form of a dialogue in 17 stanzas, collected partly from the Mahānāṭaka. The verses which the author has added himself are given in Devanagari (vSt)

4940 NARAHARI, H. G.: *Vedic antecedents of the Epic saśarīrasvarga* [Engl.]. In: IHQ 28, 1952, pp. 87–90.

4941 NARAHARI RAO C V Vālmīki and atheism [Engl] In IRev 65, 1966 pp 311-313

4942 NARAIN A K The Indo Greeks [Engl] Oxford Clarendon Press 1957 - 16 201 pp 6 pl 3 maps

Gives in »appendix 4« (p 174ff) »Notes on the Yuga Purāna‹ perhaps a reprint of the author s contribution in Bhāratī 1 1956 1957 pp 32-37 with same title [source] Birwe Robert [Review] (F)

[reviews] Birwe Robert In ZDMG 110 1961 pp 200-201

4943 NARAIN A K Notes on the Yuga Purāna [Engl] In Bhāratī 1, 1956-1957 pp 32-37

Brief comparative study of the printed editions of the YugaP section of the Gargasamhitā by Jayaswal and Mankad Proposal for re-editing a few relevant lines of the text (vSt)

4944* NARAIN RADHIKA Bhagavadgītā and its teachings [Engl] Delhi Imperial Book Depot 1928

4945 NARANYIER SITARAM KULLIDAIKURICHY The Purānas the composition and correlation [Engl] London 1922

Dissertation (PS)

4946 NARASIMHA IYENGAR, M B Śrī Vaisnava commentations [sic] on the Rāmāyana [Engl] In JOI 7 1957-1958 pp 300-301

4947* NARASIMHA VAJAPEYI *[Nityācārapradīpa]* [Skt] *[Calcutta] 1903-1928* - (BibInd work 160)

Among the *dharmanibandhas* which besides quoting Purānic passages exhibit theoretical discussions of the Purānas as such and their role as authorities of *dharma* ‹ (e g vol 1 pp 17 19) [source] Rocher p 88 (AK)

4948 NARASIMHACHAR, D L The Jaina Rāmāyanas [Engl] In IHQ 15 1939 pp 575-594

Discusses the attitude of the Jaina Rm towards Vālmīki Rm Distinguishes two schools the tradition *starting with Vimalasūri is an adaptation of the Vālmīki* Rm with artistic value the school of Gunabhadra has no unitary source and differs greatly from Vimalasūri s tradition (AM)

4949 NARASIMHACHAR, D L Old Kannada literature a brief survey [Engl] In Karnataka darshana 1955 - pp 82-114

Contains accounts (some of them detailed) of Jaina adaptations of the Skt Epics and of Jaina Purānas Skt as well as Kannada along with biographical sketches of the authors (F)

4950 NARASIMHACHAR P T Portrayal of nature in Vālmīki s Rāmāyana [Engl] In Siddha bhāratī in honour of the 60th birthday of Dr Siddheshwar Varma Part 1 1950 - pp 246 249

4951 NARASIMHACHAR, R.: The Ganga prince Butuga II [Engl.]. In: JRAS 1909, pp. 443–445.

Illustrates p 444 the Kannada use of *bisuge* (»a howdah«, i e. a seat on the back of an elephant) by a quotation from the Pampa-Bhārata. (F)

4952 NARASIMHACHAR, R.: Some more verses relating to gifts of land [Engl.]. In: JRAS 1913, pp. 388–389.

»In a copperplate inscription recently discovered by me [accounted for in Mysore Archaeological Report for 1910, paras 47–50] ... occur two verses, not met with in any other record so far as I know, which are found in the MBh. The plates refer themselves to the reign of the Gaṅga king Mādhavavarman, and record a grant of land by him to a Buddhist named Buddhasatva. The date of the plates is supposed to be about A D. 400 « The first of these verses »is also found, though with certain modifications, in the Rm ...« (F)

[quoted passages:] MBh (C) 5.1215–1216; Rm 4,34 9.

4953 NARASIMHACHARY, M.: The Pāñcarātrakaṇṭakoddhāra: a brief analysis [Engl.]. In: JOI 25, 1975–1976, pp. 315–317.

This unpublished text of Vādhūla Varadācarya (16th cent. A D.) also discusses whether the Nārāyaṇīya section of MBh forms a genuine part of the text or not, choosing the former possibility. Other references to Epics and Purāṇas are made in the text. A critical ed. is announced by the author. (KPG)

4954* NARASIMHAM, P.: The Gita: a critique [Engl.]. Madras: Huxley Press, *1939*.

4955 [NARASIMHAPURĀṆA, 1911]: The Narsinh Puran / Narasiṃhapurāṇam śrīmadvedavyāsapraṇītam [Skt.] Uddhavācārya (of Aināpur) [ed.] 2nd ed.: Bombay / Mumbaī: Gopāla Nārāyaṇa Kampanī, *śaka* 1833, A.D. 1911. – 247 pp. – Previous ed.: Bombay: Gopal Narayan, 1877–1888. – (Grantharatnamālā 1,2).

This rather defective edition notes variants from three manuscripts (ka, kha, ga); nothing is said about them The text comprises 68 chapters. (PS)

4956* [NARASIMHAPURĀṆA, 1949]: Part 1–3 [Kan.] Padmanābhācāriar, N. V. [tr.]. Mysore 1949. – (Śrī Jayacāmarājendra Grantharatnamālā 51).

4957* [NARASIMHAPURĀṆA, 1953]: La storia di Rāma nel Narasiṃha-purāṇa [It.] Scalabrino, G. Borsani [tr., introd]. Milano 1953.

»Scalabrino's work consists of the Italian translation, with a brief introductory note, of *adhyāyas* 47–52 of the NarSP, telling the story of the *avatāra* of Rāmacandra in 784 *ślokas*. It is a summary of Vālmīki's Rm, ›one of the most detailed and faithful which we can find in the Purāṇic literature‹; in fact the six *adhyāyas* of the *upapurāṇa* almost exactly correspond, as regards the contents, to the first six *kāṇḍas* of the *ādikāvya*, while there is no trace of the seventh (Uttarakāṇḍa) in this compendium Scalabrino's version [is] carried out on the two Bombay editions (1889 and 1911), both ›defective and anything but critical‹ and the text had to be emended many times, on the basis of the meaning and of metric requirements, as well as a result of the comparisons with the Rm and the Raghuvaṃśa; the data of these

corrections and comparisons are given in the footnotes « [source] Piano/Spera In Purāna 22,2, July 1980 p 143 (F)

[quoted passages] NarSP (B) 47-52

4958 [NARASIMHAPURĀNA, 1981] Vyāsa vandanā [Skt] In Purāna 23,2, July 1981, p 99

Short eulogy of Vyāsa Skt only (F)

[quoted passages] NarSP 1 26

4959 [NARASIMHAPURĀNA, 1987] Śrinarasimhapurānam / The Narasimha Purānam, text with English translation and notes [Skt , Engl] Jena, Siddheswar [ed , tr , comm], Stietencron, Heinrich von [forew] Delhi Nag Publishers, 1987 - 24, 671 pp

The text (printed rather carelessly in Devanagari characters) is based on the editions Bombay 1911 and Gītā Press (Kalyāna vol 45) depending more on the GiPr edition which the editor found »to be more accurate and correct« (preface p 10) Variants from ed Bombay 1911 are occasionally mentioned in the notes The translation is reliable occasionally incorporating explanatory additions The verse index mentioned in the table of contents is not part of this volume (PS)

4960* NARASIMHASWAMI, S P L. Aiksvāku dynasty [Engl] In BhV 4, 1942-1943

4961 [NARASIMHASWAMI, S P L] NARASIMHA SVAMI S P L The kaliyuga, Yudhisthira and Bhāratayuddha eras [Engl] In IA 40 1911 pp 162-164

Shows the unreliability of statements in Kalhanas Rājataraṅgiṇī regarding the *kaliyuga* era and the date of the Bhārata war Concludes that the Yudhisthira era - equivalent with the Kali era - begins with Yudhisthiras coronation 3179 years earlier than the Vikrama era (i e 3101 B C) and that the Bhāratayuddha era begins 15 years earlier (KPG)

4962 NARASIMHASWAMI S P L Purana Samhita [Engl] In JSVenkatUOI 6 1945, pp 54-71

Reconstructs his own lost *puranasamhita* - »written in 1936 B C just after the great Bhārata battle« Criticises the work of both Pargiter and Kirfel »That the results of their labours are unsatisfactory is a natural corollary from the fact that *sampradaya* or tradition is beyond their reach The Purānic literature is specially dependent on a thorough knowledge of its tradition rather than on independent investigation Hence the investigations of both the foreign scholars unaided by tradition strayed from the right path and became unserviceable for the purpose for which they were intended« (p 54) [source] Rocher p 45 (AP)

4963 NARASIMHIENGAR, M T Madhura-Vānī, the Sanskrit poetess of Tanjore [Engl] In JRAS 1908 p 168

Short note »on the discovery of an excellent and extensive poem popularly known as the Madhuravāni kāvya after the surname Madhura vāni earned by the famous poetess of Tanjore who calls it by the name Śri Rāmāyana Sāra and classes it as a *mahakavya* It treats of the story of the Rm and consists as in the only palm leaf manuscript available to us at present of fourteen *sargas* to the end of the contents of the Sundarakānda of the Rm and this comes to about 1500 *ślokas* of various metres the authoress was a court poetess of Raghunātha Bhūpa who it is said

ruled over Tanjore, and was himself the author of an Āndhra Rāmāyaṇa. This Raghunātha Bhūpa was the third Nāyak Prince of Tanjore, who ascended the throne in 1614 A.D., and the Madhuravāṇī-Kāvya may therefore be ascribed to the middle of the seventeenth century ...« (F)

4964* NARASIMMIYENGAR, V. N.: The legend of Ṛishya Śṛṅga [sic] [Engl.]. In: IA 2, 1873, pp. 140–143.

Deals, inter alia, with the Sahyādrikhaṇḍa of the SkP. [source:] Rocher, p. 235. (SD).

4965* N[ARASIMMIYENGAR], V. N.: Legend of the origin of the Tungabhadra river [Engl.]. In: IA 1, 1872, pp. 212–213.

On »the Bhaviṣyottara legend about the origin of the Badhrā and Tuṅga from the tusks of Viṣṇu incarnated as a boar«. [source:] Rocher, p. 154. (SD).

4966* NARASINGA ROW, C. V.: The introductory study of the Bhagavadgītā (a systematic exposition of the Gita) [Engl.]. Madras: Brahmavadin Press, 1912. – 1, 2, 3, 7, 247 pp.

4967 NARAYAN AIYANGAR: Chaityas [Engl.]. In: IA 11, 1882, pp. 20–22.

Deals with the occurrences of the word *caitya* in the Rm, remarking that in some cases »the word is used in close connection with the *yūpa*, the sacrificial post«. The author concludes »that the Rm alludes to the Brâhmanical and not the Bauddha *chaitya*«. (KPG)

4968 NARAYANA AIYAR, R.: On the longer verses in the Rāmāyaṇa [Engl.]. In: Dr. C. Kunhan Raja presentation volume ... 1946. – pp. 82–112.

Argues against the theory that the verses in longer metre are later insertions to the Rm. Analyses more than twenty cases where it can be shown from the narrative context that the verses in longer metre are necessary for the correct understanding of the events narrated, and that dropping them would disturb the logical sequence of the narration. »It is unreasonable the poet left a hiatus to be filled up by a later hand with the stanzas in long metre ..« (RS)

[quoted passages:] MBh 3,288.19; Rm (K) 1,16.31–34; 1,18.7; 1,52.19; 2,4.43–44; 2,9.55; 2,9.61; 2,9.62–64; 2,19.16–17; 2,28.163; 2,31.27; 2,34.30; 2,44.80; 2,50.49–50; 2,52.101–102; 2,53.1; 2,53.16–17; 2,53.30–31; 2,53.33; 2,53.54; 2,87.23; 2,90.23; 2,90.90; 2,91.1; 2,111.31; 2,118.51; 3,18.25–26; 3,19.1–2; 3,29.19; 3,30.38–39; 3,30.41; 3,30.41; 3,34.18; 3,45.39–40; 3,46.32–37; 4,3.4; 4,5.7; 4,39.45; 4,40.2; 4,53.40–42; 4,54.1; 4,54.4; 4,54.13–14; 4,67.34–35; 5,33.20–21; 5,33.20–21; 5,33.27; 5,35.52; 5,41.1; 5,42.19; 5,50.23; 5,52.11–12, 5,52.20; 5,55.16; 5,55.35–36; 5,56.1; 6,40.22; 6,40.28; 6,49.6; 6,49.14, 6,58.58, 6,59.4; 6,59.12; 6,59.14; 6,59.27; 6,59.110; 6,59.141; 6,67.144; 6,67.172; 6,67.174; 6,68.1; 6,69.19; 6,69.69; 6,69.71; 6,69.91–100; 6,70.1; 6,71.30; 6,71.103; 6,71.111; 6,72.10–11, 6,74.36–49; 6,74.55–58; 6,74.65–66; 6,74.77–78; 6,131.90–92; 7,63.27ff

4969 NARAYANA AIYAR, R.: The plot in the Āraṇyakanda [Engl.] In: Gopalakrishnamacharya book of commemoration: 4th section. Madras 1942. – pp. 65–74.

4970 NARAYANA AIYAR, R.: The quest of Sītā: a critical study of Vālmīki's technique [Engl.] In: JOR 15, 1945–1946, pp. 83–109.

Argues that the extended time scale and multiple adventures of the southern search party are means to spin out the action and so to ensure that the climax of the siege of Lankā and defeat of Rāvana immediately precedes the end of the period of exile despite the search starting (as campaigning should) at the end of the rains. The meeting with sampāti is regarded as pure chance (and his name is so interpreted); the *ṛksabila episode and the ignorance of Rāvana's abode by Sugrīva are thus* procrastinations (JLB)

4971 [NARAYANA AIYAR, R] NARAYANA IYER, R Svadosaparadosavit [Engl] In JOR 17, 1947-1948, pp 105-128

The text of the V S Srinivasa Sastri Rāmāyana Endowment Lecture 30th March 1947 A character study of Rāma built around the title phrase and examining the events surrounding Daśaratha's nomination of him as *yuvarāja* when Rāma failed *to visit Kaikeyī before beginning the upavasa and thus it is argued provided the* room for Mantharā to poison Kaikeyī's mind (JLB)

4972 NARAYANA PILLAI, P K Mahābhārata manuscripts in the Travancore University collection [Engl] In BDeccanCRI 5 1943-1944 Dr V S Sukthankar memorial volume Poona 1944 - pp 35-54

4973* NARAYANA PILLAI, P K Mahābhārata manuscripts in the Travancore University collection [Engl] In JTravancoreUOML 4 1, 1948 pp 7-9 and 5,1, 1949, pp 14-17

4974 NARAYANA RAO, K. S T S Eliot and the Bhagavad Gita [Engl] In AmQ 15,4, 1963, pp 572-578

Discusses the influence of the BhG on the composition of Eliot's poem »To the Indians who died in Africa« Eliot seems to have been inspired especially by BhG 2 37-38, 2 46, 3 5, 3 9 and 12 12 (AM)

[*quoted passages*] BhG 2 37-38, 2 46 3 5 3 9 12 12

4975 NARAYANA SASTRI, M On the Indian Epics [Engl] In IA 29 1900 pp 8-27

»The object of this article is to offer some criticism of Prof Weber's History of Indian literature especially the portions dealing with the subject of the great Indian Epics« Argues that the Rm is of remoter antiquity than the MBh and that the Rm is not as Weber thought an allegory, »but has for its basis the abduction of a high born lady by a leader of the savage tribes of the South« (KPG)

4976* NARAYANAN, V The poetry of Gita [Engl] In KK 10 1944 pp 520-527

4977* NARAYANAN, V The reign of law in Rāmāyana [Engl] In Triveni 9,12, June 1937

4978* NARĀYANASWAMI AIYAR, K The Purānas in the light of modern science [Engl] Adyar Theosophical Society, 1914 - 2nd ed 1916

4979 NARAYANASWAMI IYER Śrī vidyā knowledge that leads to moksha [Engl] In QJMS (N S) 23, 1932-1933, pp 16-25, 194-204, 365-374, and 504-519, and 24, 1933-1934 pp 34-47 and 143-155

An exposition of *śrīvidyā*, considered as the highest form of *śakti* worship and of Vedic origin. The article is divided into three parts: 1. Introduction, dealing with the process of evolution according to *kāmakalā vidyā*, and with the importance of *śabda* (sound) and *mantra* (mystic syllables); 2. *upāsanā*, i.e. the mental attitude which leads the adept to higher spiritual levels; here the question of competence (*adhikāra*) and selection of the suitable path for perfection (*karman, bhakti* or *jñāna*) as well as the daily routine of general religious practices is discussed; 3. *upāsanakrama*, i e. the worship and specific religious practices, including *tripurasundarīpūjā* (worship of the goddess Tripurasundarī); the details of the *sandhyā* ritual, the performance of Gāyatrī, and the *upasthāna*, i.e. three morning rites; the symbolism of the *mantras* of the Goddess with fifteen syllables or sixteen syllables; and, finally, the *śrīcakrapūjā*, explained in detail. (vSt)

4980* NARENDRA ANANDA SARASWATI, SWAMI: Compendium of Bhagavadgītā. Vol. 1–2 [Engl.]. Vijayawada: Hindu Vijñāna Pracāra Samiti, ca. 1955.

4981 NARSIMHA ACHARYA, N. C.: The Āndhra Mahābhāratamu [Engl.] In: ABORI 22,1-2, January-April 1941, pp. 97–102.

4982* [NĀSIKETOPĀKHYĀNA, 1903]: [Skt., Hi.] Bombay: jñānasāgara Press, 1960 [A.D. 1903].

Text edition, with Hindi *ṭīkā*, of a Nāsiketopākhyāna, one of »the texts claiming to belong to the BdP« [source:] Rocher, p 159. (AK)

4983 NATARAJA AYYAR, A. S.: The development of the doctrine of nyāsa and its application – deification of a juristic idea [Engl.] In: JOI 9,1, September 1959, pp. 40–48.

Deals with the application of the *nyāsa*-concept (the rules concerning a deposit being entrusted by one individual to another) to the rule of a kingdom or empire, as described in the second part of the Ayodhyākāṇḍa of the Vālmīki-Rm Gives an interpretation of the dialogue between Bharata, Jābāli, Vasiṣṭha, and Rāma, which represents a »real battle of the several rules of the law« (*dharma*-conflicts), which is ended by the compromise of entrusting the kingdom, symbolized by Rāma's sandals (*pāduke*), to Bharata Emphasizes Bharatas role in the development of the »deification« of the *nyāsa*-doctrine and compares the concept presented in the Rm with the development of the law of Trust in England (RS)

[quoted passages] Rm (M 1933) 1,1.34; 1,1 37, 2,11.4–6; 2,79 5–6; 2,82.10; 2,82 13, 2,104.13, 2,105 31; 2,106.15–16, 2,106.18–20, 2,106 22–23; 2,107 12, 2,107 17; 2,108.17, 2,109.10; 2,111 3, 2,111 17, 2,111 23; 2,112 21, 2,113.1; 2,115 14–17; 2,115 20, 2,115 23, 2,115 25–27

4984 NATARAJA AYYAR, A. S : Ethics of the Rāmāyaṇa [Engl.] In: JOI 9,4, June 1960, pp 432–440.

Interprets the Vālmīki-Rm in the light of the *avatāra*-concept, the »establishment of *dharma*«. »The object of the *avatāra* is to teach the Ethical Ideal as the practicable one. Everything which Rāma and Sītā did is intended to be followed « Deals with the following topics: I. purpose of *avatāra*; II analysis of some of the situations in the Rāmāyaṇa (representation of 5 situations of *dharma*-conflicts solved by Rāma and Sītā according to the ideal standard); III explanation of the basis of ethical action (given by Rāma and Sītā concerning the *kṣatriya* ideal of

»*saranagataraksana*«, the protection of some one, even an enemy who is coming as a refugee, interpreted as »the basis of the doctrine of *śaranagati* in the history of Vaisnavism«), IV supreme types of the embodiment of ethical ideals (Bharata as »*nyasa* hero« i e representing the ideal of »trust«, Laksmana representing the ideal of devotion to an elder brother, Hanumat the ideal ambassador and council member, Jatāyus as a protector of objects entrusted) An appendix gives a quotation from an English source on the concept of trust in social, political and imperial/international matters (RS)

[quoted passages] BhG 4 9, Rm (M 1933) 1,1 5, 1,1 7, 2 21 57-58, 2,24 27-28, 2 25 3, 2 115 17, 2 115 20, 2,115 23, 2,115 25, 3 9 27-28, 3 9 32, 3 10 19, 5 51 28-29, 6,17 52, 6,18 26-27, 6 116 42, 6,116 44

4985 NATARAJA AYYAR, A S A prospectus for a variorum edition [sic] of the South Indian recensions of Valmīki's Rāmāyana [Engl] In JOI 1, 1951-1952, pp 207-213

4986 NATARAJA AYYAR, A S The Ramāyana 2,100 and the Mahābhārata 2,5 a comparative study [Engl] In JOI 16 1966-1967, pp 253-270

[quoted passages] MBh 2 5 Rm 2 100

4987 NATESA SASTRI, S M Hindu feasts fasts and ceremonies, with an introduction [Engl] Beauchamp, Henry K [introd] Madras M E Publishing House 1903 - 6, 154 pp

Describes major religious festivals of South India using some *mahapurana* legends and the *sthalapurana* accounts (vSt)

4988* NATH, NAGENDRA Gita and beyond [Engl] Delhi 1970

4989 NATH, R M The back ground of Assamese culture [Engl] Shillong A K Nath, 1948 - 12, 158 5 5, 6 10 pp , 38 pl , 2 maps

The history of Assam from the earliest time to the coming of the British Relies on Epic/Purānic legends as sources for the earliest history These legends stripped of their supernatural elements and combined with fragmentary anthropological and archaeological data are presented as historical facts Well chosen plates reproduce little known examples of Assamese sculpture and architecture [source] Basham A L [Review] (AP)

[reviews] Basham A L In JRAS 1951 p 118

4990 NATH, RADHA GOVINDA A survey of the Sri Chaitanya movement [Engl] In The cultural heritage of India Sri Ramakrishna centenary memorial Vol 2 1937 - p 131-164, 5 pp of pl - Revised version A survey of the Caitanya movement In The cultural heritage of India 2nd ed Vol 4 1956 - pp 186-200

4991 NATH, R[AM] Bhū Varāha sculptures Indian art vis a-vis the iconographic prescriptions [Engl] In ABORI 58-59, 1977-1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 - pp 799-811, 10 pl

By comparing texts and sculptures the interrelationship between iconographic prescription and artistic execution is examined. The rules served as general guideline only (figure as such, attributes, sometimes posture), while artistic freedom prevailed in the treatment of the third dimension and of the proportions which »were the determining factors of graceful effect of a sculpture ...« (SD)

[quoted passages:] AgP 4.1-2; 49.2-3.

4992 NATH, S.: An identification of Mahākṣetra of Vālmīki's Rāmāyaṇa [Engl.]. In: JOI 20, 1970-1971, pp. 33-35.

Identification as Makhaurā [sic] in Basti district of Uttar Pradesh. (JLB)

4993* NAU, FRANÇOIS: Die Suparṇasage [Ger.]. Uppsala 1920. - (Arbeten utgifna med understöd af Vilhelm Ekmans Universitetsfond, Uppsala, 26).

4994 [NAUNIDHIRĀMA:] NAVANIDHIRĀMA: The Garuḍa Purāṇa (Sāroddhāra) with English translation [Skt., Engl.]. Wood, Ernest; Subrahmanyam, S. V. [ed., tr.]; Vasu, Sris Chandra [introd.]. Allahabad: Pâṇini Office, Bhuvaneswarî Âśrama, Bahadurganj, 1911. - 6, 4, 169 pp. (The Sacred Books of the Hindus, Vol. 9). - Reprint: New York: AMS Press, 1974.

Text and translation of Naunidhirāma's (son of Śrīharinārāyaṇa) Garuḍapurāṇasāroddhāra, which is not merely a condensed summary of the Pretakalpa (= Uttarakhaṇḍa) of the GaP, but includes passages from other texts on the same subjects, i.e. the result of *karman* and description of various hells (ch. 1-6), ceremonies for the dead (ch. 7-13), the blissful city of Yama (ch. 14) and *yoga* and liberation (ch. 15-16). Each *śloka* or group of *ślokas* (in Devanagari) is immediately followed by the translation. (vSt)

4995* [NAUNIDHIRĀMA]: Garuḍapurāṇam [Skt.]. Śrīdhara Gauḍabrāhmaṇa [ed.]. Mumbaī: jñānasāgara Press, *saṃvat* 1919 [A.D. 1862/1863].

According to the editors, part of the Pretakalpa of the GaP. Albrecht Weber (in ZDMG 19, 1865, pp. 315-316), however, »drew attention to the fact that [this edition] ... was not the Pretakalpa of the GaP, but the Garuḍapurāṇasāroddhāra« of Naunidhirāma. - With short *ṭīkā* [source:] Rocher, p. 177. (AK)

[reviews:] Weber, Albrecht [Friedrich]: In: ZDMG 19, 1865, pp. 315-316

4996* NAUNIDHIRĀMA: [Garuḍapurāṇasāroddhāra] [Skt.] Naunidhirāma [comm.]. Bombay: Jagadīśvara Press, *śaka* 1801 [A.D. 1879].

Text edition with Navanidhirāma's own *ṭīkā*. [source:] Rocher, p. 177. (AK)

4997* NAUNIDHIRĀMA: [Garuḍapurāṇasāroddhāra] [Skt.]. [Vāsudevaśarmā »Paṇaśīkara« (son of Lakṣmaṇaśarmā):] Vāsudeva Lakṣmaṇa Śāstrī Paṃśīkara [ed.]. [Bombay:] Nirṇaya Sāgara Press, 1903.

Text edition with commentary. [source:] Rocher, p. 177. (AK)

4998* NAUNIDHIRĀMA: [Garuḍapurāṇasāroddhāra] [Skt.] Madras: Vavilla Press, 1924.

Skt. edition in Tel. characters [source:] Rocher, p. 178. (KPG)

4999* NAUNIDHIRĀMA [Garudapurānasāroddhāra] [Skt] Rajahmundry Sarasvatī Power Press, 1927

Skt edition in Tel characters [source] Rocher p 178 (KPG)

5000* NAUNIDHIRĀMA [Garudapurānasāroddhāra] [Skt, Hi] Vyāsa Mādhavaprasāda [ed, tr] Benares Bhārgavabhūsana Press, 1934

5001* NAUNIDHIRAMA [Garudapurānasāroddhāra] [Skt, Hi] Śarmā, Khūbacanda [ed, tr] Benares Navalakiśora Press, 1940

5002* NAUNIDHIRAMA [Garudapurānasāroddhāra] [Skt, Mar] Poona Dattaprasāraka Press 1878

Text edition with Mar translation [source] Rocher, p 177 (AK)

5003 NAUNIDHIRAMA Der Pretakalpa des Garuda Purāna (Naunidhirāma's Sāroddhāra) eine Darstellung des hinduistischen Totenkults und Jenseitsglaubens Aus dem Sanskrit ubersetzt und mit Einleitung Anmerkungen und Indices versehen [Ger] Abegg Emil [tr comm, introd] Berlin 1921 - 2nd ed Berlin Walter de Gruyter, 1956 - 10, 272 pp

The GaP - datable only between the 4th century A D (i e Yājñavalkyasmrti of which books 1 and 3 have been inserted in the GaP) and 1030 A D (i e Alberuni) - deals with highly diverse topics Its Uttarakhanda as printed in ed Jīv comprises 35 chapters (1391 *ślokas*) on *pretas* hells and ancestral rites Quotations from »GaP« in Hemādris Śrāddhakalpa are not found in this GaP A detailed summary of the contents of GaP Uttarakhanda according to ed Jīv is given on pp 11-27 The GaP Sāroddhāra of Naunidhirāma (16 chapters 1275 *ślokas*) is partly identical with the Uttarakhanda but is more carefully composed (few repetitions) Mention of *sati* (burning of widows) and quotations of BhāgP indicate the late date of this work which is presented in an annotated translation (with numerous references to parallels in *dharmasastras* and Purānas) The appendix includes a translation of GaP Uttarakhanda chapters 10-12 (which have no parallel in the Sāroddhāra) a Skt index and a topical index (PS)

[quoted passages] GaP 2 10-12

[reviews] Kuiper F B J In Museum 64 1959 Frauwallner E[rich] In WZKSO 2 1958 p 154

5004* NAVALKAR N R / NAVLEKAR, N R A new approach to the Rāmāyana [Engl] Jabalpur 1957

5005 NAYAK, ANAND La meditation dans le Bhagavata Purana [Fr] Paris Dervy-Livres 1978 - 92 pp (Collection »Mystiques et Religions«)

»Meditation in the BhāgP« Studies especially the relationship of *bhakti* and *dhyana* (with the help of numerous quotations in French translation) Concludes »It is obvious that the BhāgP does not display any originality as concerns the method of *bhaktiyoga* which in its general structure is basically identical with the eight steps of the *astanga yoga* described by Patanjali But its originality manifests itself in the new spirit of *bhakti* with which it inspires the various spiritual forms and exercises borrowed from different Hindu traditions« - Besides the introduction the six chapters of the work give a general survey of the BhāgP

(including textual history and history of reception), an analysis of *bhakti* in the BhāgP, a collection of important BhāgP texts on meditation (in French translation), a study of the steps leading to meditation, a survey of the BhāgP teachings on *dhyāna* itself, and, finally, »some reflections on meditation« centring around the »mystery« of the *bhagavat*: »One may consider meditation to be a kind of participation in the life of the *bhagavat* himself who, as primordial Being, is the subject of evolution and involution.« (F)

[quoted passages:] BhāgP 1,6.17–26; 2,1.16–39; 2,2.8–18; 3,25.15–18; 3,28.1–38; 3,29.11–12; 4,8.42–78; 4,23.1–13; 9,4.18–20; 11,3.49–55; 11,14.31–46; 11,29.12–19;.

[reviews:] Levitt, Stephan Hillyer: In: JAOS 101,4, 1981, pp. 506–507.

5006 NAYAK, KETAKI: Orissa as described in the Purāṇas [Engl.]. In: Purāṇa 15,2, July 1973, pp. 223–232.

Concise remarks with special reference to several holy places. Refers to KapilaSa, ṚV. (F)

[quoted passages:] *BrP 21.1–2; 28.1–2; 41.10–11; 46.4–5; MtP 81; SkP 2/2,6;* VāP 69.240.

5007 NAYAK, NIRMALA: Man and the moral order in the Valmiki Ramayana [Engl.] In: Man in India 66, 1986, pp. 259–264.

Some general remarks on the moral issues raised in the Rm, citing various incidents in support of the overall conclusion that »what ultimately reigns is *dharma*«. (JLB)

5008* NEELAKANTAN ELAYATHU, K.: The Gita's concept of duty [Engl.]. In: VK 57, 1970, p. 190ff.

5009* NEHRU, JAWAHARLAL: The Bhagavadgītā [Engl.]. In: BhJ 10, 21 June 1964, p. 27.

5010 NEHRU, JAWAHARLAL: The immortal Epic [Engl.]. In: Indian inheritance. 4th ed.: Vol. 1. ... 1965. – pp 27–28.

On MBh. (vSt)

5011 NEOG, DIMBESWAR: New light on history of Asamīyā literature (from the earliest until recent times), including an account of its antecedents [Engl.]. Dispur, Gauhati: Xuvanī Prakās (Beauty Publications), 1962. – 15, 464 pp.

The book includes much historical data on Assamese translations and adaptations of Epic and Purāṇic literature or stories (inter alia MBh, Rm, GaP, BhāgP, stories of Prahlāda, Hariścandra and Kṛṣṇa, an Assamese Śūnyapurāṇa). (SD)

5012 NEOG, MAHESWAR: Different religious cults of Assam before the advent of neo-Vaisnavism [Engl.]. In: PTAIOC 18, Annamalainagar December 1955, publ. Annamalainagar 1958, pp. 427–435.

Partly based on KāP texts Accounts for. Śaivism, Śāktism, Tantric Vaiśnavism, »Crypto-Buddhism« (Vajrayāna) (F)

[quoted passages:] BrP 61.39; KāP 39 103–105; 63; 66 99; 68.33; 68 60; 71; 71.3–5; 81.75–81; 81.75–81; 81.91–109; 81.91–109, 81.93; 81.96; 83.32ff; 83 88–194; 83.96ff; 83.110ff; 83.182ff; 84

5013 NEOG MAHESWAR Goddess Tāmresvarı and blood sacrıfices [Engl] In Neog Maheswar Relıgıons of the North East 1984 - pp 109-127

Discusses historical evidence on human and blood sacrifice among tribal peoples in NorthEastern Assam on the canonization of these sacrifices in Tāntrism (KāP et al) and on their practice at the Tāmresvarī temple (SD)

[quoted passages not included]

5014* NEOG MAHESHWAR Mudras in the Kālikā purāna [Engl] In Sangeet Natak 45 July September 1977 pp 5-7

5015 NEOG MAHESWAR The offering of one s own blood and flesh to a deity [Engl] In Neog Maheswar Religions of the North East 1984 - pp 129-131

Gives a brief survey of references to the practice in question in literary sources Refers to Gurucaritakathā Jaiminīyāsvamedha MkP Rm Kathāsaritsāgara KāP Tantrasāra and other Tāntric works (KPG)

5016 NEOG MAHESWAR Religions of the North East studies in the formal religions of North Eastern India [Engl] New Delhi Munshiram Manohar lal Publishers 1984 - 8 176 pp

A collection of articles previously published in various journals and conference volumes (no precise bibliographical details given) The following articles relate to Purānic research The worship of Vāsudeva The worship of Hayagrīva Goddess *Tāmreśvarī* *The offering of one s own* See separate entries (SD)

5017 NEOG MAHESWAR Sankaradeva s Uttara kanda of the Ramayana [Engl] In JAssamRS 13 1959 Kanaklal Barua commemoration volume [1959] - pp 71 74

5018 NEOG MAHESWAR The worship of Hayagrīva [Engl] In Neog Maheswar *Religions of the North East* 1984 - pp 29-37

Gives a brief summary of the legends on the Hayagrīva manifestation on Manikuta hill (KāP Yoginītantra) and lists the differences from other Purānic legends of Hayagriva Notes the close affinity between the Yoginitantra and the BrP with regard to the former s account of the origin of the stone image of Hayagriva and the latter s of the images of Krsna Balabhadra and Subhadrā at Puri The second part of the paper describes the cult of Hayagriva in the Hayagrīva temple at Hājo (SD)

[quoted passages not included]

5019 NEOG MAHESWAR The worship of Vasudeva [Engl] In Neog Maheswar Religions of the North East 1984 pp 20 28

A study of early Vāsudeva worship in Assam The possibility is raised that this cult had centred on the modern Lakhimpur district where a sacred place called *Vāsudevar thān* is still visited today Evidence is drawn from the KāP inscriptions (1392 1401) and an account of the growth of a neo Vaisnava *sattra* (monastery) in Lakhimpur district (SD)

[quoted passages] KāP (VePr) 83 96 101 83 105-108

5020• NESFIELD, JOHN C.: Brief view of the caste system of the Northwestern provinces and Oudh [Engl.]. Allahabad: NW Provinces and Oudh Gov. Press, 1885.

Also deals with the *bhāṭs*, the caste of modern Purāṇic bards and Purāṇa reciters who are regarded as the successors of the ancient Purāṇic *sūtas*. Characterizes them as »too proud to work, but not too proud to beg (p. 46)«. [source:] Rocher, p. 58. (AK)

5021 NEUNER, JOSEF: Indischer und christlicher Gleichmut: eine vergleichende Studie der Bhagavadgītā und der Ignatianischen Exerzitien [Ger.]. In: *Geist und Leben* 25, 1952, pp. 439–457.

A comparative study on the concept of equanimity in the BhG and in the spiritual exercises of St. Ignatius of Loyola. Parallels as well as differences are noted. The author concludes that »the last fulfillment of serenity is Christ in whom the boundage of mankind with God has become history«. (KPG)

5022• NEUNER, JOSEF: Die Opferlehre der Bhagavadgītā [Ger.]. Innsbruck: Pont. Univ. Gregoriana, 1952.

5023 NEUNER, JOSEF: Religion und Riten: die Opferlehre der Bhagavadgītā [Ger.]. In: *ZKathTh* 73, 1951, pp. 170–213.

Contains p 113 also a Fr translation of a hymn to Krsna from MBh (Calcutta ed) 3 15528-15536 [source] Gildemeister, p 45 (F)

5027* NEVE, F[ELIX] Des portraits de femmes dans la poesie épique de l'Inde fragments d'etudes morales sur le Mahabharata [Fr] Bruxelles 1858

5028 NEVE, FELIX Les Pouranas etudes sur les derniers monuments de la litterature sanscrite [Fr] Paris Charles Douniol, 1852 - 55 pp

A general essay on the religious social and historical implications of the Purānas together with some remarks on their relationship to the Vedas and Epics, based largely on the work of Burnouf, Wilson and Lassen, the majority of the Purānas are seen as being Vaisnava in orientation (JLB)

5029* NEVE, F[ELIX] La tradition indienne du déluge dans sa forme la plus ancienne par F Neve extrait de Nos de Janvier, Fevrier, Mars et Avril 1851 des Annales de philosophie chretienne [Fr] Paris Benjamin Duprat, n d - 69 pp

Considers the Indian version of the myth of a primeval deluge to be of Semitic (i e Babylonian) origin [source] Weber, Albrecht [Review] (F)

[reviews] Weber Albrecht [Friedrich] In ZDMG 5 1851 pp 525-527

5030* NEVELEVA, S L. Imya v »Makhabharate« [Rs] In Literatury Indii [Stat i i soobščenija] Moskva 1973 - pp 232-246

Personal names in the MBh (V)

5031 NEVELEVA S L Mifologija drevneindijskogo eposa (panteon) [Rs] Moskva Nauka, 1975 - 118 pp (Researches in Folk lore and Mythology of the East)

»Mythology of the Ancient Indian Epic (pantheon)« The authoress herself considers her essay as a preliminary study of Epic mythology and the Hindu Epic pantheon It is based solely on the Āranyaparvan of the MBh As to the treatment of mythological characters she states a resemblance of Rm and MBh and therefore applies her conclusions drawn on the basis of the MBh to the Rm - Part 1 of the book is on the change of Vedic mythological concepts in the MBh - Pt 2 deals with the character of Visnu Brahmā, Śiva and Skanda N concludes that the *trimurti* concept cannot yet be applied in the MBh since the functions of the three first named gods are not clearly distinguished here Pt 3 is on the pre Vedic gods in MBh the four *lokapalas* Indra, Varuna, Yama, Kubera as well as *gandharvas yaksas guhyakas* and *kinnaras* In the last part, N sums up the characteristics of what she calls »Epic mythology« and states two trends the archaic one which implies the traditional worship of pre Epic deities who were transformed with time to a certain degree and the Epic trend as such which brought to the fore the triad - Visnu, Brahmā and Śiva « [source] Sternbach, Ludwik [Review]. (AP)

[reviews] Sternbach, Ludwik In JAOS 98 3 1978 p 323

5032* NEVELEVA, S L. O kompozitzii drevneindijskogo epicheskogo teksta (Makhabharata III) [Rs] In Tezisy v Mezhdunarodnoy konferentzii po sanskritologii (Summaries of papers presented by Soviet scholars to the Fifth World Sanskrit Conference) Moscow 1981 - pp 134-139 and 217

On the composition of an ancient Indian Epic text. (V)

5033• NEVELEVA, S. L.: Sravneniye v »Makhabharate« Klassifikatziya obrazov [Rs.]. In: Materialy po istorii i filologii Tzentralnoy Azii. Vyp. 3. *Ulan-Ude* 1968. – pp. 79–87.

Similes in the MBh: classification of images. (The authoress is née Levina). (V)

5034 NEVELEVA, S. L.: Voprosi poetiki drevneindiyskogo eposa: epitet i sravnenie [Rs.]. *Moskva: Nauka, 1979. – 136 pp.*

On »Poetic questions in the ancient Indian Epic – epithet and comparison«. (JLB)

5035• New catalogus catalogorum: an alphabetical register of Sanskrit and allied works and authors. Vol. 1 [Engl.]. Raghavan, V[enkatarama] [ed.] 2nd revised ed.: Madras: University of Madras, 1968. – 10, 44, 505 pp. (University Sanskrit Series 30). – 1st ed.: ibid., 1949.

[reviews] Sternbach, Ludwik. In: JAOS 92, 1972, pp 178–179.

5036 NICOLÁS, ANTONIO T. DE: Avatāra: the humanization of philosophy through the Bhagavad Gītā. A philosophical journey through Greek philosophy, contemporary philosophy, the Bhagavad Gītā on Ortega y Gasset's intercultural theme: man and circumstance; including a new translation with critical notes of the Bhagavad Gītā; with prologue by Raimundo Panikkar [Engl.] New York: Nicolas Hays, 1976. – 15, 465 pp.

A creatively philosophical interpretation of the BhG (or more correctly »through the BhG«, which is not the object of philological, exegetical analysis), taking the text as an »embodiment of generalizations« about man and his task to interpret himself (philosophy), and including a theory of music. (PS)

Classifies women characters according to two main types the »forest group« i e those who »cast off all worldly ambitions and retired to the forest to lead a life of *tapas* or mental discipline«, and the other represented by »women who remained in society, led a family life and rose to eminence by faithfully discharging their proper duties « Anasūyā, Śabarī, Svayamprabhā are treated in the first group, Saramā Trijatā Mandodarī, Tārā, Kaikeyī, Kausalyā Sumitrā and Sītā in the second (PS)

[quoted passages not included]

5040 NIJENHUIS, EMMIE TE Musicological literature [Engl] Gonda Jan [ed] Wiesbaden *Otto Harrassowitz, 1977 - 51 pp, preface, lists, glossary,* indices (History of Indian Literature Scientific and Technical Literature Vol 6, Part 3)

Information on music, dance and religious practices is gleaned from MBh Rm Purānas, and Kālidāsa s dramas A total of 108 treatises representing only published Sanskrit works on music are discussed The concluding pages of the book contain a glossary of common music and dance terms, a bibliography of Sanskrit musicolog ical texts and texts on music with translations where available, books articles and catalogues relevant to music indices of authors and the treatises reviewed in the text plus the religious Epics [source] Curtiss Mary Joy [Review]. (AP)

[reviews] Curtiss Mary Joy In JAOS 100 2 1980 pp 159-160

5041 NIKAM, N A Paul Weiss on the Gītā [Engl] In PhEW 4,4 January 1955 pp 361-363

Refers to P Weiss »The *Gītā East and West« and comments on Weiss misunder* standing of pacifism on participation [in the work of the divine] as the law of man s being and on *svadharma* (vSt)

5042 NIKHILANANDA, SWAMI Practical teachings of Bhagavadgītā [Engl] In PBh 57, July 1952 pp 255-259 and 295-300

5043 NILAKANTA SASTRI K A *Caturmahadvipas* [Engl] In JIH 20 1941 pp 61-64

The author shows how the older *caturdvipa* concept is replaced by the *saptadvipa* concept in the Purānas (AK)

[quoted passages not included]

5044* NILAKANTA SASTRI K A The Gayāmāhātmya [Engl] In BSRamaVar maRI 9,2 1941 pp 65-67

5045* NILAKANTA SASTRI, K A Gleanings from the Matsyapurāna on war and peace [Engl] In JSVenkatUOI 1,1, 1940 pp 17-26

5046 NILAKANTA SASTRI, K A A historical sketch of Śaivism [Engl]. In The *cultural heritage of India* Sri Ramakrishna centenary memorial Vol 2 1937 - pp 18-34 3 pp of pl - Revised version An historical In The cultural heritage of India *2nd ed Vol 4 1956 - pp 63-78*

5047 NILAKANTA SASTRI, K A A history of South India from prehistoric times to the fall of Vijayanagar [Engl]. 4th ed Madras Oxford University Press 1976 - 12, 521 pp, 20 pl

Chapter 14 on literature refers also to Sanskrit Purāṇas. Acc. to S. the BhāgP »was composed somewhere in South India about the beginning of the tenth century and summed up the tenets of the neo-*bhakti* cult.« (AM)

[reviews:] Lienhard, Siegfried: In: OLZ [55], 1960, pp. 518-521.

5048 NILAKANTA SINGH, E.: Rāmāyaṇa in Manipuri Literature and folklore [Engl.]. In: The Ramayana tradition in Asia ... 1980. – pp. 573–582.

An account of the creation of the first Manipuri Rm under the patronage of an 18th-century ruler and on the model of Kṛttibās' Bengali Rm, together with a rapid survey of the Rm in 20th-century Manipuri literature and popular culture. (JLB)

5049 NILAKANTAM, RATNAM: Prakṛti and Puruṣa in the Bhagavadgītā [Engl.]. In: IA (3rd series) 1, *1964*, pp. 254–264.

5050 NILAKANTAN, M.: Times of Sri Rama, Lord Krishna and Bharata battle [Engl.]. In: QJMS (N.S.) [46,3–4], 1956: The culture and heritage number of the Quarterly Journal of the Mythic Society ... *1956*. – pp. *283–289*.

Gives the horoscopes of Rāma and Kṛṣṇa and of the time of the Bhārata war. (AM)

5051 [NĪLAMATAPURĀṆA, 1924]: Nīlamatapurāṇam (Sanskrit text) edited with introduction, appendices, notes etc. in English [Skt., Engl.]. Kanjilal, Ram Lal; Zadoo, Jagad-dhar [ed.]. Published by Moti Lal Banarsi Das; proprietors: Lahore: The Punjab Sanskrit Book Depot, 1924. – 13, 3, 129, 31, 23 pp., frontispiece (The Punjab Sanskrit Series, No. 5).

Edition based on the »long recension« of the NīlamataP. [In addition to 5 manuscripts], it includes in the text (»with indications to that effect in the footnotes«) the additions written by Pandit Sāhebrām (Sāhib Rām) who, at the request of the Mahārāja of Kashmir, prepared a copy of the NīlamataP for edition in the last century. Finding »that all the manuscripts were defective in the beginning«, the Pandit had »restored the whole work according to his best ability« (cited from: Bühler: Detailed report of a tour ..., JBombayBRAS extra no 1877, pp. 33–34). [source:] Rocher, p. 51 and 204. – The volume includes a table of contents (*viṣayasūcī*) in Sanskrit, an index of verses, and 9 appendices providing further indices (of rites and observances; *nāgas*; *dikpālas*; sacred places; *tīrthas* and rivers) and some legends. (AK)

5052 [NĪLAMATAPURĀṆA, 1936]: Nīlamata or teachings of Nīla: Sanskrit text with critical notes [Skt., Engl.]. Vreese, K. de [ed., comm., introd.]. Leiden: *Brill*, 1936. – 21, 151 pp.

The preface gives detailed information on the 7 mss used. The edition gives the text of the short version (in *1396* verses) with variant readings and some critical remarks in footnotes. An appendix likewise gives the additions of the longer version. An index of proper names concludes the book. (KPG)

5053 [NĪLAMATAPURĀṆA, 1973]: The Nilamata Purana. Vol. II: A critical edition & English translation [Skt., Engl.]. Ved Kumari [ed., tr., introd.]. Srinagar: The *Jammu and Kashmir Academy of Art, Culture and Languages*, 1973. – 14, 381 pp.

An edition based on eight manuscripts, three belonging to the Shri Raghunath Temple Manuscripts Library of Dharmarth Council at Jammu and five belonging to the Research Library of Jammu and Kashmir Government at Srinagar The introduction gives an account of the manuscripts and lists some readings different from the text edition by K de Vreese (Leiden 1936) A comparison with the Leiden ed is facilitated in that its verse numbering is given on each page A verse index is included - For Vol I of this work (originally a dissertation of the Banaras Hindu University 1960) see Ved Kumari The Nilamata Purana a cultural and literary study 1968 (SD)

[reviews] Vreese K de In JAOS 97,4 1977, pp 554-556 - Shivaganesha Murthy R S In MysoreO 6-8, 1973-1975 pp 79-80

5054 NILAMEGHĀCĀRYA, K B Dharmaśāstretihāsapurāṇānām vedopabrmhana-tvam [Skt] In Purāna 4,1, January 1962, pp 34-54

Seeks to show that the *arthavada* portions of Vedic literature are amplified as true history by the Purānas Rejects the attempt to interpret the Veda as metaphorical Refers to BrS, PūrvamīmāmsāS TaiĀ TaiSa Manusmrti Vaikanthastava of Kuresa ŚvetU Brhaspatismrti BhG ViP NyāyaS (F)

[quoted passages] MBh 5 68 5

5055 NILAMEGHACĀRYA, K B Prajāpati tatkanyā vrttāntamīmāmsā [Skt] In Purana 6,1, January 1964, pp 79-96

Gives an interpretation of the story of Prajāpati and his daughter Suggests that their sexual relationship should be taken in a metaphorical sense as the uniting of two cosmic principles Refers to RV MaiSa AitBr ŚBr TāBr PūrvamīmāmsāS Manusmrti MtP BhāgP (F)

5056* [NĪLAMEGHĀCĀRYA, K B] NILAMEGHACHARYA K B Śrī gītā mahimā In JSVenkatUOI 3-4, 1942-1943

5057 NĪLAMEGHACARYA, K B Śrivarāhapurānam srīrāmānujasampradāyasca [Skt] In Purāna 4,2, July 1962, pp 360-383

Deals with the relations of the VarP and the philosophical school following Rāmānuja Ascribes considerable influence to the VarP on the writings of the sect in question but concludes that the composition of the VarP must have taken place much earlier Refers to PdP *bhasya* on BhG by Rāmānuja Vedāntadesika of Rāmānuja Stotraratnabhāsya Brahmasūtrabhāsya of Rāmānuja and other works of this school of Vaisnavism (F)

[quoted passages] VarP 2 12-13, 2 22 2 36 4 17 4 37-42 5 16 9 2 10 7, 17 23, 25 6 37 2 39 15, 58 3-6 66 10-18 70 11-23 70 26-27, 70 33-38 70 40-42 71 2-7, 71 38-43 71 50-60, 72 4 72 14 73 34 73 50, 90 3, 115 3-4 139 53, 142 27-28, 170 12-14, 211 83

5058* NIRAKARI, R D Personal and impersonal god in Gita [Engl] In Hindu Regeneration 5, 1975, pp 158-160

5059* NIRAMPAVALAKIYATECIKAR [Cetupurānam] [Tam] Ārumukanāvalar [ed] Madras Vittiyānupalanam Press, 1932

5060* NIRMALA: *Gītā-tattva prakāśa [Hi.]. Allahabad 1968.*

5061 NISAM, BRAJ BIHARI: Karma-yoga restated [Engl.]. In: PBh 70,11, November 1965, pp. 463–471.

Refers to BhG and MBh. (KPG)

5062* NITYABODHANANDA, SWAMI: Science du Yoga (Bhagavadgītā chs. 5–7) [Fr.]. Paris: Maisonneuve, 1973

[quoted passages:] BhG 5–7.

5063* NITYABODHANANDA, [SWAMI]: Śrī Kṛṣṇa: the myth, philosophy and religion [Engl.]. In: PBh 66, August 1961, pp. 332–337.

5064 NIYOGI, SURENDRA PRASAD: A study of the different versions of the legend of Naciketas [Engl.]. In: IHQ 28,3, 1952, pp. 286–289.

5065* NOELLE, WILFRIED: On the Bhagavadgītā [Engl.]. In: Darshana International 3, 1963, pp. 81–83.

5066* NOOR, SRIKRISHNA DASS: *The secret of karmayoga as revealed in the Gita* [Engl.]. In: KK 10, 1944, pp. 431–433.

5067 NOOTEN, BAREND A. VAN: The Bhagavad-gītā: a source of the *Old-Javanese* Rāmāyaṇa kakawin [Engl.]. In: JOI 23, 1973–1974, pp. 143–154.

»It is common knowledge that one of the sources of the Old-Javanese Rm *kakawin* is the Skt. poetic work, the Rāvaṇavadha of Bhaṭṭikāvya dating perhaps from the seventh century A.D. It tells the story of Prince Rāma fairly much in accordance with the much earlier Vālmīki Rm. The author of the Old-Javanese Rm *kakawin* used the Bhaṭṭikāvya as a model for rendering the Rāma story into Old-Javanese.« Demonstrates that the *kakawin* author has also used the BhG as a source, which is shown by means of »a detailed presentation of the material, pointing out the parallels« (two tables presenting concordances of two corresponding passages from BhG (10.20–38) and the Old-Javanese Rm (21.131–152), in Rom. transliteration), and a detailed discussion of the evidence, on the base of which inter alia the Old-Javanese BhG (Gonda's recension) as a possible source of the passage in question is rejected. Concludes with the following considerations: »... the question may be raised why our author preferred the BhG to, say, the Viṣṇusahasranāmastotra, or the hymn to Sūrya in the MBh. Here again, we can only guess, but whatever the virtues of the Vālmīki-Rm (or the Bhaṭṭikāvya), although it abounds in didactic and moralizing passages, it lacks a nuclear statement, where the poet in a few lines can give vent to his feelings of religious fervor and devotion. It is possible that the author of the Old-Javanese Rm *kakawin* seized upon this scene of the helpless protagonists trussed up in unbreakable snake-bonds to the great glee of evil, hideous demons, to demonstrate that in the moment of utter despair an appeal to the deity is successful, and in fact the only resource open. As a poet he recognized that it is difficult to find more poetic and more inspirational language than the BhG and so it is understandable that he would borrow from this work to write a stirring hymn to Viṣṇu.« (F)

[quoted passages:] BhG 10.20–38

5068* NOOTEN, BAREND A VAN: The Mahābhārata, attributed to Kṛṣṇa Dvaipāyana Vyāsa [Engl] New York: Twayne Publishers, 1971. - 10, 153 pp (Twayne's World Authors Series, India, 131)

»A presentation of one of the two great epics of India, comprising a digest of each of its eighteen chapters [sic] and an analysis of its structure and contents Professor van Nooten assesses the influence of the MBh on Indian thought and literature from the epic's beginnings down to the present day He brings into his study the areas beyond India Cambodian and Indonesian literatures to the east of India, and, to its west, the literatures of the Mediterranean classical world and the middle ages of Europe, as well as its impact with its re-introduction into Europe in the last quarter of the eighteenth century through *the translation of the BhG by Wilkins and Goethe's* German version of the Śakuntalā « [source] Bender, Ernest [Review]. (AP)

[reviews] Bender, Ernest In JAOS 95,1, 1975, pp 169-170

5069 [NOOTEN, BAREND A VAN] NOOTEN, BAREND ADRIAN ANSKE JOHANNES VAN *Mahabharata text analysis with the aid of the digital computer [Engl]* Berkeley University of California, 1963 - 637 pp

Thesis (F)

5070 NOOTEN, BAREND A VAN A mechanical concordance for a Sanskrit work [Engl] In JAOS *84, 1964,* pp *56-58*

5071 NOOTEN, BAREND A VAN The Rāmopākhyāna and the Rāmāyana [Engl] In IT 8-9, 1980-1981 Dr Ludwik Sternbach commemoration volume 1981 - pp 293-305

Compares those passages of the Rāmopākhyāna (*MBh 3,258-275*) which show literal, or almost literal, agreement with passages drawn from the Rm in order to show which version or recension of the Rm may have been the source for the Rāmopākhyāna The list examined, which consists of 26 quarter verses or half verses, is taken from the list of about 60 correspondences given by Sukthankar in *appendix 1 »critical notes« of the cr ed of the Vanaparvan excluding however* those parallels that are found in all manuscripts of the Rm The analysis shows that the Rāmopākhyāna must have been borrowed from the Northern recension of the Rm, probably from its North-Eastern version, after the Southern recension had branched off, but obviously before the MBh had split into a Northern and a Southern recension (RS)

[quoted passages] MBh (cr ed) 3,258 2, 3,258 4 3,260 7, 3,261 6 3 261 15, 3 261 17, 3,261 25, 3,1245*, 3,262 27, 3,263 22, 3,263 40, 3 264 27, 3,264 34, 3,264.37, 3,264 42, 3,264 55, 3,264 66, 3,267 4, *3,267 46, 3 268 15 3 273 5, 3,273 20, 3 275 48, 3,275 52,* 3,275 69, 3,1245*, Rm (cr ed) 1,1 42, 1,11 11, 1,495* 5, 1,532* 5, 2,133*, 2,195*, 2,260*, 2,261*, 3,32 2, 3,43 34, 3,58 7 4,1 43, 4,12 37, 4,331*, 4,38 18, 4,47 19, 5,415* 3, 5,617*, 5,33 11, 5,35 12, 6,10 12, 6,11 5, 6,31 68, 6,32.21, 6,39 31, 6,76.5, 6,88 53, 6,110 23, 6,116 82

5072 NOOTEN, BAREND A VAN *Redundancy in Mahābhārata verse composition* [Engl] In JAOS 89, 1969, pp 50-58

Statistics on the *use of particles* and the *function of particles and double particles* (RS)

5073 NOOTEN, BAREND A. VAN: The Sanskrit Epics [Engl.]. *In: Heroic epic and* saga: an introduction to the world's great folk epics. Oinas, Felix [ed.]. Bloomington: Indiana University Press, 1978. - pp. 49-75.

The first half of this general survey is devoted to résumés of the contents of the two Epics, with some remarks on their plots. The second half surveys studies and editions of the Epics, and their versification and language. (JLB)

5074 NOOTEN, BAREND A. VAN: The śloka in the Sabhāparvan [Engl.]. In: JOI 17, 1967-1968, pp. 353-362.

5075 OBERAI, K.: *Toilet in ancient India* [Engl.]. *In: Studies in Indian history and* culture: volume presented to Dr. P. B. Desai ... 1971. - pp. 505-507.

Brief remarks, with short allusion to Sītā in Rm, but without exact reference. (F)

5076 OBERHAMMER, G[ERHARD]: The authorship of the Ṣaṣṭitantram [Engl.]. In: WZKSO 4, 1960, pp. 71-91.

Starts with a short outline of the history of the Sāṃkhya system, and proceeds to an examination of the references to the lost Ṣaṣṭitantra, »the fundamental text of the speculative Sāṃkhya school«, whose authorship is attributed to either Pañcaśikha or Vṛṣagaṇa. The contribution refers mainly to references found in philosophical literature, *but the relevant passages from Epic and Purāṇic literature are also* evaluated. Concludes that Vṛṣagaṇa was the author of the work in question: »Due to the fading knowledge about Vṛṣagaṇa during the post-classical period the knowledge about Pañcaśikha as a predominant Sāṃkhya-teacher, kept alive in the Epics and the Purāṇas, comes to the foreground, until at last, supported by the incorrect interpretation of Īśvarakṛṣṇa's testimony, Pañcaśikha takes Vṛṣagaṇa's place as the author of the Ṣaṣṭitantram The mistake of Vācaspati is to be attributed to this circumstance « An appendix contains bibliographical material additional to Garbe's »Die Sāṃkhya-Philosophie«. (F)

[quoted passages:] MBh 12,218.6ff; 12,219 5ff; 12,320.59; 12,320 60; 12,321.3-4; 12,322.24ff; MtP 102 8; PdP 6,257.121-122, VāP 23.140, 101 337.

5077 O'BRIEN, STEVEN: Indo-european eschatology: a model [Engl.] In: JIES 4, 1976, pp. 295-320.

5078 O'CONNELL, JOSEPH T.: Caitanya's followers and the Bhagavad-gītā: a case study in bhakti and the secular [sic] [Engl.]. In: Hinduism: new essays in the history of religions ... 1976. - pp. 33-52.

Starts with a concise survey of the early history of the attitude towards the BhG of the Kṛṣṇa Caitanya followers (the so-called Gauṛīya Vaiṣṇavas), and then examines in two chapters »the ways Kṛṣṇadāsa [in his Caitanyacaritāmṛta] and Viśvanātha Cakravartin [in his Sārārthavarṣiṇī or Sārārthadarśinī] respectively exegete passages from the BhG and [relates] this doctrinal information to a set of biographical data showing a high degree of involvement by Gauṛīya Vaiṣṇavas in the Muslim-dominated political and administrative regime ruling Bengal in the early sixteenth century In the examination of Kṛṣṇadāsa's and Viśvanātha's interpretations of the Gītā [the author focuses] upon their treatment of *karma*, traditional socio-ritual work. This is because it is in work (*karma*) that sacredness and particular forms of socio-political organization are fused « The third chapter deals with »Gauṛīya

Vaisnava participation in the secular affairs of Muslim-dominated Bengal« (this part of the contribution does not refer to BhG) Finally, a table lists the BhG verses cited in the Caitanyabhāgavata of Vrndāvanadāsa - As to the BhG the author s conclusion runs »the Gaurīya Vaisnava interpretation of the BhG seems to be open to a fairly modern and secular orientation to the facts of religious plurality and social and technological change « (F)

[quoted passages] BhG 1 1, 1 26-46, 3 16-17, 3 20, 3 20 3 21, 3 21-25, 3 24, 3 25, 3 26, 3 35, 4 7-8, 4 11, 5 18, 6 3, 6 4, 6 8, 6 16-17 7 4-5, 7 14, 7 16 9 11, 9 27, 10 8 10 10, 10 41-42, 11 41-42, 12 13-20, 16 19, 18 54, 18 64-65, 18 66, BhāgP 1,7 10, 3 33 6

5079* Offenbarung als Heilserfahrung in Christentum Hinduismus und Buddhismus [Ger] *Strolz, Walter, Ueda, Shizuteru [ed] Freiburg Herder,* 1982

5080 O'FLAHERTY, WENDY DONIGER Asceticism and eroticism in the mythology of Śiva [Engl] London, New York, Toronto Oxford University Press, 1973 - 12, 386 pp , 16 ill , folding chart of motifs

[reviews] Stietencron Heinrich von In SouthAsianR 8 1 October 1974 pp 55-60 - Long J Bruce In JAsianS 34 3 May 1975 pp 807-813 - Gombrich Richard [F] In JRAS 1975 p 76-77 - Ogibenine Boris In IIJ 20 1978 pp 145-147 - Meier Franz Josef In OLZ 74 1979 pp 279-283

5081 O FLAHERTY, WENDY DONIGER Asceticism and sexuality in the mythology of Śiva [Engl] In HR 8 4 1969 pp 300-337 and 9 1, 1969 pp 1-41

5082 O FLAHERTY, WENDY [DONIGER] The case of the stallion s wife Indra and Vrsanasva in the Rg Veda and the Brāhmanas [Engl] In JAOS 105,3 1985 pp 485-498

Also refers to SkP and episodes in the Epics (e g concerning incest and transformation into animals an old sage who is given a young wife) (AP)

[quoted passages] HV (cr ed) 114-118 MBh (cr ed) 1 109 5-31 1 98 1 100 3 94 5-10 3 122-123 12 138 30 Rm (cr ed) 1 47-48 3 41 39 3 41 39 SkP 3/1 6 8-42

5083 O FLAHERTY, WENDY DONIGER The clash between relative and absolute duty the dharma of demons [Engl] In The concept of duty in South Asia 1978 - pp 96-106

5084 O FLAHERTY, WENDY DONIGER Contributions to an equine lexicology with special reference to frogs [Engl] In JAOS 98 1978 pp 475-478

5085 O FLAHERTY, WENDY DONIGER Dionysus and Śiva parallel patterns in two pairs of myths [Engl] In HR 20 1-2, August and November 1980, pp 81-111

5086 O FLAHERTY, WENDY DONIGER The dream narrative and the Indian *doctrine of illusion* [Engl] In Daedalus 111, Summer 1982, *pp 93-113*

5087 O'FLAHERTY, WENDY DONIGER: Dreams, illusion, and other realities [Engl.]. Chicago, London: The University of Chicago Press, 1984. - 16, 366 pp. [2nd printing: pp. 363-366 addenda], frontispiece, 16 pl., 8 fig.

5088 O'FLAHERTY, WENDY [DONIGER]: Emotion und Karma: Überlegungen zu Max Webers Interpretation der indischen Theodizee [Ger.]. In: Max Webers Studie über Hinduismus und Buddhismus ... 1984. - pp. 87-103.

5089 O'FLAHERTY, WENDY [DONIGER]: The Hindu symbolism of cows, bulls, stallions and mares [Engl.]. In: AARP 8, December 1975, pp. 1-7, ill.

5090 O'FLAHERTY, WENDY DONIGER: Inside and outside the mouth of god: the boundary between myth and reality [Engl.]. In: Daedalus 109, Spring 1980, pp. 93-125.

Analyzes the relationship between dream and reality as presented in the stories of YogavāsiṣṭhaRm. (AM)

5091 O'FLAHERTY, WENDY DONIGER: Karma and rebirth in the Vedas and Purāṇas [Engl.]. In: Karma and rebirth ... 1980. - pp. 3-37.

Taking notions and practices connected with the Vedic *śrāddha* ritual as model (and probable historical starting point) emphasis is put on »transfer of merit«, its codes and substances (cf. MacKim, Marriot). The theory of *karman* is obvious in Purāṇas in descriptions of the »process of death«, »the process of birth«, »*karman* and fate«, »the conquest of *karman*«, »the transfer of *karman*« (thus section headings) and it is freely used as a literary device, while on the other hand there are various methods for reversing *karman* (*prāyaścitta*, alms, *bhakti*) (PS)

[quoted passages] AgP 369 15-19; BhāgP 4,11.21-25; BhvP 4,4.9-11; BrP (GMS) 217.1-17; BVP 2,32.27-32; DBhāgP 4,21 5-17; 6,10.17-38; GaP 1,217.3-7; 2,22.70-72; HV (cr.ed) App II,2909-2915; MBh 3,127.1-128.19; MkP 10 88-92; 11; 15.57-80; 66.24-67.39; MtP 221.1-12; PdP 3,16 11-14; ŚiP 2/3,14.18-24; 2/5,40-41; ŚiP (B 1884) jñānaSa 42.23-45; VDhottP 2,112-113; 2,113.1-25; [selective].

5092 O'FLAHERTY, WENDY DONIGER: The myths depicted at Elephanta [Engl.]. In: Elephanta: the cave of Shiva ... 1983. - pp. 27-39.

5093 O'FLAHERTY, WENDY DONIGER: The origin of heresy in Hindu mythology [Engl.]. In: HR 10,4, 1971, pp. 271-333.

5094 O'FLAHERTY, WENDY DONIGER: The origins of evil in Hindu mythology [Engl.] Berkeley, Los Angeles, London: University of California Press, 1976. - 11, 411 pp (Hermeneutics, Studies in the History of Religions 6)

»This book is an attempt to explore the classical problem of theodicy in the context of Hindu thought ... the myths from the Purāṇas, the Epics, and the Vedas are organized around the stories of the fall of Man; the necessity of evil and its relation to the passage of time; relations among gods, demons, and men; the paradoxical stories of good demons and evil gods; and the birth of death There is a brief excursion into psychoanalytical theory, using the Clidean notion of the split child who sees his mother as simultaneously good and evil. After examining these myths, O'Flaherty comes to the conclusion that all the possible solutions to the problem of

evil suggested by Ricoeur Max Weber and William James are found in Hindu mythology « [source] Veena Das [Review]. (PS)

[reviews] Das Veena In JAsianS 37 3 May 1978 pp 575-577 - Piatigorsky A In JRAS 1979 pp 71-73

5095• O FLAHERTY, WENDY DONIGER Purāna (400 B C - 1400 A D) [Engl] In Dictionary of Oriental literatures Vol 2 South and South East Asia Průšek, Jaroslaw [ed] 1974 - pp 125-126

5096 O FLAHERTY, WENDY DONIGER Sacred cows and profane mares in Indian mythology [Engl] In HR 19 1, 1979, pp 1-26

5097 O FLAHERTY, WENDY DONIGER Sexual metaphors and animal symbols in Indian mythology [Engl] 1st Indian ed Delhi Varanasi Patna Motilal Banarsidass 1981 - 18 382 pp

5098 O FLAHERTY, WENDY DONIGER The shifting balance of power in the marriage of Śiva and Pārvatī [Engl] In The divine consort 1982 - pp 129-143

5099 O FLAHERTY WENDY DONIGER The submarine mare in the mythology of Śiva [Engl] In JRAS 1971 pp 9-27

A study in the Purānic (and Āgamic) concept of the destructive submarine fire and on its role in the fire water polarity in the mythology of Śiva Refers to MtP BhvP ŚiP DevīP PdP BdP MBh Kumārasambhava of Kālidāsa ŚBr Manusmṛti KāP SkP VmP HV BrP Setubandha ViP MkP DBhāgP LiP VarP etc. (vSt)

5100 O FLAHERTY WENDY DONIGER The symbolism of ashes in the mythology of Śiva [Engl] In Purāna 13 1 January 1971 pp 26-35

Concludes »The erotic use of Śiva s ashes is more than a late poetic fancy it is inherent in the nature of the ash itself As early as the MBh Śiva was worshipped as the god upon whose erect phallus ashes were smeared Clearly the ashes furnish an example of the ascetic symbol which can easily serve an erotic use « Refers to Subhāsitaratnakosa of Vidyākara Haracaritacintāmani of Jayaratha Yāgīsvaramāhātmya Kumārasambhava of Kālidāsa Abhijnānaśakuntala of Kālidāsa, Hathayogapradīpikā of Svātmarāmayogīndra Kathāsaritsāgara ŚBr (F)

[quoted passages] BdP (VePr) 2 27 1 127 3 46-53 BhāgP (GiPr) 9 8-9 DevīP (VePr) 4 KūP (BibInd) 2 37 1-151 LiP (VePr) 1 66 1 20 MBh (B) 13 17 92-95 MBh (cr ed) 2 71 5 2 71 16 3 81 98-118 3 104-108 12 278 1 38 MtP (ASS) 155 22 PdP (ASS) 4 101 174-179 4 103 1-26 5 96 91-125 6 11 36-43 Rm (cr ed) 1 1 38-44 ŚiP (PP) 2/3 27 27 2/5 19 30-50 ŚiP (B 1884) 1 42 1-51 6 10 79 215 SkP (VePr) 1/1 22 53 5/2 2 2-37 5/2 8 1-45 5/3 38 6-68 VāP (VePr) 2 26 143-178 ViP (GiPr) 4 4 1-33 VarP (BibInd) 96 1-43

5101 O FLAHERTY WENDY DONIGER The symbolism of the third eye of Śiva in the Purānas [Engl] In Purāna 11 2 July 1969 pp 273-284

The author s conclusion runs »The third eye of Śiva is the emblem of his ascetic power flames issue forth from it to destroy Kāma, the god of desire Yet throughout the mythology of the Purānas this eye appears in erotic contexts, serves erotic purposes and has various erotic origins At the wedding of Śiva and Parvatī it is described by certain texts as having been transformed into a *tilaka* other versions

of this myth state rather that, unchanged, it served as a *tilaka*. In this way, various connotations – some of them apparently contradictory – are seen to be symbolized by the third eye.« Refers to the Bengali poem Vaiṣṇava Padalaharī by a Mathur, Kṣemendra's Darpadalana, Viśvanātha Kavirāja's Sāhityadarpaṇa, Subhāṣitaratnakośa, Kālidāsa's Kumārasambhava, Varāhamihira's BṛSa, KauṣBr, TaiSa. (F)

[quoted passages:] BḍP (VePr) 4,14.15–29; BVP 4,38.57; 4,39.12; 4,46.27–40; DBhāgP 5,9.54; KāP (VePr) 46.44–48; MBh (cr.ed.) 1,203.21–26; 13,127.26–38; 13,128.1–5; MtP (ASS) 154 441; PdP (ASS) 5,40.435; ŚiP 1,16.3–8; 1,18.17–31; 2/2,17.4; 2/2,18 23; 2/2,19.17–30; 2/2,21.19; 2/3,8.13; 2/3,27.25; 2/3,39.36–42; 2/3,45.3–7; 2/3,50.35; 2/3,51.14; 2/5,42.15–22; 6,4.4–10; SkP 1/1,22.66; 1/1,34.130–139; 1/2,25.67; 5/3,150.18; 6,77.40; 6,153.2–27; 7/2,9.151–163.

5102 O'FLAHERTY, WENDY DONIGER: Tales of sex and violence: folklore, sacrifice, and danger in the Jaiminīya Brāhmaṇa [Engl.]. Chicago: Chicago University Press, 1985. – 14, 145 pp.

The main purpose of this book is to exemplify the author's view that the Jaiminīya Brāhmaṇa »tells more stories, longer stories and better stories than any other Brāhmaṇa« through translations from that text with linking commentary. However, a subsidiary claim is that many of the tales appearing in the Jaiminīya Brāhmaṇa »can be traced back to the Ṛg Veda« and that »they reappear, greatly expanded and with all the blanks filled in, in the Mahābhārata.« Occasional remarks in support of this view of the Jaiminīya Brāhmaṇa as a kind of »halfway house« between the Ṛgveda and the MBh occur throughout the book; translations of the stories of Trita in the well, of Cyavana and of Yavakrī from the MBh are included; and appendix 1 lists the Jaiminīya stories translated, together with variants in other Vedic texts and in the MBh (JLB)

[quoted passages] MBh 3,122–125; 3,137.1–20; 9,12; 9,14–35; 9,35.3–7; 9,44–51;.

[reviews:] Werner, Karel: In: JRAS 1986, p 1340 [i e. 130?]–131.

5103 O'FLAHERTY, WENDY DONIGER: Der wissenschaftliche Beweis mythischer Erfahrung [Ger.]. In: Der Wissenschaftler und das Irrationale. Band 2. ... 1980. – pp. 153–179.

Deals with levels of reality in Yogavāsiṣtha. (AK)

5104 O'FLAHERTY, WENDY DONIGER: Women, androgynes, and other mythical beasts [Engl.]. Chicago, London: The University of Chicago Press, 1980. – 18, 382 pp., 10 pl., bibliography.

»The work is concerned with sex as depicted in Indian mythology, more specifically, as the author tells us in the preface (p. ix), ›the use of sexual metaphors and animal symbols to express religious concepts of the relationship between men and women, gods and goddesses, and humans and deities‹«. [source:] Maurer, Walter Harding: [Review] (AP)

[reviews:] Maurer, Walter Harding: In: JAOS 105,4, 1985, pp. 774–777 – Smith, John D.: In: BSOAS 44, 1981, pp 395–396 – Reynolds, Holly Baker: In: IIJ 25, 1983, pp 281–283. – Pocock, D. F.. In: JRAS 1981, pp 223–224 – Parry, Jonathan [P.]. In: Man (N.S) 16,2, 1981, pp 317–318

5105 [OGIBENINE, BORIS:] OGUIBENINE, BORIS: Les Sṛñjaya du Mahābhārata et leurs ancêtres védiques: essai de reconstruction d'une histoire mythique

[Fr] In ABORI 58-59 1977-1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 - pp 235-241

In bringing together Epic and Vedic references to the Sṛñjaya offence-conflict reconciliation emerges as the underlying motif of their story (SD)

5106 OJHA MADHUSUDANA *Padmayonih brahmā* [Skt]. In *Purāṇa* 2 1-2 July 1960 pp 282-284

Gives an explanation of the symbolism surrounding the lotus plant in particular concerning the lotus seat (F)

5107• OJHA MADHUSUDANA Purāṇanirmāṇādhikaraṇam tathā purāṇotpattiprasaṅgah [Skt] Jayapur *samvat* 2009 [A D 1952]

5108 OJHA MADHUSUDANA Purāṇaprasaṅgah [Skt] In Purāṇa 1 2 February 1960 pp 184-187

Textbook like extract from the author s Jagadguruva bhavam (p 4 6) a recent Sanskrit text on the structure and classification of the Purāṇas (F)

5109• OJHA RAJENDRANATHA Śrīkṛṣṇa aura unake upadesa [Hi]. In Sarasvati 32 2 1932 pp 486-490

[Śrīkṛṣṇa and his teaching]. (KPG)

5110 OJHA RAMBHADRA *Kirīta mukuta* [Engl] In *Commemorative essays presented to Sir Ramkrishna Gopal Bhandarkar* 1917 - pp 433-439

Dealing with the relationship between two terms for head gear viz *kirīṭa* and *mukuṭa* which can be found in the Epics BhāgP and SkP the author with the help of the text Mānasāra comes to the conclusion that *mukuṭa* is a kind of *kirīṭa* the latter being the generic term (KPG)

5111• OKA SHILAVATI KARMARKAR R[AGHUNATH] D[AMODAR] Was the Bhagavadgītā known to the author of Yogavāsishtha? [Engl] In PTAIOC 16 1951 summaries p 280

5112 OKUDA SHRINRYU Indra in the Visnu Purāṇa [Engl] Miyamoto Hisayoshi [tr] In Purāṇa 22 1 January 1980 pp 27-32 - Translated from JIBuddhS 26 1 December 1977 pp 397-400

Translated from the Japanese Claims to interpret the Indra accounts in the ViP as an example of the common law that the pantheon is inevitably affected when the social and religious background changes but gives only short summaries of some relevant passages (F)

[quoted passages] ViP (SarPr) 1 9 1 11 1 15 1 21 29 2,7 3 7 3 8 4 2 4 7 4 4 9 5 30 [selective]

5113 OKUDA SHINRYU On the ten gods in section 1 chapter 2 of the Visnupurāṇa [Jp] In JIBuddhS 22 2 1974 pp 1021-1027 [i e 101-107].

As can be seen from the lists (in Roman transliteration) the author compares the list of gods in ViP 1 2 and in other Purāṇas with lists of *tattvas* in MBh and Upaniṣads which are there equated with different gods. (KPG)

[quoted passages] AgP (ASS) 17 5 6 KūP (V 1967) 1 4.20 23 MBh (cr ed)

12,301.1-13; 14,42.27-39; MkP (BibInd) 45.49-50; PdP (ASS) 5,2.96-97; VaP (ASS) 4.61; ViP 1,2.

5114* OKUDA, SHINRYŪ: Viṣṇupurāṇa wayaku kenkyū: VI III.8-9 wayaku oyobi VP III.9. to MBh XII no jūkihō hikaku [Jp.]. In: *Tetsugaku Nenpō* 37, March 1978, p. 49-69.

»A brief comparison of Āśramadharma between the Viṣṇu Purāṇa and the Mahābhārata« [source:] Hara, Minoru [ed.] Studies on Indian philosophy and literature in Japan, 1973-1983. Tokyo 1985. - p. 17. (JLB)

[quoted passages:] ViP 6,3.8-9.

5115 OLDENBERG, H[ERMANN]: Ākhyāna-Hymnen im Ṛigveda [Ger.]. In: ZDMG 39, 1885, pp. 52-90.

Mentions incidentally MBh (p. 71, 79), HV and ViP (p. 75), in addition to his discussion of ṚV passages. (F)

[quoted passages] HV (C) 1363; MBh (C) 1.8331; 1.8420; 5.518.

5116 OLDENBERG, H[ERMANN]: Das altindische Ākhyāna, mit besonderer Rücksicht auf das Suparṇākhyāna [Ger.]. In: ZDMG 37, 1883, pp. 54-86.

Makes p. 59 a short remark on the *triṣṭubh* in the MBh. Sees great regularity in the MBh's treatment of this metre. pp. 72-74 contain a stylistic comparison of some passages of MBh and Suparṇākhyāna, in order to prove the latter's antiquity and independence of the MBh; pp 82-84 a short study of the development of the Suparṇa story from the Suparṇākhyāna to the corresponding MBh passage; and pp 84-85 a short account of the so-called Pauṣyākhyāna of the MBh (Calcutta 1.661ff) in order to show this story's particular stylistic (in fact Brāhmaṇa) features. (F)

[quoted passages:] MBh (C) 1.661ff; 1.1282; 1.1293; 1.1298ff; 1.1318-1319; 3.14741-14771; 3.14710-14721; 5.2411-2428; 13.509-527.

5117 OLDENBERG, H[ERMANN]: Ancient India: its language and religions [Engl.]. 2nd ed.: Calcutta: Punthi Pustak, 1962. - 113, 4 pp. - 1st ed.: Chicago: The Open Court Publishing Company, 1896. - Originally published: [Ger.] In: Deutsche Rundschau (Berlin) [16], 1890.

Also deals with the Epics. (AK)

5118 OLDENBERG, HERMANN: Bemerkungen zur Bhagavadgītā [Ger.]. In: Oldenberg, Hermann: Kleine Schriften. Teil 2. Janert, Klaus L. [ed.] Wiesbaden: Franz Steiner Verlag Gmbh, 1967. - pp. 790-1570 (Glasenapp-Stiftung, Band 1,2). - pp. 1459-1476. - Reprinted from: Nachr. Kgl. Ges. Wiss. Göttingen 1919, pp. 321-338.

5119 OLDENBERG, H[ERMANN]: Bemerkungen zur Theorie des Çloka [Ger.]. In: ZDMG 35, 1881, pp. 181-188. - Reprint in: Oldenberg, Hermann: Kleine Schriften. Teil 2. Janert, Klaus L. [ed.] Wiesbaden: Franz Steiner Verlag Gmbh, 1967. - pp. 790-1570 (Glasenapp-Stiftung, Band 1,2). - pp. 1176-1183.

Refers to Manusmrti and the Sāvitri episode in the MBh (according to the author's own text constituted on the basis of the editions Bopp Bombay Calcutta, and various manuscripts) Observes that there are certain correlations between the metrical forms of individual *padas* in the *sloka*, that is to say, the form of the second *pada* determines a specific form of the first one This is however, not a strict rule but only a rule of statistic frequency Gives detailed accounts of the forms observed by him (F)

[quoted passages] [No particulars given by the author]

5120 OLDENBERG, HERMANN Die Literatur des Alten Indien [Ger] Stuttgart, Berlin J G *Cotta'sche Buchhandlung Nachfolger G m b H*, 1903 - 4, 299 pp - Reprint Magnus Verlag, n d - 4, 299 pp

5121 OLDENBERG, HERMANN Das Mahabharata *seine Entstehung, sein Inhalt*, seine Form [Ger] Gottingen Vandenhoeck und Ruprecht, 1922 - 178 pp

Though drawing on the works of Jacobi and Hopkins Oldenberg here presents an individual view of the origin and nature of the MBh With regard to its origin he stresses the links of Pariksit and Canamecaya with late Vedic literature and assesses the respective roles in *its narration of kusilava suta* and brahmin (Vyāsa and Vaisampāyana) before developing his view that the oldest form was a mixed prose and verse narrative (illustrated from the Śibi episode) which was gradually recast in purer poetic form His remarks on this process of expansion and remodelling include more detailed examination of the gambling scene and of the battle between Karna and Arjuna (both seen as being reworked to reveal later attitudes) and brief comparison with the Rm Oldenberg next investigates some of the episodes included in the MBh Nala and Damayanti Sāvitrī the fables (especially animal fables) the *BhG and Bhisma s homilies His third section is devoted to the Epic s worldview* cosmology, nature cities the king and his court brahmins and ascetics the characters and the plot *samsara tapas* curses the role of Visnu and Śiva *karman* and fate The three remaining sections are concerned with the form of the MBh examining its language its metrical form and its style Oldenberg discusses the nature of the Epic language as intermediate between Vedic and popular forms of speech giving some examples of its divergences from Pānini and makes some remarks on nominal composition he scetches the development of the *śloka* from the Vedic *anustubh* and adds a few remarks on the *tristubh* and he assesses its style in terms of its descriptions speeches (in his view already metrical - for emphasis - in the prose verse stage) narration of events (contrasted with Homer) similes and the like *and the* composition as a whole (the use of devices such as contrast *and* change of tempo) (JLB)

[reviews] Hopkins E[dward] W[ashburn] In JAOS 43 1923 pp 54-56

5122 OLDENBERG, HERMANN Zur Chronologie der indischen Metrik [Ger] In Gurupūjākaumudī Festgabe zum funfzigjahrigen Doctorjubilaum Albrecht Weber dargebracht 1896 - pp 9-12 - Reprint in Oldenberg Hermann Kleine Schriften Teil 2 Janert, Klaus L. [ed] Wiesbaden Franz *Steiner Verlag Gmbh, 1967* - pp 790-1570 (Glasenapp-Stiftung Band 1,2) - p 1184-1187

Summarizes the prevalence of regularities in the metrical patterns of *tristubh and jagati* in order to decide the question whether the Rm is to be considered pre

Buddhistic or later than the canonical Pali-literature. Concludes that the frequency of certain deviations (concerning caesura; 6th and 7th syllable) allow a line of development to be traced from the Vedic hymns through Brāhmaṇas and older Upaniṣads up to canonical Pali poetry; the stage represented by the Rm is reached only later. A concluding brief look at the *śloka* confirms this result. (PS)

[quoted passages:] [No particulars given by the author].

5123 OLDENBERG, H[ERMANN]: Zur Geschichte der altindischen Prosa. Mit besonderer Berücksichtigung der prosaisch-poetischen Erzählung [Ger.]. Berlin: Weidmannsche Buchhandlung, 1917. - 99 pp. (Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen, Philologisch-historische Klasse, Neue Folge, Band 16, Nro. 6).

5124 OLDENBERG, HERMANN: Zur Geschichte der vedischen Anuṣṭubh, nebst verwandten Fragen [Ger.]. In: ZDMG 54, 1900, pp. 181-194.

Discusses Bloomfield's theory that the regulated type of the Vedic *anuṣṭubh* was developed from a free type (to be found in the Avesta, too), making plausible another development, from the regulated type of the *anuṣṭubh* (ṚV) to a freer type (ṚV 10, AV, Gṛhyasūtras), from which finally the general type of the Epic *śloka* emerged. Includes an appendix with statistical data on *ślokas* in Rm 1,1 (Bombay) and the Sukanyā episode of the MBh (cr.ed. 3,122). (RS)

[quoted passages:] MBh (cr.ed.) 3,122; Rm (B) 1,1.

5125 OLDENBERG, HERMANN: Zur Geschichte des Śloka: vorgelegt in der Sitzung vom 3. Juli 1909 [Ger.]. In: Nachr. Kgl. Ges. Wiss. Göttingen 1909, pp. 219-246. - Reprint in: Oldenberg, Hermann: Kleine Schriften. Teil 2. Janert, Klaus L. [ed.] Wiesbaden: Franz Steiner Verlag Gmbh, 1967. - pp. 790-1570 (Glasenapp-Stiftung, Band 1,2). - pp. 1188-1215.

Examines (on the basis of statistical data from samples of Vedic texts, Brāhmaṇas, Pali-texts and Epics) the development of metrical patterns of the *śloka*, especially of its first four syllables depending on the pattern of the second four syllables (*pathyā* or *vipulā*). As to the origin of the observed developments examination of the caesura confirms influence of the *triṣṭubh* on the *anuṣṭubh*. Veda, Pali-literature, and MBh represent three stages of a fundamentally linear development. (PS)

[quoted passages:] Rm 2,39-40; 3,34-44.

5126* OLDENBURG, S. F.: K voprosu o »Makhabharate« v buddijskoy literature [Rs.]. In: Zapiski Vostochnogo Otd. Imp. Russk. Arkheologicheskogo Obshchestva 10, 1896, p. 195-196

MBh in the Buddhist literature (V)

5128 OLDHAM, C F The Saraswatī and the lost river of the Indian desert [Engl] In: JRAS 1893, pp 49-76

Palaeo-geographical study of the fluvial system of the Sarasvatī river which seems to have undergone substantial changes even in historical times There seem to be some »lost rivers« whose dry channels are still traceable, their courses sometimes agree with accounts in Vedic and Epic texts Concludes »that the Vedic description of the waters of the Saraswatī flowing onward to the ocean, and that given in the Mahābhārata, of the sacred river losing itself in the sands, were probably both of them correct at the periods to which they referred « (F)

5129 OLDHAM, C F Serpent-worship in India [Engl] In· JRAS 1891, pp 361-392

Based mainly upon MBh, HV, ViP, and arrives at the following conclusions »1 That the Nāgas were a sun-worshipping, Sanskrit-speaking people, whose totem was the Nāg, or hooded serpent 2 That they became known as Nāgas from the emblem of their tribe, with which, in process of time, they became confounded 3 That they can be traced back to the earliest period of Indian history, and formed a portion of the great Solar race 4 That they, with other divisions of this race, at first occupied the north and west of India, but afterwards spread towards the east and south 5 That some of these tribes and amongst them the Nāgas retaining their ancient customs and not readily admitting the ascendency of the Brahmans were stigmatized by the more orthodox as Asuras 6 That amongst a portion of the descendants of this people, Nāga worship in its primitive form still survives And that it consists in the adoration, as Devas or demigods of ancient chieftains of the tribe 7 That the connection between the serpent and the Buddhist and Jaina religions can be thus explained 8 That in all Asiatic countries at all events in which so-called serpent worship prevailed it was the Nāga or hooded serpent only which was held sacred« - A note on this article by J Kennedy can be found on pp 480-482 of the same volume of JRAS (F)

5130 OLDHAM, C F The sun and the serpent a contribution to the history of serpent worship [Engl] London Archibald Constable & Co, 1905 - 207 pp, ill

5131 OLIVELLE, P[ATRICK] The conception of god in the Bhagavadgītā [Engl] In IntPhQ 4, 1964, pp 514-540

5132* OLTRAMARE, P[AUL] La Bhagavadgītā, partie integrante du Mahābhārata [Fr] Paris 1928

5133 OLTRAMARE, PAUL Le Mahabharata, temoin du conflit de la tradition et de l'esprit nouveau [Fr] In Actes du Congres International d'Histoire des Religions tenu a Paris en octobre 1923 Tome second Paris Librairie Ancienne Honore Champion, 1925 - pp 69-75

Oltramare sees the MBh as witnessing to the struggle between the older philosophical ideas of the early Upanisads and of the orthodox systems and the sectarian spirit of devotion Regarding the marriage of Draupadī to the five Pāndavas as basic to the story, he emphasizes its unorthodox character and the attempts to justify it as exceptional, arguing that this proves both the non religious character of the MBh originally and the power of *dharma* over time, illustrating this by reference to

numerous statements on *dharma* from various parts of the text (as well as certain challenges to it). Thus, the story of the MBh may belong to a non-brahmanic milieu and to a period when *dharma* had not yet acquired a rigid form, but it was brahmanised and transposed into Sanskrit, reflecting the narrow ideals of the brahmin caste, while also being open to one of the main forms of popular devotion, worship of Kṛṣṇa. (JLB)

5134 OLTRAMARE, PAUL: *Une conception non religieuse de la vie dans l'Inde ancienne* [Fr.]. In: Beiträge zur Literaturwissenschaft und Geistesgeschichte Indiens: Festgabe Hermann Jacobi ... 1926. – pp. 194–200.

Also deals with MBh books 1, 3, 11, and 12. (AP)

[quoted passages:] MBh (B) 1,79.22; 1,124.19; 1,211.13ff; 3,6 23; 3,31.4; 3,196 26ff; 3,203.96; 3,209.44ff; 5,39.72; 5,90 53; 11,8.15; 12,17.19; 12,35.42; 12,55.14; 12,100.38; 12,133 9; 12,141.; 12,265.20; 12,265.22; 17,3.11.

5135 OM PRAKASH: Artha and arthaśāstra in the Purāṇic iconography and their symbolical implications [Engl.]. In: Purāṇa 9,2, July 1967, pp. 290–296.

Discusses *artha* and *arthaśāstra* in their personified forms of Dhanada and Dhanādhyakṣa or Kubera. Refers to Kāmasūtra, ṚV, AV, GautamaDhS, ĀpDhS, Manusmṛti. (F)

[quoted passages] BdP 2,18.1–2; 2,35.94; 2,36.28; 3,7.254; 3,7.331; 3,8 44; 3,72.2; BhāgP 9,2.32–33; MBh 3,139.8; 3,168 13; 5,117.9; 5,192 42; 12,59; 12,59.80; 13,146 4; MtP 121.2–3; 137.32; 180, 261.20–22; VāP 69.196; VDhottP 3,53.1–12; 3,72 19; 3,73.49.

5136 OM PRAKASH: Divinity of the king and the right of revolution in the Purāṇas [Engl.] In: Purāṇa 13,2, July 1971, pp. 167–169.

Concludes: »As *dharma* is impersonal it is the king who is capable of corruption and the corrupt has no right to be sacrosanct and Divine.« Refers to: John of Salisbury, Manusmṛti. (F)

[quoted passages:] BdP 2,35 122; BhāgP 4,13.23; BṛDhP 2,3.6–11; LiP 1,35; 1,35.13; MtP 10; VDhottP 2,71.1–12; ViP 1,116–118

5137 OM PRAKASH: Food and drink in ancient India: from earliest times to c. 1200 A.D. [Engl.] Delhi: Munshi Ram Manohar Lal, 1961. – 23, 341 pp.

5138 OM PRAKASH: An inquiry after South-Eastern Asia in the Purāṇas [Engl.] In: Purāṇa 7,2, July 1965, pp. 306–319. – Reprint in: JBiharRS 52, 1966, pp. 96–107.

Searches the Purāṇas for geographical material. Deals with Aṅgadvīpa, Śaṅkhadvīpa, Yamadvīpa, Malayadvīpa, Laṅkā or Simhala, Kumudadvīpa, Varāhadvīpa, and discusses their real location Includes a version of the Kauṇḍinya-legend from the NāP. (F)

[quoted passages] BdP 1,16 8–10; GaP 1,55.5; MkP 59.5–7; MtP 121; 121 56; NāP 2,27.43–2,30, 2,27.51–53; 2,27.69–71; 2,28 15; 2,28.19; 2,28 69; 2,67; VāP 1,45.78–80; 1,48.1–2; 1,48 6–18; 1,48 20–43; ViP 2,3 6–8.

5139 OM PRAKASH: A note on the nativity of the Kriyāyogasāra [Engl.]. In: JGJRI 22, 1965–1966, pp. 151–153.

Rejects R C Hazra's statement, that the Kriyāyogasāra is a work of Bengal and most probably of its eastern part Hazra believed that all mss of this text were written in Bengali script The author shows that this is by no means so The Kriyāyogasāra has the status of an *upapurana* although it claims to be a section of the PdP (vSt)

5140* OM PRAKASH Political ideas in the Purānas [Engl] Allahabad 1977

5141* OM PRAKASH Prācīna bhārata kā rājanītika itihāsa [Hi] Allahabad Indian Press, 1972

Political history of India from the times of Manu Vaivasvata up to the Greek invasions Deals with the sources of ancient history of India, the Purānic history of India up to the rise of the sixteen of *mahajanapadas*, the rise of the four principal kingdoms of Magadha, the early foreign invasions and their historical background [source] Gupta, A S In Purāna 16,2, July 1974 p 261 (F)

5142 OM PRAKASH The problem of the first traditional king [Engl] In Purāna 7,1, January 1965, pp 128-136

Deals with the various theories on the origin of the state in ancient India, as found in Manusmrti, MBh, Dighanikāya and the Purānas Suggests that the differences in the theories and accounts may originate from whether they refer to tribal or to Indo-Aryan societies (F)

[quoted passages] BhāgP 3 12 17-18, 3 12 54-55, 3,21 44, 4 18 28-32, 4 20 21, 4,20 32, 4 21 8, MBh 12,53 5, 12,53 100-104 12 53 119-121 12,53 131-132, ViP 1,7 14-16

5143 OM PRAKASH A rejoinder to the comment of Prof V V Deshpande on the divinity of the king and the right of revolution [Engl] In Purāna 14,1, January 1972, pp 30-39

Refers to V V Deshpande's contribution in Purāna 13 2, July 1971 pp 170-174 Stresses the right of resistance against a corrupt ruler Refers mainly to MBh (F)

[quoted passages] MBh 12,78 19-20, 12 78 22 12,78 25-27 12 78 32, 12,78 34-36, 12,78 38, 12,78 41-43, 13 61 32-33

5144* O MALLEY, L S S G[a]yā çrāddha and Gayāwāls [Engl] In JASBengal 72,1, 1903, pp 1-11

5145 OMAN, J[OHN] CAMPBELL The Bhagavadgītā - a Western view [Engl] In Vivekananda Kendra Patrika 6,2, 1977, pp 57-62

5146 OPPENBERG, URSULA Quellenstudien zu Friedrich Schlegels Übersetzungen aus dem Sanskrit [Ger] Marburg Elwert, 1965 - 135 pp (Marburger Beitrage zur Germanistik 7)

Critical examination and evaluation of Schlegel's translations of passages from Śakuntalā, BhG, Rm and Manusmrti in »Über die Sprache und Weisheit der Indier« O identifies the Paris manuscripts used by Schlegel In an excursus she proofs that Schlegels Rm translation is independent from the Rm edition of Carey and Marshman (1806) (AM)

[reviews] Wilhelm, Friedrich *In ZDMG 116, 1966, pp 411-412*

5147 Oppert, Gustav: On the original inhabitants of bharatavarṣa or India [Engl.]. Reprint: New York: Arno Press, 1978. - 15, 711 pp. - 1st ed.: Westminster: A. Constable, Leipzig: Harrassowitz, 1893.

Deals in part 3 with Indian theogony (Brahman, Viṣṇu, Śiva) and the forms of worship (gives an account of *śālagrāma* and *liṅga* worship). Discusses also the concept of »supreme spirit«, Śakti and *grāmadevatās*. Gives extensive quotations from various Purāṇas. In part 4 on the Bhāratas, he also deals with the MBh. (AM)

5148 Original Sanskrit texts on the origin and history of the people of India, their religions and institutions. Collected, translated, and illustrated by J. Muir. Volume first: *Mythical and legendary accounts of the origin of caste*, with an enquiry into its existence in the Vedic age [Skt., Engl.]. Muir, J[ohn] [ed., tr., comm.]. Reprint of 2nd revised ed.: Amsterdam: Oriental Press, *1967. - 20, 532 pp. - 2nd revised ed.: London 1872.*

Contains translations of accounts of the creation of man from ViP, VāP, MkP, MtP, Rm, MBh, HV, BhāgP. Gives »extracts« from MBh, MtP, BhvP, BhāgP, AgP regarding Manu and accounts of the »origin of castes among the descendants of Manu and Atri« acc. to the Purāṇas Collects texts dealing with the mutual relations *of the different classes of Indian society, esp. passages relating »contests«* between the brahmins and *kṣatriyas*: i.e. the legends of Veṇa (ViP, HV, MBh), Purūravas (MBh, HV), Nahuṣa (MBh), Nimi (BhāgP), Vasiṣṭha and *Viśvāmitra (MBh, Rm*, ViP), Triśaṅku (ViP, HV), Hariścandra (ViP), Ambarīṣa, Saudāsa (Kalmāṣapāda; MBh), Mataṅga (MBh) and Paraśurāma (MBh and BhāgP). Ch. 5-6 deal with the »relation of the brahmanical Indians to the neighbouring tribes, according to Manu, the MBh and the Purāṇas« and with »Purāṇic accounts of the parts of the earth exterior to *bhāratavarṣa*, or India« quoting ViP, BhāgP, MBh. Index. (AM)

5149 Original Sanskrit texts on the origin and history of the people of India, their religions and institutions. Collected, translated, and illustrated by J. Muir. Volume second: Inquiry whether the Hindus are of trans-Himalayan origin, and akin to the Western branches of the Indo-European race [Skt., Engl.]. Muir, J[ohn] [ed., tr., comm.]. Reprint of 2nd revised ed.: Amsterdam: Oriental Press, 1967. - 32, 512 pp. - 2nd revised ed.: London 1874. - 1st ed.: London 1860.

In ch. 1 Muir discusses extensively the history of the languages of Northern *India* and their inter-relation (i e the relation between Sanskrit, Pali, and Prakrit) Ch. 2 deals with the »affinities« of the Indian with the other Indo-European races. *In ch* 3 »The Arians in India: their advance to the East and South« he quotes mainly from the Epics. Index. (AM)

5150 Original Sanskrit texts on the *origin and history of the* people of India, their religions and institutions. Collected, translated, and illustrated by J. Muir. Volume third: The Vedas: opinions of their authors and of later Indian writers on their origin, inspiration, and authority [Skt., Engl.]. Muir, J[ohn] [ed., tr., comm.]. Reprint of 2nd revised ed.: Amsterdam: Oriental Press, *1967*. - 32, 323 pp. - 2nd revised ed.: London *1874*. - 1st *ed.: [1868].*

Gives translation of texts on the origin of the Vedas from ViP BhāgP MkP HV and MBh and on the divisions of the Vedas from VāP ViP BhāgP and MBh He also quotes the accounts of ViP and VāP of the »schism between the adherents of the YV Vaiśampāyana and Yājnavalkya hostility of the Atharvans towards the other Vedas and of the Chandogas towards the RV‹ (AM)

5151 Original Sanskrit texts on the origin and history of the people of India their religions and institutions Collected translated and illustrated by J Muir Volume fourth Comparison of the Vedic with the later representations of the principal Indian deities [Skt Engl] Muir J[ohn] [ed tr comm] Reprint of 2nd revised ed Amsterdam Oriental Press 1967 - 15 524 pp - 2nd revised ed London 1874

Contains accounts of the creation of the universe and of the gods from Rm ViP BhāgP and HV Ch 2 deals with Visnu and quotes texts from Rm MBh ViP HV BhāgP MtP and discusses also the accounts of Krsna in the MBh Ch 3 »Rudra or Mahādeva Ambikā or Umā« quotes from MBh Rm BhāgP LiP ViP HV and MkP Index (AM)

5152 Original Sanskrit texts on the origin and history of the people of India their religions and institutions Collected translated and illustrated by J Muir Volume fifth Contributions to a knowledge of the cosmogony mythology religious ideas life and manners of the Indians in the Vedic age [Skt Engl] Muir J[ohn] [ed tr comm] 3rd ed Amsterdam Oriental Press 1967 - 14 491 pp - 2nd revised ed London 1874

Collects texts mostly from Vedic literature but refers also to MBh Rm MtP and ViP Index (AM)

5153 Orthodoxy heterodoxy and dissent in India [Engl] Eisenstadt S N Kahane Reuven Shulman David Dean [ed] Berlin New York Amsterdam Mouton Publishers 1984 179 pp (Religion and Society 23)

Contains the following contributions of Epic/Purānic interest Shulman David The enemy within idealism and dissent in South Indian Hinduism Weiner Myron Ancient Indian political theory and contemporary Indian politics Heesterman J C ›Orthodox‹ and »heterodox law some remarks on customary law and the state (AK)

5154 Otto R[udolf] The god of the Gita Vasudeva Krishna Narayana and his origin [Engl] In VBhQ (N S) 1 2 1935 pp 16-33

States that Krsna was a historical figure who saved his tribe and became its religious hero who wished his people to be *gopas* Krsna thus became Visnu Nārāyana Vāsudeva who afterwards became the god of the BhG Otto also discusses the religious experience connected with the respective gods (AM)

5155 Otto Rudolf Die Lehrtraktate der Bhagavad Gītā [Ger] Tubingen Mohr 1935 - 47 pp (Sammlung gemeinverstandlicher Vortrage 179) - Translation in Otto Rudolf The original Gitā [Engl] Turner J E [tr] 1939

Detailed examination of the eight treatises which were later added to the »Ur-Gītā«, which Otto reconstructed (*Die Urgestalt der Bhagavad-Gītā; for commentary see* separate entry). Each treatise is presented by Otto with its own doctrine: 1. BhG 11.52–12.20: *prapatti-bhakti* interpolation; 2. ch. 14–15: *sāṃkhya* teachings used in *bhakti* context; 3.16–18.57: consists of two parts: one theistic and another mixing *saṃnyāsa* with *sāṃkhya*; 4. ch. 13: *sa īśvara-sāṃkhya*. 5. ch. 5: *sāṃkhya* and *yoga*; 6. ch. 6–9: *sa īśvara-yoga*; 7. 2.38–4 24: *buddhiyoga* linked with devotion to Kṛṣṇa; 8. 10.13–42: praise of an »unspecified God« (unspezifischer Hochgott). The individual treatises were added to the BhG in order to provide them with the authority of Kṛṣṇa. (AM)

[reviews:] Schrader, F[riedrich] Otto: Sammelbesprechung: R. Otto ... In: OLZ 39,2, 1936, col 107–117. – Printz, Wilhelm: In: ZDMG 89, 1935, p. 417.

5156 OTTO, R[UDOLF]: Nārāyana, seine Herkunft und seine Synonyme [Ger.]. In: ZMkRw 49, 1934, pp. 290–312.

Viṣṇu-Vāsudeva-Nārāyaṇa is considered to represent a »type« of divinity characterized by *immanence. Chapter 2 is based mainly on HV; ch. 3–5 investigate the* etymologies and usages of the names Viṣṇu, Vāsudeva and Nārāyaṇa. [source:] Schrader, *Friedrich Otto: [Review] (PS)*

[reviews.] Schrader, F[riedrich] Otto: In: OLZ 1935, 8–9, col. 562–564; Reprint in: Kleine Schriften. – pp. 170–171.

5157 OTTO, RUDOLF: The original Gītā: the song of the supreme exalted one, with copious comments and notes by Rudolf Otto, translated and edited [Engl.]. Turner, J. E. [ed., tr.]. London: Allen & Unwin, 1939. – 309 pp.

English translation of »[BhG, 1935:] Der Sang des Hehr-Erhabenen«, »Die Urgestalt der Bhagavad-gītā«, and »Die Lehr-Traktate der Bhagavad-gītā«. For commentaries see separate entries. (JLB)

[reviews] Edgerton, F[ranklin]: In: RR 4,4, May 1940, pp. 447–450. – Schrader, *F[riedrich] O[tto]: In: OLZ 39,2, 1936, cols. 107–117.*

5158 OTTO, RUDOLF: Die Urgestalt der Bhagavad-Gītā [Ger.]. Tübingen: J. C. B. Mohr, 1934. – 46 pp. (Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte, Heft 176). – Translation in: Otto, Rudolf: The original Gītā ... [Engl.]. Turner, J. E. [tr.]. ... 1939.

Attempt to reconstruct the »Ur-Gītā« and the textual history of the whole BhG. Otto takes the »epic situation« as the criterion for his text-critical procedure. The structure of the situation is interpreted as »confusion at the beginning« and the release from it through the vision of Kṛṣṇa in ch. 11. In this vision Arjuna realizes, acc. to O., that he is only an instrument of God. Everything in the BhG, therefore, which corresponds to this situation is to be regarded as »original«. The *»Ur-Gītā«* then consists of BhG 1–2.13, 20, 22, 29–37; 10.1–8; 11.1–51 and 18 58–61. This »Ur-Text« was expanded by later additions, called treatises (Lehrtraktate) by *Otto. He* parallels the textual history of the BhG with that of the Mokṣadharmaparvan of the MBh. *Otto distinguishes eight treatises, each dealing with a specific doctrine* and each trying to provide itself with the authority of the God Kṛṣṇa. – For a detailed *treatment of the treatises see: Otto, R.: Die Lehrtraktate der BhG (AM)*

[reviews] Schrader, F[riedrich] Otto Sammelbesprechung R Otto In OLZ 39 2, 1936 col 107-117, Reprint in Kleine Schriften - pp 289-294

5159* PADMANĀBHACHĀRYA KOYAMUTTUR MADHVACHĀRYA / PADMANABHACHAR, C M A critical study of Bhagavadgitā first six chapters only in the light of Sri Madhava's commentaries compared with those of other schools [Engl] Madras The Law Printing House, 1916 - 1, 10, 17, 1108, 110 pp - Previous ed 1912

[quoted passages] BhG 1-6

5160* PADMANABHAN K Gita Bangalore Prabha Publ 1963 - 46 pp

5161 PADMANABHASASTRI SRIHARI The Śriharicarita mahākāvya of Śrīhari Pad manabhasāstrin (the complete Ramayana in the āryā metre) edited with introduction and notes [Skt Engl] Venkatacharya, T [ed , comm , introd], Warder, A K [introd] Madras The Adyar Library and Research Centre, 1972 - 58 345 pp frontispiece, index (Adyar Library Series 102)

Editio princeps of P s poetical re formation of the Rm into 16 cantos in 2284 stanzas in *arya* metre in late Indian *kavya* style The ed is based on two palm leaf manuscripts in Tel script from the collection of Sri V Ramachandra Sastri from Narasapur in Andhra Pradesh In the long introduction the editor discusses time and person of Padmanābha and the poetical style of the work partly in comparison with the Rm P lived between the 16th and 18th century in Andhra The footnotes of the editor contain text critical remarks hints on parallel passages and many translatory explanations An index of half verses supplements the edition [source] Krick H [Review] (AP)

[reviews] Krick H In WZKS 18 1974 p 215 - Wright J C In BSOAS 36 1973 pp 679 681 Jong J W de In IIJ 16 1974 pp 302-303 - Navathe P D In ABORI 54 1973 p 298-300

5162* [PADMAPURANA 1831] De nonnullis Padma Purani capitibus textum e cod ms bibl Berol edidit versione latina et annotationibus illustravit [Skt, Lat] Wollheim [da Fonseca] Anton Edmund [ed tr comm] Berlin typ acad 1831 - 39 pp

»Text of some chapters of the PdP edited according to manuscripts from the Royal Library at Berlin and elucidated by means of a Lat translation and annotations « According to our source this work was published »previously« (»antea«) with the title »De capitibus scriptio inaug quam defendet« etc i e »Text PdP, being a doctoral thesis maintained by A E W « [source] Gildemeister p 59 (F)

5163* [PADMAPURANA 1850] [Śivagitā] [Skt] Bombay Vitthala Sakhārama Agni hotri s Press 1772 [A D 1850]

5164* [PADMAPURANA 1857] [Rāmāsvamedha] [Skt] Bombay 1857 - 138 sheets

Part of the Pātālakhanda of the PdP [source] Weber A [Review] (F)

[reviews] Weber Albrecht [Friedrich] In ZDMG 17 1863 p 780

5165* [PADMAPURANA 1858] [Māghamāhātmya] [Skt] Madras Jyotiskalānidhi Press 1858

Text edition of the Māghamāhātmya, a part of the PdP, in Telugu characters. [source:] Rocher, p. 212. (AK)

5166* [PADMAPURĀṆA, 1861]: [Bhāgavatamāhātmya] [Skt.]. Bombay: Āpale Press, 1782 [A.D. 1861].

5167 [PADMAPURĀṆA, 1861]: [Māghamāhātmya] [Skt.]. Bombay: Bāpū Haraśeṭa Devaḷekara's Press, 1783 [A.D. 1861]. – 49 sheets.
Part of the Uttarakhaṇḍa of the PdP. [source:] Weber, Albrecht: [Review]. (F)
[reviews:] Weber, Albrecht [Friedrich]: In: ZDMG 17, 1863, p. 781.

5168* [PADMAPURĀṆA, 1867]: [*Gītāmāhātmya*] [Skt.]. *Bombay: Gaṇapatikṛṣṇa's* Press, *śaka* 1793 [A.D. 1867].

5169* [PADMAPURĀṆA, 1867]: [Bhāgavatamāhātmya] [Skt.]. Bombay: Gaṇapatikṛṣṇāji's Press, 1789 [A.D. *1867*]. – *3rd ed.: 1871.* – *Reprint: 1882.*

5170* [PADMAPURĀṆA, 1869]: [Bhāgavatamāhātmya] [Skt.]. Śrīdhara Svāmī [comm.]. Bombay: Gaṇeśavijaya Press, 1869.
Text edition with the commentary Bhāvārthadīpikā by Śrīdharasvāmī. [source:] Rocher, p. 211. (AK)

5171* [PADMAPURĀṆA, 1870]: [Kārttikamāhātmya] [Skt.]. Delhi: Hasanī Press, 1927 [A.D. *1870*].

5172* [PADMAPURĀṆA, 1871]: [Bhāgavatamāhātmya] [Skt.]. Śrīdhara Svāmī [comm.]. 3rd ed.: Bombay: Gaṇapatikṛṣṇājī's Press, 1871. – Reprint: 1882.
Text edition with the commentary Bhāvārthadīpikā by Śrīdharasvāmī. [source:] Rocher, p. 211. (AK)

5173* [PADMAPURĀṆA, 1871]: [Kārttikamāhātmya] [Skt.]. Bombay: jñānasāgara Press, 1928 [A.D. 1871].

5174* [PADMAPURĀṆA, 1873]: [Śivagītā] [Skt.]. Masulipatam: Svadharmaprakāśinī Press, 1873.
In Tel characters. [source:] Rocher, p 212. (AP)

5175* [PADMAPURĀṆA, 1874]: [Kriyāyogasāra] [Skt., Beng.]. Rāmanārāyaṇa Vidyāratna [ed., tr.] Murshidabad: Rādhāramaṇa Press, 1282 [A.D. 1874]

5176* [PADMAPURĀṆA, *1876*]: [*Kārttikamāhātmya*] [*Skt., Hi.*]. *Delhi: Nārāyaṇī* Press, 1933 [A.D. 1876].
Text edition with Hindi commentary. [source:] Rocher, p. 212. (AK)

5177* [PADMAPURĀṆA, *1877*]: [*Bhāgavatamāhātmya*] [Skt.] *Śrīdhara Svāmī* [comm.]. Bombay: Asiatic Press, 1877.
Text edition with the commentary Bhāvārthadīpikā by Śrīdharasvāmī. [source:] Rocher, p. 211. (AK)

5178* [PADMAPURĀṆA, 1877]: [Kārttikamāhātmya] [Skt., Hi.] Meerut: C. M. Vāke Press, *1934* [A.D. *1877*]
Text edition with Hindi commentary. [source:] Rocher, p. 212. (AK)

5179* [PADMAPURĀNA, 1878] [Kārttıkamāhātmya] [Skt, Mar] Poona Dattaprasāraka Press, 1878

Text edition with Marathı translation [source] Rocher, p 212 (AK)

5180* [PADMAPURANA, 1878] [Śıvagītā] [Skt, Mar] Poona Vedāntaprakāśa Press, 1878

With Marathı translation [source] Rocher, p 212 (AP)

5181* [PADMAPURANA, 1879] [Māghamāhātmya] [Skt] Bombay Śrīvardhanakara's Press, 1879

5182* [PADMAPURĀNA, 1885] [Bhāgavatamāhātmya] [Skt] Śrīdhara Svāmī [comm] Bombay Jagadīsvara Press, 1885

Text edition with the commentary Bhāvārthadīpıkā by Śrīdharasvāmī [source] Rocher, p *211* *(AK)*

5183 [PADMAPURĀNA, 1893-1894] Padmapurānam Vol 1-4 [Skt] Nārāyana, Vısvanātha, Āpate, Mahadeva Cımanājī [ed] Poona 1893-1894 - Vol 1 380 pp - *Vol 2 pp 381-756 - Vol 3 pp 757-1234 - Vol 4 pp 1235-1717* - (ASS 131)

Contaıns Ādıkhanda (62 chs) Bhūmıkhanda (125 chs) Brahmakhanda (26 chs) Pātālakhanda (113 chs) Srstıkhanda (82 chs) and Uttarakhanda (282 chs), gives varıant readıngs from (ca 10) manuscripts but no description of the manuscripts (PS)

5184* [PADMAPURANA 1895] [Skt] Bombay VePr, *samvat* 1952 [or 1951?] [A D *1895] - 1899 - 1927*

5185* [PADMAPURANA, 1897] [Sıvagıtā] [Skt] Chıdambaram Brahma Vıdyā Press 1897

Text edition in Grantha characters [source] Rocher p 212 (AK)

5186* [PADMAPURĀNA, 1899] [Bhāgavatamāhātmya] [Skt] Rāmapratāpa [comm] Bombay VePr, 1899

Text edition with Rāmapratāpa s Subodhını [source] Rocher p 211 (AK)

5187* [PADMAPURANA 1903] [Kārttıkamāhātmya] [Skt, Nep] Banaras Durgā Press 1903

Text edition with Nepalı commentary [source] Rocher, p 212 (AK)

5188* [PADMAPURANA, 1905] [Śrıvaıdyanāthamahātmya] [Skt] Bombay Āsvına, *samvat* 1962, *śaka* 1827 [A D 1905]

5189* [PADMAPURĀNA, 1906] [Skt] Calcutta Vangavāsī Press, 1906 - 1912 - 1927

5190* [PADMAPURĀNA 1906] [Svargakhanda] [Skt, Beng] Pañcānana Tarkaratna [ed, tr] Calcutta Bangabāsī Press, 1313 [A D 1906] - 2nd ed Calcutta A D 1915

5191* [PADMAPURĀṆA, 1906]: [Śivagītā] [Skt.]. Paramaśivendra Sarasvatī [comm.]. Śrīrangam: Vāṇīvilāsa Press, 1906.

Text edition with Paramaśivendra Sarasvatī's commentary »Tātparyaprakāśikā«, Part 1, *adhyāyas* 1-3. [source:] Rocher, p. 212. (AK)

5192 [PADMAPURĀṆA, 1909]: Śrīmatpadmapurāṇāntargatā śivagītā: bālānandinyākhyavyākhyayā *vidvadvaraśrīmallakṣmīnaraharisūnuviracitayā* samalaṅkṛtā seyam panaśīkaropāhvalakṣmaṇaśarmatanujanuṣā vāsudevaśarmaṇā *padacchedaparasavarṇādyādhunikarītyā* pariṣkṛtā [Skt.]. Vāsudevaśarmā »Paṇaśīkara« (son of Lakṣmaṇaśarmā) [ed.] Mumbaī: Nirṇayasāgarākhyamudraṇālaya, 1909. - 147 pp.

Text edition of the Śivagītā of PdP in 16 *adhyāyas*, with the commentary Bālānandinī. (KPG)

5193* [PADMAPURĀṆA, 1912]: [Māghamāhātmya] [Skt.]. Bombay: Native Opinion Press, 1912.

5194* [PADMAPURĀṆA, 1912]: [Pātālakhaṇḍa] [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.]. 2nd ed.: Calcutta: Baṅgabāsī Press, 1318 [A.D. 1912]

5195* [PADMAPURĀṆA, 1912]: [Śivagītā] [Skt., Beng.]. Calcutta: Dākṣāyaṇī Press, 1318 [A.D. 1912].

Text edition with Bengali translation. [source:] Rocher, p 212. (AK)

5196* [PADMAPURĀṆA, 1913]: [Kriyāyogasāra] [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.]. Calcutta: Electro Machine Press, 1320 [A.D. 1913]

5197* [PADMAPURĀṆA, 1913]: [Śivagītā] [Skt., Guj.]. Ahmedabad: Rāmakṛṣṇa Press, 1913.

Text edition with Gujarati commentary [source:] Rocher, p. 212. (AK)

5198* [PADMAPURĀṆA, 1914]: [Bhūmikhaṇḍa] [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.]. Calcutta: Baṅgabāsī Press, 1321 [A.D. 1914]. - 2nd ed.: 1334 [A.D. 1927].

5199* [PADMAPURĀṆA, 1915]: [Uttarakhaṇḍa] [Skt., Beng.] Pañcānana Tarkaratna [ed., tr.] Calcutta: Baṅgabāsī Press, 1322 [A.D. 1915].

5200* [PADMAPURĀṆA, 1916]: [Kārttikamāhātmya] [Skt., Hi.] Bombay: Native Opinion Press, 1916.

Text edition with Hindi commentary [source:] Rocher, p. 212. (AK)

5201* [PADMAPURĀṆA, 1917]: [Brahmakhaṇḍa] [Skt., Beng.]. Pañcānana Tarkaratna [ed., tr.] Calcutta: Baṅgabāsī Press, 1324 [A.D. 1917]

5202* [PADMAPURĀṆA, 1919]. [Sṛṣṭikhaṇḍa] [Skt., Beng.] Pañcānana Tarkaratna [ed., tr.]. Calcutta: Baṅgabāsī Press, 1326 [A.D 1919].

5203* [PADMAPURĀṆA, 1922]: [Śivagītā] [Skt.]. Bombay: VePr, 1979 [A.D. 1922].

5204* [PADMAPURĀNA, 1925] [Kārttikamāhātmya] [Skt , Hı] Banaras Satyanam Press 1925

Text edition with Hindı commentary [source] Rocher p 212 (AK)

5205 [PADMAPURĀNA, 1927] Atha srīpādmam mahāpurānam prārabhyate Vol 1-7 [Skt] Khemarāja Śrıkrsnadāsa, Gangāvısnu Śrīkrsnadāsa [ed] Mumbaī Śrīvenkatesvara (Stīm) Mudranayantrālaya, *samvat* 1984 *śake* 1849 [A D 1927] - *Vol 1 Srstıkhandam - 19, 218 pp - Vol 2 Bhūmıkhandam* - 120 pp - Vol 3 Svargakhandam - 56 pp - Vol 4 Brahmakhandam - 20 pp - Vol 5 Pātālakhandam - 178 pp - Vol 6 Uttarakhandam - 271 pp - Vol 7 Krīyākhandam - 58 pp

Vol 1 and 2 3-5 and 6 and 7 are bound together in three oblong volumes Vol 1 contains two forewords and a table of contents in Skt The numbers of *adhyāyas* are 86 125 62 26 117 255 and 26 respectively (KPG)

5206* [PADMAPURANA 1935] [Māghamāhātmya] [Skt , Hı] Benares 1935

With Hındı translation (SP)

5207* [PADMAPURANA 1944-1946] Vol 1-22 [Kan] Sūryanārāyana Śāstrī Belada kere [tr] Mysore 1944-1946 - (Śrī Jayacāmarājendra Grantharatnamālā 16)

Prose translation [source] Suryanarayanarao M K In Purāna 6 1 January 1964 *p 160 (F)*

5208* [PADMAPURANA 1950] [Śıvagıtā] [Kan] Gangādhara Śāstrı H [tr] Mysore 1950 - (Śrī Jayacāmarājendra Grantharatnamālā 2)

5209* [PADMAPURANA 1957] Padmapuranāntargata purusottamamāsamāhātmya [Skt] Bombay *samvat* 2014 [A D 1957]

5210 [PADMAPURANA 1957-1959] Padmapuranam srīmanmaharsı krsnadvaı pāyanavyāsavıracıtam / Padma Puranam by Shrıman Maharshı Krıshna Dwaıpayan Vyasdeva Vol 1-5 [Skt Hı] Mora Manasukharāya [ed] Kalakatta Manasukharāya Mora, 1957-1959 - Vol 1 Prathamo bhāgo srstıkhandātmakah *samvat* 2013 A D 1957 - [2] 8 198 690, 20 pp - Vol 2 Dvıtıyo bhāgah bhūmı svarga brahmakhandātmakam *samvat* 2014, A D 1957 - 16 403, 274, 32 pp - Vol 3 Trtıyo bhāgah pañcamam patālakhandam *samvat* 2015, A D 1958 - 12, 595 12 pp - Vol 4 Caturtho bhāgah sastham uttarakhandam *(pūrvārddham) samvat 2015, A D 1958* (or 1959) - 15 pp , pp 1-479, 2 15 pp - Vol 5 Pañcamo bhāgah sasthot tarakhandottarārddhasaptamakrıyāyogasārakhandātmakam *samvat* 2015, A D 1959 (or 1958) - 26 pp pp 481-1112 - (GMS 18)

Vol 1 contains the Srstıkhanda (86 chapters) a detailed summary of contents in Hındı and a list of corrections vol 2 contains Bhūmıkhanda (125 chapters) Svargakhanda (62 chapters) and Brahmakhanda (26 chapters) a table of contents and a list of corrections vol 3 contains the Pātālakhanda (117 chapters) a table of contents and a list of corrections vol 4 contains the first half of the Uttarakhanda

(chapters 1-131), a table of contents and a list of corrections; vol. 5 contains the second half of the Uttarakhaṇḍa (chapters 132-255), and the Kriyāyogasāra (26 chapters) with a table of contents. The date of publication A.D. varies between the cover and the title page of vol. 4 and 5. (PS)

5211* [PADMAPURĀṆA, 1957-1959]: [Skt., Hi.]. Trivedī, Brahmadatta; Miśra, Kajorīlāla; Dādhīca, Rāmanātha [ed., tr.]. Calcutta 1957-1959.

With Hi. summary of the Sṛṣṭikhaṇḍa. (SP)

5212 [PADMAPURĀṆA, 1962]: Padmapurāṇasubhāṣitāni [Skt.]. Bhaṭṭācārya, Rāmaśaṃkara [ed.]. In: Purāṇa 4,1, January 1962, pp. 154-157.

Skt. text of epigrams from various parts of the PdP. (F)

[quoted passages:] PdP 1,1.13; 1,3.12; 1,11.9; 1,29.28; 1,31.20; 1,31.27; 1,31.37; 1,49.15; 2,7.9; 2,8.59; 2,8.99; 2,10.39-41; 2,11.16-22; 2,32.14; 2,32.19; 2,34.12; 2,64.58; 2,66.203; 2,81.42; 2,95.12; 2,97.57; 2,123.8; 3,18.18; 4,92.63; 4,95.14; 4,95.26; 4,95 49; 5,18.357; 5,18.360; 5,18.363-364; 5,18.366; 5,18.368; 5,18.375; 5,18.391-393; 5,34 97; 5,40.322; 5,46.7; 6,7.23; 6,7.25; 6,8.14.

5213 [PADMAPURĀṆA, 1965]: Rudrakṛtā gāyatrī-stutiḥ [Skt.]. Gupta, Anand Swarup [ed., comm.]. In: Purāṇa 7,1, January 1965, pp. 1-5.

Text of a hymn by Rudra to Gāyatrī from the PdP, with some explanatory notes on the goddess, referring to ṚV, BVP, MtP. (F)

[quoted passages:] BVP 2,1.34; 2,5.16; MtP 260.144-145; PdP (ASS) 1,17.309-335; PdP 5,16; 5,16.187; 5,17.134; 5,29.78-81; 5,29.81; 5,29.132-159.

5214* [PADMAPURĀṆA, 1968-1969]: Padma purāṇa: sarala hindī bhāṣya sahita. Vol. 1-2 [Skt., Hi.]. Śrīrāma Śarmā Ācārya [ed., tr.]. Barelī: saṃskṛti saṃsthāna, 1968-1969. - Reprint: 1970.

Edition of Skt. text, with paraphrase [i.e. translation?] and introduction, in Hindi. [source:] NUC 1968-1972. (AK)

5215 [PADMAPURĀṆA, 1972]: Padmapurāṇasya svargakhaṇḍam / The Svargakhaṇḍa of the Padma-Purāṇa: for the first time critically edited [Skt.]. [Chatterjee, Asoke:] Chatterjee Śāstrī, Asoke [ed., introd.]. Fort Ramnagar, Varanasi: All-India Kashiraj Trust, 2029 [A.D. 1972] - 18, 60, 393 pp.

Text with variant readings. The editor's informative introduction deals with: 1. an account of the manuscripts of the Svargakhaṇḍa, 2. grouping of the manuscripts, 3. the Svargakhaṇḍa and the *parvan*-division of the PdP, 4. the Svargakhaṇḍa: stages of development, 5. its date, 6. its indebtedness, 7. its provenance, 8. the sectarian attitude in the Svargakhaṇḍa, 9. list of unknown and rare words in the Svargakhaṇḍa, 10. grammatical peculiarities, 11. orthographic peculiarities, 12. metre of the Svargakhaṇḍa The edition has an index of important words, a (complete) index of verses (not of *pādas*, unfortunately), and a bibliography. (F)

5216 [PADMAPURĀṆA, 1976]: Tīrtharājaprayāga-stutiḥ [Skt., Engl.]. Gupta, Anand Swarup [ed., comm.]. In: Purāṇa 18,2, July 1976, pp. 126-127.

Skt. passage praising the holy site of Prayāga. With a short explanatory note in Engl. (F)

[quoted passages:] PdP (ASS) 6,23 27-35.

5217 [PADMAPURĀNA, 1980] *Śrī padma purāna [Hi] Varmā Śāstrī Rāmacandra* [adapt] Dillī Dharmagrantha Prakāśana, 1980

A Hindi summary of the PdP for popular usage (PS)

5218 [PADMAPURANA, 1980] Śrī Karavīra Māhātmya / Śrīpadmamahāpurānāntargatam śrīkaravīra māhātmyam [Skt] Tagare, G[anesh] V[asudeo] [ed] Kolhapur Shivaji University, 1980 - 2 30, 304 pp (Shivaji University Sanskrit and Prakrit Series 5)

The introduction deals with Mahālaksmī as the chief deity glorified in the text with the KaravīraMā (KaMā) as part of the PdP with the date of the KaMā and its commentaries, and includes an exhaustive description of the 7 mss used Some notes on the Mahālaksmī temple described in the KaMā and a summary of the KaMā conclude the introduction The text in 73 *adhyāyas* includes an apparatus criticus *Two appendices one giving the concluding text of one ms the other giving the* numbers of verses in each *adhyāya* of each manuscript (KPG)

5219 [PADMAPURANA 1984–1985] Śrīpadmamahāpurānam / The Padmamahāpuranam, prathama bhāga srsti khanda dvitīya bhāga bhūmi svarga brahma pātāla, trtīya bhāga uttara kriyā caturtha bhāga ślokānukramanī Dehalīsthena pro dā cārudevasāstrinā pranītayā bhūmikayā sanāthitam nāgaśaranasimhasampāditaślokānukramanyā ca samhitam Vol 1-4 [Skt] Śāstrī, Cārudeva [ed, introd] Simha Nāgasarana [ed] Delhi Nag Publishers 1984-1985 - 53 pp 24 198 117 57 21 178 277 57 leaves 465 pp oblong

Reprint of a Venkateśvara edition with introduction in Sanskrit and a verse index (published as vol 4 listing the first *pada* of each verse) (PS)

5220 PADOUX ANDRE *On mantras and mantric practices in the Agni Purāna* [Engl] In Purāna 20 1 January 1978 pp 57-65

States that » in all about 153 chapters out of 383 [of the AgP] are definitely Tantric « Gives a survey of these chapters The author gives frequent references to Tāntric literature (F)

[quoted passages] AgP (KSS) *59 74 83-84 91 96 101 143-144 145 201 214 293* 294-295 297 298 298-300 302 304 306 306-314 313 317

5221 PAI G K Cultural history from the Kūrma Purāna [Engl] Cochin Sukrtindra Oriental Research Institute 1975 - 7 544 pp 1 table

Gives a summary of the KūP and then discusses the »*pancalaksana*« Chapter 3 deals with philosophical and religious *doctrines of Śivaism Visnuism* Śāktism and Tantrism as expounded in the Purāna The author also refers to epigraphic and archaeological evidence Chapter 4 gives an exposition of the philosophy in the KūP especially in the Īsvaragītā *Chapter 5 discusses the presentation of varnāśramadharma* Chapter 6 gives an account of flora and fauna The final chapter treats chronology date and linguistic peculiarities Includes the following appendices list of weapons vows and *expiations pilgrimage and gifts geographical* chapters of KūP identification of places and a genealogical list (AM)

[reviews] Kantawala, S G In JOI 28 1 September 1978

5222* PAI, G. K.: Flora in Kūrmapurāṇa [Engl.]. In: saṃskṛtavimarśaḥ 1,1, 1973, pp. 84–108.

5223 PAI, G. K.: Puṁsavana in the Bhāgavata Purāṇa [Engl.]. In: VishvIJ 12,1–2, March & September 1974: Acharya Dr. Vishva Bandhu commemoration volume. [Part I]. ... [1974]. – pp. 227–234.

Pai compares the description of the *puṃsavana* ritual (a *saṃskāra*-ritual to ensure male progeny) in ĀśvGS and in BhāgP, concluding: »By dispensing with the ritual part of the *puṃsavana* described in the *gṛhyasūtras*, by totally changing its nature and transforming it into a *viṣṇuvrata*, and by allowing women, nay even widows, to observe the same ..., the BhāgP made its observance more attractive for all and brought it nearer to the masses«. (KPG)

5224* PAL, BEPIN CHANDRA: The ethics of the Bhagavadgītā [Engl.]. In: New World 8, 1899, pp. 521–535.

5225* [PAL, DHIRENDRA NATH:] PAUL, DHIRENDRANATHA: Shri Krishna: his life and teachings [Engl.]. 4th ed.: Calcutta: The Research Home, 1923.

5226 PAL, PRATAPADITYA: The aiḍūka of the Viṣṇudharmottarapurāṇa and certain aspects of stūpa symbolism [Engl.]. In: JISOA (N.S.) 4, 1971–1972, pp. 49–62.

The 3rd *khaṇḍa* of the VDhottP contains a description of the form and symbolism of the *aiḍūka* (variants *eḍūka* or *eḷuka*), i.e. a Buddhist *stūpa*. Trying to answer the question why this was included in a predominantly Vaiṣṇava Purāṇa and why it was given in a Śaiva bias, the author studies the social and cultural milieu of the VDhottP, which he places in the 5th cent. A.D. Refers to Gandhavyūha, Kriyāsaṃgrahapañjikā of Kuladatta, Dharmasaṃgraha, Daśabhūmikasūtra, MBh and SvayambhūP and concludes that a) The *aiḍūka* was primarily a Buddhist monument. The word was applied synonymously to the *stūpa*. b) The word was probably a loan word from a Dravidian language into Sanskrit. c) It denoted a bone chamber in general, and had no Śaiva bias. d) It was included in the VDhottP as a concession to Buddhism and given a universal symbolism. e) Its Śaiva bias in VDhottP was determined by a slight resemblance to a *liṅga* and by hesitation of the Vaiṣṇava authors to characterise it as a Vaiṣṇava monument. (vSt)

[quoted passages not included]

5227* PĀLACUPRAMAṆIYA CĒṬṬIYĀR, S.: [Tiruvāñciyakṣettirapurāṇam] [Tam.]. Kumpakoṇam 1939.

A »Tamil prose retelling« [source:] O'Flaherty, Wendy Doniger: The origins of evil ... 1976. (F)

5228* [PALAKURIKI SOMANĀTHA]: The Basava Purâna of the Lingaits: translated by the Rev. G. Würth [Engl.]. Würth, G. [tr.]. In: JBombayBRAS 8, 1863–1866, pp. 65–98.

English translation of the original Tel BasavaP which is so called after the founder or – according to others – reviver of Vīraśaivism. [source:] Rocher, p. 76. (AP)

5229* PĀLĪVĀLA, KṚṢṆADATTA: Bīsavīṃ sadī ke prakāśa meṃ mānavasaṃjīvana śāstra [Hi.] Ajmer: Hindi Sahitya Prak., 1947.

5230* PĀLĪVĀLA, KṚṢṆADATTA· Śrīmadbhagavadgītā eka adhyayana [Hi] In: Gurudatta abhinandana grantha Delhi 1970 - pp 191-198

5231* [PĀMḌE, VĪṆĀPĀṆĪ] PANDE, VINAPANI· Harivaṃśapurāṇa kā sāṃskṛtika vivecana [Hi] Uttarpradesh Publications Department, 1960

5232 [PĀMDE, VĪṆĀPĀṆĪ] PANDEY, BINA Metres in the Harivamśa Purāna [Engl] In· Purāṇa 2,1-2, July 1960, pp 179-187.

Gives samples of the occurrence of the classical regular metres, the irregular metres (which are considered to be most frequent in the MBh, whilst the HV was composed more stringently) and the prose-like metres in the HV With glimpses to other Purānas (F)

[quoted passages] BhāgP 5,2 4, BrNāP 1 66, 2 11, HV 1,1 2-4, 1,1 7, 2,72, 2,72 32, 2,79 9, 2,95 1-39, 2,107 6-13, 2,120 6-34, 3,5 28, 3,47 27-33, 3,68 7, 3,80 38-51; 3,82, 3,82 11, 3,86 18, 3,87-90, 3,118 3, PdP SrstiKh 28 157, PdP 5,112 51, PdP UttaraKh 19 45, 224 18, 294 112

5233* PAMPA The Pampa Ramayana or Ramachandra charita purana of Abhinava Pampa, an ancient Jain poem in the Kannada language [Kan] Rice, Lewis [ed] Bangalore Mysore Govt Press, 1882

5234* [Pañcagītā] [Skt] Calcutta Kālikā Press, 1904

Collection of *gitas*, one of which being the Bhagavadgitā-Upanisad, which forms chapters fifteen to nineteen of the MBhāgP [source] Rocher, p 189 (KPG)

5235* Pañcakrośīyātrā Śāstrī, Śivadatta Misra [ed] Vārānasī 1961

5236* PANCĀPAKECA CĀSTIRI, PA [Tiruvāṉaikkāvalmāhātmiyam] [Tam] Sriran gam 1932

5237 PANCHAMUKHI, R S Gandharvas and kinnaras in Indian iconography [Engl] In PTAIOC 10, Tirupati March 1940, publ Madras 1941, pp 553-558, 4 pl

Includes summaries of the iconographical instructions concerning *gandharvas* and *kimnaras* found in Purānas, especially VDhottP and MtP (F)

[quoted passages] BhāgP 7,20 13, MtP 258, VDhottP 3,42 13-14

5238 PANCHAMUKHI, R S Pattadkal and its sculptures a brief outline [Engl] In BDeccanCRI 8, 1947 Rao Bahadur K N Dikshit memorial volume 1947 - pp *60-72, 7 pl [not paginated]*

»The typical remains of the ancient Karnatak art and architecture in their original vigorous form are extant in the temples and sculptures of Pattadkal near Badami They form a basic group for the multitudinous growth of temples and sculptures of the mediaeval and late schools of artistic styles in Karnatak and thus furnish the earliest specimens without which a connected history of styles of Indian architecture and sculpture is well nigh impossible It is the object of this paper, to study the sculptures of Pattadkal in their historical and iconographical setting « Some of the sculptures and friezes represent Epic/Purānic stories and personages » the Pattadkal sculptures help to fix the age of the BhāgP, HV, and some Śivapurānas which in their present form are assigned by some scholars to the late 10th century

A.D. *It may be pointed out that the story of Śrī Kṛṣṇa depicted on some of the* pillars in the Virūpākṣa, Mallikārjuna and Kāśiviśvanātha temple follows the order and sequence *of the events narrated in the BhāgP, and we have no other recognised* popular work except the BhāgP, on the subject, which must have furnished material to the Chalukyan artist of the 7th-8th century A.D.« (F)

5239 PANDE, SHYAM NARAIN: *Ancient Indian province in Tibet, China and* Mongolia: identification of the ancient land of Bhadrāśva [Engl.]. In: ABORI 54, 1973, pp. 215-217.

5240 [PANDE, SHYAM NARAIN:] PAṆḌE, ŚYĀM NĀRĀYAN: Geographical horizon of the Mahā Bhārata [Engl.]. Vārāṇasī: Bharata-Bharati, 1980. - 8, 3, 187 pp.

5241 PANDE, SHYAM NARAIN: Identification of the ancient land of Uttarakuru [Engl.]. In: JGJRI 26,1-3, January-July 1970: Umeshamishra commemoration volume. Vol. 3. ... 1970. - p. 725-735, 3 maps.

5242 [PANDEY, C. D.:] PANDEYA, C. D.: Magapurohitās teṣāṃ sūryopāsanāyāṃ prabhāvaś ca [Skt.] In: Purāṇa 26,2, July 1984, *saṃskṛta-khaṇḍaḥ*, p. 5.

Sanskrit summary of the author's »The Magian priests and their impact on sun-worship« (same volume, pp. 203-205). For commentary see separate entry. (F)

5243 PANDEY, C. D.: The Magian priests and their impact on sun-worship [Engl.]. In: Purāṇa 26,2, July 1984, pp. 203-205.

Rapid survey. »Magian priests influenced Indian sun-worship to a great extent. Iconography and temples are two spheres where they exerted more influence.« (F)

5244 [PANDEY, LALTA PRASAD:] PANDEYA SARMA, L. P.: The Rāmāyaṇa of Vālmīki mentions two Kośalas [Engl.]. In: IHQ 3, 1927, pp. 68-72.

5245* PANDEY, LALTA PRASAD: Sun-worship in ancient India [Engl.]. Delhi: Motilal Banarsidass, 1971.

While discussing »the date of arrival of the Magas in India«, the author refers (p. 131-171) *to the SāP, and to Purāṇas in general. [source:] Rocher, pp* 218-219. (AK)

5246 PANDEY, L[ALTA] P[RASAD]: The worship of Revanta in ancient India [Engl.]. In: VishvIJ 7,1-2, 1969, pp. 134-136.

Archaeological evidence for the popularity of the worship of Revanta. (vSt)

5247 PANDEY, M. S.: Rāma's wanderings and the location of Laṅkā [Engl.]. In: JBiharRS 62, 1976, pp. 65-72.

Rejects the theory that Rāvaṇa's Laṅkā was on the main land of India, because Rāma's army definitely had to cross the sea. (vSt)

5248 PANDEY, R. K.: The concept of avatars (with special reference to Bhagavadgītā) [Engl.]. Delhi: B. R. Publishing Corporation, 1979. - 5, 92 pp.

5249 PANDEY, R[AJ] B[ALI]: The Brahma-gavī and the Vaitahavyas in the Atharvaveda and the Purāṇas [Engl.] In: Bhāratī 1, 1956-1957, pp. 1-8.

A legend contained in AV 5,17-19 refers to the formerly prosperous descendants of Vītihavya who, having killed or eaten the cow of a brahmin and injured Bhrgu, went to destruction The author interprets the »cow« as a symbol for a brahmin's properties in general including his spiritual achievements Linking this tradition of the AV with information from the Purānas about the descendants of Vītihavya (or Vītihotra) i e the Haihayas of Māhismatī, who waged war against Kāśī, Kānyakubja and Ayodhyā, the author sketches their political history down to their final destruction It came about with the help of king Sagara of Ayodhyā and is intimately connected with the killing of the cow of the Bhārgava sage Jamadagni and the myth of his son Parasurāma who killed the Haihaya king Arjuna Kārtavīrya and annihilated the *ksatriyas* (vSt)

5250 PANDEY, RAJ BALI Hindu samskāras socio-religious study of the Hindu sacraments [Engl] 2nd revised ed Delhi, Varanasi, Patna Motilal Banarsidass, 1969 - 27, 327 pp

Is mainly concerned with *samskaras* in Brāhmanas and *dharmaśastra* literature, but also refers to BhG, MBh, and BhvP (AK)

5251* [PANDEY, RAJ BALI] PĀNDEYA, RĀJABALĪ Purāna visayānukramanī Bhāga 1 [Hi] Kāsī Hindī Visvavidyālaya, 1957

5252 PANDEY, R[AJ] B[ALI] The Purānas on the original home of the Indo-Aryans [Engl] In PIHC 10, Allahabad 1947, pp 128-137 - Reprint (with slight change of title) in IHQ 24, 1948, pp 94-103

Explains the close connection between Indian and Iranian languages as well as the relation of Sanskrit to European languages by a process of Aryan expansion, described in the Purānas, from Madhyadesa in Mid India across the Punjab and Kabul valley into Iran and further west colonizing Central and Northern Asia and reaching the Mediterranean where they came in contact with the Europeans (vSt)

5253 PANDEY, R[AJ] B[ALI] The Puranic data on the original home of the Indo-Aryans [Engl] In IHQ 24, 1948, pp 94-103

»The Purānas tell us, in no uncertain words that the Aryans rose to power in Madhyadesa (Mid India) from where they expanded in different parts of India The most adventurous of them still advanced further and colonized Central and Western Asia « (JLB)

5254* PANDEY, RAJBALI Varanasi the heart of Hinduism [Engl] Varanasi Orient Publishers, 1969

5255 [PANDEY, RAJENDRA BIHARI] PANDEYA, RAJENDRA BIHARI Naimisāranya in literature [Engl] In JAOS 84, 1964, pp 405-408

Collects (without analysis) references to Naimisa as a seat of Vedic sacrifice as meritorious place of pilgrimage, as seat of Hindu learning on account of the presence of teachers and sages, mentions the story of the migration of ascetics from Naimisāranya to *kuruksetra*, where Naimisakuñja is situated on the banks of Sarasvatī Refers to Brāhmanas (PS)

[quoted passages] BdP 1,2 8, DevīP 74, KūP 1 30 45-48 MBh 1,1ff, 1,4ff, 1,13ff, 1,197 1-2, 1,215 1-6, 3 83 109, 3 84 59-64, 9,37 41-57, 9 41 3-4, 12 355 2-3, 13,25 9, 13,25 32, MtP 23 12, 23 14, 72, PdP 6 219 1-12, Rm 7,91, VāP 1 14, 2 8, 21 1, 23 206, 66 93, 108 40-42

5256 PANDEY, RAJENDRA BIHARI: A note on the word koṣṭhāgara [Engl.]. In: JOI 14,1, 1964, pp. 42–45.

Deals mainly with the description of *koṣṭhāgāra* (as a store-house) given in the Arthaśāstra. Refers also to a passage in the MBh, where Yudhiṣṭhira is advised by Bhīṣma to gather and store »essential commodities« for times of emergency (where the word *koṣṭha*, however, does not appear), and to two further passages where *kośa* (»treasury«) and *koṣṭha* (»barns, storage«) are distinguished; quotes Nīlakaṇṭha's commentary for the meaning of *koṣṭha*. (RS)

[quoted passages:] MBh 2,5.67–68; 5,196.27; 12,69.56–59.

5257 PANDEY, RAJENDRA BIHARI: Studies in the history of Kasi [Engl.]. In: JIH 41, 1963, pp. 705–718.

Includes numerous references to Epics and Purāṇas. (KPG)

[quoted passages:] KūP 1,34.32–33; Rm 1,13; 7,48.15; 7,56.25; 7,59.19; MBh 2,8 23; 2,30; 5,72; 5,117; 5,172–194; 7,6; 12,99.1–2; 13,30; VāP 89; 92; 99; 454; HV 29; 31–32; BrP 13.75; PdP SṛṣṭiKh 12; ViP 5,34; SkP 2/8,1; BVP 1; MtP 71; 272.

5258 PANDEY, RAJENDRA BIHARI: Studies in the history of Kośala [Engl.]. In: JGJRI 17,3–4, May-August 1961, pp. 153–180.

5259* PANDEY, RAM SURESH: A comparative study of Sāṃkhya philosophy in Mahābhārata and the Purāṇas [Engl.]. Gorakhpur: Gorakhpur University, 1962 [Ph.D. thesis, unpublished].

5260* [PANDEY, RAM SURESH:] PANDEYA, RAMSURESH: Mahābhārata aura purāṇome sāṅkhyadarśana [Hi.]. New Delhi: National Publishing House, 1972.

5261 PANDEY, RAMCHANDRA: Elements of astrology in the Vāmana Purāṇa [Engl.]. In: Purāṇa 12,1, January 1970, pp. 65–81.

Discusses the following topics: description of *kālapuruṣa*; description of *rāśis* or zodiacal signs; *muhūrtas*; *śakunas*; *sāmaudrika*; description of the *nakṣatrapuruṣa*. Refers amply to BṛSa. (F)

[quoted passages:] MBh 5,83 6–7; VmP 5.28–43; 5 44–59; 14.35–36; 14 48–50; 22.49–53, 26 62–63; 40.15, 42.14–15; 53.77–83; 54 1–9.

5262 PANDEY, RAMJI: The concept of the earth in the Purāṇas [Engl.]. In: Purāṇa 12,2, July 1970, pp. 252–264.

Survey with numerous quotations. The topics dealt with are: origin of the earth; age; shape; situation in the universe and extent; different geographical divisions; planetary distances; motion Refers to Nighaṇṭu, Amarakośa, Manusmṛti, TaiBr, TaiSa, ṚV, Siddhāntaśiromaṇi, Mahāryabhaṭīya, Gītagovinda, AV, Āryabhaṭīya Golapāda, Brahmasiddhānta, Nāsadīyasūkta. (F)

[quoted passages:] BdP 1/1,4 27–30; 1/1,5.1–28; BhāgP 4,18.29–32; 5,1.39–40; 5,16 5; 5,22.2; 5,23 3; 5,25.2–12; 6,16 48, BrP 1.43; 13.25; 23.13; GaP 1,54.3; KūP 1,6 23–25; 1,41.6–7; 1,45 4–5; LiP 1,4 59–63; 1,49.2; 1,53.33; 1,53.36–38; MkP 47.5–14; 54 4; MtP 113 43–44; 124.1–2; 247; ŚiP 1,12.2; 5,19.1; VāP 1,6 25–34; 2,34 36–37; 2,34.42–46; 2,34.56–60; 2,49.186; 2,50 68; 2,50.75; 2,51.1–2; 67.110–129; ViP 1,4 6–10; 1,4 45–49, 2,4 97–98; 2,5.27; 2,7.3; 2,12.37; VmP 11.31; VarP 81.8.

5263* PANDEY, RAMNIRANJAN· Brahmavaıvarta meṃ bhaktı kā svarūp [Hı] In Hındī Anuśīlana 14,1, 1961

5264 PANDEY, V G Ujjayını and Mahākālavana ın ancient Indıan lıterature [Engl] In. BhV 17,1-2, 1957, pp 103-114

Gıves accounts of the cıty Ujjayını and ıts temple Mahākāla, ıncludıng references from Epıcs, Purānas and Jaına Purānas At the end a lıst of personalıtıes from Ujjayınī ıs gıven (KPG)

5265 PANDEYA, KALIKA CHARAN: Ideas of vṛttıs traceable ın earlıer lıterature and the fragments of vyangya kāvya before Ānandavardhana [Engl] In·JOI 10, 1960-1961, p 283-296

Quotes, besıdes verses taken from RV, YV, AV, and from works of Aśvaghosa and Kālıdāsa, passages from SkP and BhāgP as examples for specıal poetıc »senses« lıke *laksya* (fıguratıve sense) and *vyangya* (ımplıed sense) In the second part terms denotıng poetıc »senses« are traced ın the works of poetıcıans earlıer than Ānandavardhana, among them verses from the ŚıP and the Yogavāsıstha (RS)

[quoted passages] BhāgP 8,15 10, 9,6 21, ŚıP 6,3 37-38, SkP 4,27, 4,68 26, 4 69 35, YogavāsısthaRm 3,24, 3,32

5266* PĀNDEYA, RĀGHAVA PRASĀDA Mahābhārata kī kathāom para ādhārıta hındī kāvya [Hı] Varanası 1977

On Hındı verse composıtıon based on varıous myths from the MBh, a study [source] LCAL 17,4, p 327 (PS)

5267 PANDEYA, RAM PRASAD Hındu thought [Engl] New Delhı Arya Book Depot, 1976 - 11, 133 pp

Includes a chapter on the BhG (AM)

5268* PĀṆḌEYA, RĀMADĀSA *Sthıtaprajñatā evam ātmanısthatā gītā evam kıerkegaard* [Skt] *In Parāmarsa 4, 1981, pp 324-334*

5269* PĀNDEYA, SATYANĀRĀYANA Gītāmrıta Meerut 1968

5270* PANDIT, M[ADHAV] P[UNDALIK] Gems from the Gıta [Engl] Madras Ganesh and Co, 1974

5271* PANDIT, M[ADHAV] P[UNDALIK] Lıght from the Gıta [Engl] Pondıcherry 1967 - Reprınt 1977

Accordıng to Aurobındo [source] Callewaert/Hemraj p 369 (PS)

5272 PANDITA, HEMARĀJA Mahābhāratasambandhe kascana vıcāra [Skt] In ABORI 16, 1934-1935, pp 212-231

Thıs paper contaınıng »some reflectıons on the corpus of the Mahābhārata« dıscusses problems relatıng to ıts textual hıstory and draws attentıon to some Nepalı mss whıch can throw lıght on the MBh text (vSt)

5273* PANDRIMALAI SWAMIGAL, S. Gıtasaram [Engl] In BhJ 21, 29 September 1974, pp 25-31, and, 10 November 1974, pp 90-103

5274* PANDRIMALAI SWAMIGAL, S.: Karma Gita [Engl.]. In: BhJ 21, 19 January 1975.

5275 PANDURANGA RAO, ILAPAVULURI: Women in Valmiki [Engl.]. Hyderabad: Andhra Mahila Sabha, 1978. - 6, 143 pp.

5276* PANDURANGI, H. R.: The sthitapragna of the Bhagavadgītā [Engl.]. In: BhJ 5, 22 February 1958, pp. 38-41.

5277* PANDURANGI, K. T.: Central teaching of the Bhagavadgītā according to Śrī Madhvācārya [Engl.]. In: Gītāsamīkshā ... 1971. - pp. 41-50.

5278 PANDYA, AMRIT: Babylonian cities in the Purāṇas [Engl.]. In: PIHC 16, Waltair 1953, p. 99.

Points to references to Susa and Niniveh in the Purāṇas. (AM)

5279 PANDYA, BHAGAVATPRASAD P.: »Amaramārkaṇḍeyaṁ - a study« [Engl.]. In: JOI 31, 1981-1982, pp. 152-161.

Gives in concise form a summary, an analysis of the plot-construction, a characterization, and observations on the literary style of the drama of Śaṅkaralāla with references to Purāṇas and MBh. (AP)

5280 PANDYA, B[HAGAVATPRASAD] P.: Some remarks on the title »Nāndī-Purāṇa« [Engl.]. In: JOI 28,1, September 1978, pp. 48-55.

Distinguishes the *upapurāṇas* with similar titles as NandāP, NandīP, etc., from the Purāṇa under discussion, which is a caste-Purāṇa dealing with the origin of the Nandavāṇā brahmins of Gujarat and Rajasthan (AM)

5281 PANIKKAR, RAIMUNDO; BÄUMER, BETTINA: Time and history in the tradition of India: kāla and karma. Appendix: empirical apperception of time. [By] Dr. Bettina Bäumer [Engl.]. In: Cultures and time. Gardet, L. et al. [ed.]. Paris: Unesco Press, 1976. - (At the Crossroads of Cultures). - pp. 63-88.

With the objective of discovering »the intuitive views of India and to situate them in the Indian world of thought« (p. 73) the article presents a survey of notions and interpretations concerning time in the perspective of their historical development: time as fruit of ritual action (Veda); time as cosmic power (*kālavāda*, cf. AV, MaiU, MBh), as power of god (cf. ŚvetU, BhG); the interiorization and transcending of time (Upaniṣads, Yoga) The Western concept of the historicity of man is compared to the concept of *karman*. The Western »historical consciousness« corresponds to »mythical consciousness« in India (*itihāsa*, *purāṇa*) Only modern leaders (Gandhi, Vinoba Bhave) »gave a divine significance to history« (p. 77) The appendix is less speculative and describes words designating time, measurements of time, and various contexts of time (grammar, calendar, feast days, astrology) The article concludes with a bibliography (p. 87-88) (PS)

[quoted passages] BhG 2.31-33, 3.20; 3.25; 5.12; 9.19; 10.33; 11.32; BhāgP 3,8.11; 3,26 18; 4,11.19, MBh 1,1 248; 3,149, 3,188; 12,27.44; 12,69; 12,199.11; 12,227.73; 12,227.79; 12,227 81-82; 12,227.103; 12,231-232; 12,231.23; 12,231.25; 12,231.27; 12,244 2, 12,224 5-54, VDhottP 1,73; ViP 1,2.14; 1,2 26; 1,3; 6,3.

5282 Pāṇinīya śikṣā or the śīkṣa vedāṅga ascribed to Pāṇini [Skt, Engl] Ghosh, Manmohan [ed, introd] Calcutta University of Calcutta, 1938 - 66, 46, 90 pp

Introduction and critical edition of the Pāṇinīyaśikṣā One version used is part of AgP (KPG)

5283* [PANOLI, V] PANOLY, V The voice of Vālmīki (Rāma) [Engl] Kozhi Kode (Kerala) Soudamini Panoly, 1961

5284 PANSE, M G Episodical variants in the Marāthī versions of Ādi Parvan as compared with the critical text [Engl] In ABORI 25, 1944–1945, pp 188–216

Uses the Marathi versions of MBh by Viṣṇudāsa Nāmā Mukteśvara and Mādhava Includes lists of additions and omissions (in relation to the cr ed), a concordance of the *adhyayas* and a comparative table of verbal and factual changes in the three Marathi versions (vSt)

5285* [PANT, BHAVANRAO SHRINIVASARAO] PANT PRATINIDHI, BHAVAN RAO The lines to be followed in drawing the pictures for the Mahābhārata edition [Engl] In ABORI 3, 1921–1922, pp 1–34

5286 PAPALI, CYRIL Hinduism religion and philosophy Vol 1 Vedic religion, philosophical schools, from Vedism to Hinduism [Engl] Alwaye Pontifical Institute of Theology and Philosophy, 1977 - 248 pp (Pontifical Institute Publications, No 28)

Includes a chapter entitled »Bhagavadgītā and bhakti« (AM)

5287 PAPESSO, V Il »Pinākinīmāhātmyam« attribuito al Brahmāndapurānam [It, Skt] In GSAItaliana 27, 1915, pp 81–128

Mahatmya of the twin rivers Pinākinī (now Pennar) two rivers granting liberation from sins and illness »The *mahatmya* is divided into twelve *adhyayas* the first six are the most interesting ones for their mythical contents The analysis is developed in an interesting manner firstly there is a brief presentation of the subject matter of the *mahatmya* secondly the author illustrates the 3 manuscripts used for textual comparisons (two of them are in Telugu characters) at last he edited the principal parts of the twelve chapters in transliterated Skt noting in footnotes the differences occurring in the manuscripts « [source] Piano/Spera In Purāna 22 2 July 1980 p 130 (F)

5288 PARADKAR, M D Contributions of women to ancient and medieval Sanskrit literature [Engl] In BhV 26, 1966, pp 29–33

Includes remarks on the discussion between Sulabhā and king Janaka, found in MBh 12 320 (KPG)

[quoted passages] MBh 12 320

5289* PARADKAR, M D Ramayana a bibliographic study [Engl] In BhJ 16, 1970

5290 PARADKAR, M. D.: Similes in Śaṅkara's bhāṣya on the Gītā [Engl.]. In: H. D. Velankar commemoration volume ... 1965. - pp. 91-107.

Close and informative study based upon about 225 text references from Śaṅkara's Gītābhāṣya. »... many peculiarities of construction do arise as a result of the method of freely expressing the *upamā*. This is only natural in case of a work of the *bhāṣya* type where *upamā* is primarily meant for softening the austerity of the abstruse philosophical discussions. The wonderful variety of *upamānas* introduced by Śaṅkarācārya in this *bhāṣya* on the Gītā speaks volumes for his close observation as well as his mastery of the subject.« (F)

5291* PARAMĀNANDAJĪ, ŚRĪ BHĀĪ: Mere anta-samaya kā āśraya [Hi.]. New Delhi: Bhāratī Sāhitya Sadana, 1966.

5292 PARAMASIVA IYER, T.: Rāmāyaṇa and Laṅkā. Part 1-2 [Engl.]. Bangalore City: Bangalore Press, 1940.

An examination of various localities on the route of Rāma's exile, which are placed mainly in Damoh District (M. P.) with Laṅkā itself on Trikūṭa hill identified as Indrana Hill (JLB)

[reviews:] Kibe, M V.: In: ABORI 22,1-2, January-April 1941, pp. 123-127.

5293 PARAMESWARA AIYAR: Imitations of the Bhagavad-Gītā and later gītā literature [Engl.]. In: The cultural heritage of India. 2nd ed.: Vol. 2. ... 1962. - pp. 204-219. - Reprint: *ibid.*, 1975. - pp. 204-219.

5294 [PARĀṂJAPE, VINĀYAKA VĀ.:] PARĀÑJAPE VINĀYAKA ŚARMĀ: Kalkipurāṇavimarśaḥ [Skt.]. In: Purāṇa 10,2, July 1968, pp. 179-187.

Short Skt. introduction to the KalkiP. Deals with authorship, time and place of composition, gives a summary of the contents, and compares its version of the story of the Kalki *avatāra* with the versions found in other Purāṇas. (F)

5295 [PARĀṂJAPE, VINĀYAKA VĀ.:] PARĀṂJAPE VINĀYAKA ŚARMĀ: Kṣupākhyānam [Skt.]. In: Purāṇa 9,2, July 1967, pp. 284-289.

Examines the story of Kṣupa and Dādhīca as found in the LiP, as to its historical development Refers to ṚV, MBh, ŚiP. (F)

[quoted passages] MBh 12,122.15-18; 12,160 71.

5296 [PARĀṂJAPE, VINĀYAKA VĀ.:] PARĀṂJAPE, VINĀYAKAŚARMĀ: Liṅgapurāṇam tantraśāstraṃ ca [Skt.]. In: Purāṇa 6,2, July 1964, pp. 354-364.

Examines the Tāntric elements in the LiP, in particular in 2,19-25 and 2,51-53 Concludes that the chapters in question must have been composed about the 8th or 9th century A D.; compares them to the Tāntric text Śāradātilaka (F)

[quoted passages] LiP 2,19-25, 2,51-53

5297 PARĀṂJAPE, VI[NĀYAKA] VĀ.: Liṅgapurāṇāntargatāni nirvacanāni [Skt.]. In: Purāṇa 5,2, July 1963, pp. 326-332.

Gives etymological explanations of some 55 terms occurring in the LiP. (F)

5298 PARĀṂJAPE, VI[NĀYAKA] VĀ.: Liṅgapurāṇasya kālanirṇayaḥ [Skt.]. In: Purāṇa 2,1-2, July 1960, pp. 76-81.

Places the date of composition of the LiP between the sixth and eleventh century Refers to Yogasūtra Alberuni (F)

[quoted passages] LiP 1 9 4-9 1 9 17-21

5299 PARAMJAPE VINAYAKA [VA] Śivapurāne kesāmcit pāthānām vicārah [Skt] In Purāna 5 1 January 1963 pp 114-121

After introductory remarks on the origin and history of the Purānic texts the author reviews 23 (in his opinion) corrupt readings of the *uttarabhāga* of the VāyuSa of ŚiP as found in the VePr ed of 1906 (the author s bibliographical note gives VePr *śakābda* 1876) and suggests emendations according to context and sense without consulting the readings of other editions or manuscripts (KPG)

[quoted passages] ŚiP (B 1906) 7/2 23 4ab 7/2 23 31 7/2 24 18-19 7/2 25 33ab 7/2 26 31cd 7/2 27 16ab 7/2 27 25ab 7/2 30 23ab 7/2 30 42d 7/2 30 45ab 7/2 30 53ab 7/2 30 59ab 7/2 30 72a 7/2 32 42cd 7/2 32 75c 7/2 37 27a 7/2 37 29ab 7/2 38 3ab 7/2 38 18 7/2 38 56ab 7/2 39 32 33

5300 PARAMPANTHI BANGOVINDA SWAMI Parasurām Kunda a study in historical and geographical perspective [Engl] In JAssamRS 19 1970 pp 76-89

The Paraśurāma Kunda is a *tīrtha* in North Eastern Assam Its origin is described in the BhāgP (*skandha* 9 16) KāP (chapter 38) and MBh (3 97) quoted by the author (vSt)

5301 PARANAVITANA S The sculpture of man and horse near Tisāvava at Anurādhapura Ceylon [Engl] In AA 16 3 1953 pp 167-190 5 pl

The rock-cut figure of a seated man together with the head of a horse is identified as Parjanya and Agni (Vaisvānara) on the basis of a passage from the MBh (Udañka s journey to the underworld) A documentation of the importance of Parjanya in Pali and Sinhalese literature follows after which the author puts forward the hypothesis that the rock may have been a cloud rock « (*meghagiri*) serving in the rain making ritual Later a Buddhist monastery was built at the site and the figures were carved out of the rock Invocation of Parjanya was an aspect of the king s duty of ensuring the productivity of agriculture (SD)

5302 PARANAVITANA S The statue near Potgul Vehera at Polonnaruva Ceylon [Engl] In AA 15 3 1952 pp 209-217 2 pl 2 fig

The author rejects the hypothesis that the colossal statue in question is an image of a religious teacher from India and presents his alternative view (in accordance with local oral tradition) that it is a representation of a king This view is based on an interpretation of the object held by the figure as a yoke of a cart The meaning of the yoke is derived from the figurative use of *dhura* in literature as »burden« especially the king s burden of ruling a state and of dispensing justice (*rājyadhura dharmadhura*) This figurative use is illustrated with quotations from the Rm MBh Buddhist and Sinhalese literature (SD)

[quoted passages] MBh (cr ed) 1 100 48 10 1 34 12 82 23 12 90 23 Rm (NSPr) 7 28 Rm 1 71 12 2 2 9

5303* PARANCOTI MUNIVAR [Tiruvilaiyātarpurānam] [Tam] Venkatacāmi Nāttār Na Mu [comm] Madras 1965

5304* PARANJAPE, VAMAN KRISHNA: Fresh light on Kālidāsa's Meghadhūta [Engl.]. Poona: Kālidāsa Saṁshodhana Mandal, 1960. – 7, 301 pp.

The author deals with the relation of Kālidāsa's Meghadūta to the Rm. He identifies the Rāmagiri, Mālakṣetra and Āmrakūṭa of the Meghadūta with Ramagadh hill in Eastern Chatisgadh (the region around Ratanpur to the southwest of Ramgadh) and with a hill named Āmrakūṭa (in the Amarakaṇṭaka range in Madhyapradesh) respectively. Evidence is collected from gazettes, archaeological reports, and historical and literary sources. He then studies the Vanavāsa route taken by Rāma as far as it can be reconstructed from the Rm and the Raghuvaṃśa and advances the hypothesis that the Citrakūṭa of the Rm is Ramagadh and hence the Rāmagiri of the Meghadūta. This culminates in a demonstration of Kālidāsa's great indebtedness to the Rm. According to the author, the *yakṣa* of the Meghadūta is Rāma in disguise or the proto-type of the great Rāma (p. 193); the *yakṣa*'s wife corresponds to Sītā, the cloud to Hanumat, etc. As to the provenance and the date of Kālidāsa, the author believes him to have been a resident of Mālakṣetra, i.e. the Chatisgadh area in Mahākosala and assigns him to the first century B.C. [source:] Bedekar, V. M.: [Review]. (vSt)

[reviews:] Bedekar, V. M.: In: ABORI 40, 1959, pp. 172–177. – Paranjape, V[aman] K[rishna]: In: ABORI 40, 1959, pp. 178–184 [rejoinder]

5305* PARANJAPE, VAMAN KRISHNA: Meghadhūtāvar navā prakāsha [Mar.]. Poona: Prasāda-Prakāshana, 1958. – 232 pp.

An earlier and shorter version of the above in Marathi. [source:] Bedekar, V. M.: [Review] (vSt)

[reviews:] Bedekar, V. M.: In: ABORI 39, 1958, pp. 377–381.

5306 Pāratam-ātiparuvattāti-paruvam: villi-pārata-anupantam / Bharatam Adi-parvat-tadi [sic] Paruvam: an appendix to Villi Bharatham [sic] [Tam.]. Chandrasekaran, T. [ed.]. Madras: Government Oriental Manuscripts Library, 1951. – 7, 100 pp. (Madras Government Oriental Manuscripts Series, No. 16)

»This beautiful work in Tamil is a supplement to the Maha Bharatam of Villiputturar [i.e. the Tamil MBh adaptation of Villiputtūr Āḻvār]. It narrates in a lucid style the stories that were treated very briefly in the main work between the birth of Aruṇa to Vinatā and the story of the king Śāntanu. The work was written at the request of the king Thimma Bhupathi, son of Thirumalai Raya ... Though it is difficult to fix [the latter's date], it may be safely stated that he must have flourished towards the end of the 16th century or the beginning of the 17th century. ... the style [of the present work] is similar to that of Kambar and Villiputturar. It is divided into ten chapters and it consists of 566 stanzas. It is also rich in similies and other figures of speech. Elegance and simplicity mark the style of the work. The author approached Kālidāsa and Bhāravi in the description of natural scenes « As to the author, no allusion even to his name seems to be available; except that from the salutatory verses, it may be gathered that he was a devotee of Śiva. (F)

5307 PARGITER, F[REDERICK] E[DEN]: Ancient Cēdi, Matsya, and Karūṣa (with a map) [Engl.] In: JASBengal 64,3, 1895, pp. 249–258.

5308 PARGITER, F[REDERICK] E[DEN]: Ancient countries in Eastern India [Engl]. In. JASBengal 66, 1897, pp 85–112.

A revision of his earlier paper on »Ancient Cedi, Matsya, and Karūsa« (especially with regard to the region of Pundra) and an enlarged presentation, based on passages from Epics and Purānas on the following groups of countries 1 Magadha Videha and Vaiśālī, 2 Aṅga, Vaṅga, Kaliṅga, Pundra, Suhma, Odra and Tāmralipta, 3 Prāgjyotisa and the Kirātas, 4 Utkala (vSt)

5309 PARGITER, F[REDERICK] E[DEN]: Ancient Indian genealogies and chronology [Engl] In: JRAS 1910, pp 1–56

Pioneering study, landmark in the history of Purāna research Evaluates MBh, HV, Rm, KūP, MkP, VāP, AgP, GaP, LiP, MtP, BhāgP, BrP, PdP, and ViP The author believes »that the ancient *ksatriya* literature deserves to be examined from a common-sense point of view on the supposition that it may contain genuine tradition, however much distorted in the course of time« While the brahmins lacked a sense of history, this was not the case with the *ksatriyas* who handed down by memory the dynastic genealogies and important royal exploits These are found in the Epics and Purānas, together with a great quantity of brahmanical accretions – The findings of the study are summarized pp 26–29 in the form of a systematic list giving »the most important lines of descent« from Manu down to the *kuruksetra* battle – As to the chronological import of the genealogies, Pargiter suggests an average of 15 years per reign and thus arrives at the conclusion »Duncker in his History of Antiquity (vol IV, pp 74–77) gives four calculations for the beginning of the Kali age, that is, approximately for the date of the great battle, viz, 1300, 1175, and 1418 B C They are probably excessive, because his calculation amounts to the rate of twenty-five years per reign If his calculations be revised allowing fifteen years per reign, and the average date be taken, it becomes about 1100 B C It is no part of this paper to fix that date but if we assume that the battle occurred about 1000 B C, Āyus, Nahusa, and Yayāti, who are alluded to in the Rig-Veda, would be placed not later than some twenty-three centuries B C The Āryan immigration would be earlier still « (F)

[quoted passages not included, several hundred quotations selection not possible].

5310 PARGITER, F[REDERICK] E[DEN] Ancient Indian genealogies are they trustworthy? [Engl] In Commemorative essays presented to Sir Ramkrishna Gopal Bhandarkar 1917 – p 107–113

After mentioning the different genealogies found in the Purānas Pargiter argues for the historicity of these king lists The mere fact of the existence of such lists proves that »real genealogies must have existed from the earliest stage of civilisation, before fictitious genealogies could have been thought of « Because of their being a »source of pride« these »would have been carefully preserved« and »there would have been no occasion for making false genealogies« during the existence of a dynasty and no motive afterwards Nevertheless mistakes, omissions and corruptions did creep in during the lapse of time In the end Pargiter adds remarks on genealogies of brahmin composition, which are »obviously imitated from the dynastic genealogies, and bearing their spuriousness on their face « Nevertheless the brahmins preserved the *ksatriya* genealogies »with substantial faithfullness« (KPG)

they are specially associated Such a position also brings them into the neighbourhood of the Pisācas, as Dr Grierson has located the latter - If this be reasonable it may help to explain the name *culikapaiśācika*, which might then mean the Paiśācī language as spoken by the Cūlikas The precise formation of the word is uncertain Cūlikā can hardly denote the Cūlika women, nor can it well mean the country of the Cūlikas, because I can think of no country which has a feminine name It might mean the Cūlikā town, or the whole word might perhaps be derived from Cūlikā Paiśācī, these two words being run into one with the affix *ka* added, before which the *ī* would be shortened « (F)

[quoted passages] MBh 6 328, 6 3297, MkP 57 40-41, 58 37, MtP 50 76, 114 43, VāP 45 119, 99 268

5315 PARGITER, F[REDERICK] E[DEN] Earliest Indian traditional ›history‹ [Engl] In JRAS 1914, pp 267-296

Refers to his study »Ancient Indian genealogies and chronology« in JRAS 1910, pp 1-56, which co ordinated »all the genealogical accounts of the principal ancient dynasties, and drew up a table of genealogies showing them synoptically « He also recapitulates his discrimination of brahmin and *ksatriya* tradition - »The broad result then stands out clear, that the Aila stock began with Purūravas in a small principality at Allahabad, and dominated the whole of Northern India down to Vidarbha Now this result is precisely what is known as the Aryan occupation of India, so that what is called the Aryan race is what Indian tradition calls the Aila or Lunar race, that is, Aila = Aryan The Saudyumna stock without doubt represents a distinct race, but I am not prepared to suggest what it should be called ethnologically The Mānva stock, which held all the rest of India with the three kingdoms of Ayodhyā, Videha and Vaisālī would naturally appear to declare itself Dravidian - It will thus be seen that Indian tradition knows nothing of any Aryan invasion of India from the north west nor of any gradual advance of the Aryans from thence eastwards and tradition even says there was an Aryan outflow of the Druhyus through the north west into Afghanistan and beyond - Yet tradition does not say the Ailas or Aryans originated in India but distinctly suggests that they came from outside The legends and myths about the progenitor Purūravas Aila all connect him with the middle Himalayan and trans Himalayan region« and with the Gandharvas assigned to it - The principal chronological result runs »If we may estimate the date of the great Bhārata battle as 1000 B C approximately Devāpi would be placed about a century earlier If further we form a chronological estimate from the genealogical table in JRAS 1910 p 26-29 (and we have no other basis to work upon) Visvāmitra may be placed at a very moderate computation about seven centuries earlier than the battle Hence without attempting precision the Vedic age may be estimated as 1700 to 1100 B C approximately, from tradition « (F)

[quoted passages] [Seems to have collected all relevant Purānic/Epic passages selection not possible]

5316 PARGITER, F[REDERICK] E[DEN] Earliest Indian traditional ›history‹ [Engl] In JRAS 1914, pp 741-745

Rejoinder to Keith s »The earliest Indian traditional history« (JRAS 1914, pp 734-741) which in its turn forms a (grossly unfavourable) criticism of Pargiter s »Earliest Indian traditional ›history‹« (JRAS 1914, pp 267-296) »Dr Keith condemns *ksatriya* tradition as worthless Suppose the whole of his position be conceded, the

validity of his arguments and the worthlessness of tradition, there still stands this fact: *kṣatriya* tradition knows of the results that we call the Aryan occupation of India, tells of them in detail, and attributes them to one race, the race that it calls Aila. How did worthless tradition achieve this remarkable feat?« (F)

5317 PARGITER, FREDERICK EDEN: The geography of Rāma's exile [Engl.]. In: JRAS 1894, pp. 231-264.

A discussion of all the geographical data concerning the period of Rāma's exile from the Rm (except the search party accounts, accepted as a later interpolation), the Rāmopākhyāna and the Ṣoḍaśarājakīya (i.e. MBh cr.ed. 7 App. I.8). Kiṣkindhā is located near Bellary, it is supposed that the Vindhya and Mahendra mountains »denote other mountains in the south of the peninsula«, and Laṅkā is accepted as being Ceylon. (JLB)

5318 PARGITER, F[REDERICK] E[DEN]: Irregularities in the Puranic account of the dynasties of the Kali age [Engl.]. In: JRAS 1915, pp. 516-521.

Rejoinder to Keith's note on »The dynasties of the Kali age« (same volume, pp. 328-335). Charges Keith with repeatedly shifting his ground, and points out that »in such conditions discussion is unprofitable«. (F)

5319 PARGITER, F[REDERICK] E[DEN]: Irregularities in the Puranic account of the dynasties in the Kali age [Engl.]. In: JRAS 1915, pp. 141-147.

Concise rejoinder to Keith's paper »The age of the Purāṇas« (JRAS 1914, pp. 1021-1031) which forms a criticism of Pargiter's »The Purāṇa text of the dynasties of the Kali age« (London 1913). (F)

5320 PARGITER, F[REDERICK] E[DEN]: Kuru-Pancala [Engl.]. In: *JRAS 1920*, pp. 99-102.

On the union of Kurus and Pañcālas: the Kurus moved from Hastināpura to Kauśāmbī (under the »sixth successor« of Yudhiṣṭhira) due to severe pressure exerted by a Nāga kingdom with Takṣaśilā as its capital. The retreat to Kauśāmbī »mixed up the Kurus with the Southern Pañcālas, and the new kingdom became that of Kurus and Pañcālas, the united Kuru-Pañcāla nation.« (F)

[quoted passages] MBh 1,43.1786-1,44 1807; 1,50.2007-1,58 2175; 1,138.5507-5516; 14,89.2679; 15,37.1012; 17,1.8; MtP 50.78-79; VaP 99.271.

5321 PARGITER, F[REDERICK] E[DEN]: Magadha and Videha [Engl.]. In: JRAS 1908, pp. 851-853.

Short note on the Aṅga and Kaliṅga kingdoms: they »constituted a closely connected ethnic group, and ... they probably invaded India from the sea, settling first along the west and north coast of the Bay of Bengal, and gradually pushed inwards up the Ganges valley.. It appears clear that they were not nations which had occupied the Ganges valley and been driven eastward by the Aryan migration ... Their position can only be explained as the result of a counter invasion *from* the east. Their vanguard and the Aryan vanguard met in Magadha and Videha, and each was arrested there It was that region, where the two opposing streams of different ethnic origin met and mingled ... Aṅga and Kaliṅga were reckoned respectable monarchies of a very early date.« (F)

[quoted passages] HV (C) 1692-1697; MBh (C) 1.3772; 1.3775; 1.3777; 1.3780-3782.

5322 PARGITER, F[REDERICK] E[DEN] Mahismati the Kaveri and Maheswar [Engl] In JRAS 1910 pp 867-869

»A few remarks may be offered in support of Dr Fleet s article on Mahishamandala and Māhishmati « (p 425 same volume) (F)

[quoted passages] AgP 113 3 KūP 2 37 16 2 37 22 2,39 40 41 MBh (C) 3 89 8354-8354, MtP (ASS) 22 46 22 64 188 1-2 188 82 189 PdP 1 15 1-2 1 15 71 1 16

5323 PARGITER F[REDERICK] E[DEN] The nations of India at the battle between the Pāndavas and Kauravas [Engl] In JRAS 1908 pp 309-336

Based on Calcutta 1834 ed of MBh Discusses the various peoples involved and includes a map of their presumed locations (JLB)

5324 PARGITER F[REDERICK] E[DEN] The North Pancala dynasty [Engl Skt] In JRAS 1918 pp 229-248

»The dynasty of North Pañcāla which sprang from one of the sons of Ajamīdha, who reigned at Hastināpura a successor of Bharata king of the Paurava line is of great importance because not a few of its kings play an important part in the hymns of the RV Its genealogy is given by eight Purānas the VāP MtP HV BrP ViP AgP GaP and BhāgP The first four are based on a common original but now form two versions The VāP and MtP generally agree though with variations the former having the older text The HV and BrP largely agree the former having the better text while the latter is generally incomplete These four give the oldest account of the genealogy The other four have recast the account and are later the Visnu s version being in prose It is necessary therefore to set out only the texts of the first four « Gives the collated texts immaterial variations being omitted in Roman transliteration and the list of the dynasty thus established »There are eight persons named in this North Pancāla genealogy who are mentioned in the RV namely Mudgala his daughter in law Indrasenā, Vadhryaśva Divodāsa Srnjaya, Sudāsa Sahadeva and Somaka and probably a ninth Cyavana Pañcajana is the Cyavana of hymn X 69 5 6 and the Pijavana father of Sudās Paijavan Moreover their order in the genealogy agrees generally with the notices in the RV All these points of agreement are too numerous and too closely interrelated to permit of any doubt that all these Vedic kings belonged to this North Pancāla dynasty « (F)

[quoted passages] AgP 277 18-25 BhāgP 9 21 30 22 3 BrP 13 93-101 GaP 1 140 17-24 HV (C) 32 1777-1794 MtP 50 1-16 VāP 99 194 211 ViP 4 19 15-18 [selective]

5325 PARGITER F[REDERICK] E[DEN] Note on the age of the Purānas [Engl] In JRAS 1912 pp 254-255

Remark additional to the preceding note on › Verses relating to gifts of land cited in Indian land grants ‹ (see separate entry) These verses can be traced back to MBh and several Purānas they are not cited as mere popular sayings but as legal religious maxims enunciated in the *śastras* They were so well established in general acceptance that people often d d not know precisely in what books they were to be found but attributed them naturally to the great Vyāsa (*Vyasagita*) and assigned them often to the MBh much as well known sayings in our own language are often popularly ascribed to the Bible or Shakespeare The way in which these verses are cited shows that they existed long before 500 A D and it may be concluded that the three Purānas the PdP BrP and BhvP in which they are found (supposing that they

do not occur in the MBh), existed before, and even long before, the end of the fifth century. Now those Purāṇas are by no means early Purāṇas, but appear to be among the latest; hence it seems reasonably certain that the Purāṇas cannot be later than the earliest centuries of the Christian era.« (F)

5326 PARGITER, F[REDERICK] E[DEN]: The Purāṇa text of the dynasties of the Kali age: with introduction and notes [Skt., Engl.]. London: Oxford University Press, 1913. - 34, 97 pp. - Reprint: Varanasi: Chowkhamba Sanskrit Series Office, 1962. - (ChSS 19). - Photomechanical reprint: Delhi: Deep Publications, 1975.

Pioneering work. Pargiter's method of collating *all* versions of a Purāṇic text in order to reach its supposed original version has deeply influenced 20th century Purāṇa research. - »The Bhaviṣya was the first Purāṇa to give an account of the dynasties of the Kali age, and the Matsya, Vāyu and Brahmāṇḍa got their accounts from it, though they no doubt, and many of the Purāṇas certainly, existed before the Bhaviṣya ... . Metrical accounts of the dynasties, that reigned in Northern India after the great battle between the Pāṇḍavas and Kauravas, grew up gradually, composed in *ślokas* in a literary Prakrit and recited by bards and minstrels ...; and, after writing was introduced into India about seven centuries B.C., there could have been no lack of materials from which those accounts could have been composed and even written down ... . Such accounts were composed in or near Magadha more particularly, which was one of the chief centres of political life and thought during those times ... and was famous for its bards and minstrels ...; and the Prakrit in which they were expressed was no doubt a literary Māgadhī or Pali ... ». - »The versions of the Matsya, Vāyu, and Brahmāṇḍa present a remarkable similarity. The two latter agree so closely that they resemble two recensions of the same text, and the Matsya, though not in such marked agreement, contains a text very similar. There can be no doubt that their versions are based upon one original compilation, and this appears from four facts: *first*, they all declare they are taken from the Bhaviṣya Purāṇa; *secondly*, where the Vāyu and Brahmāṇḍa differ from each other, one of them sometimes varies so as to agree with the reading of the Matsya; *thirdly*, single manuscripts of them sometimes vary so as to agree with the reading of the Matsya; and *fourthly*, one Purāna occasionally omits a verse which appears in one or both of the two others, yet a single ms (or a very few manuscripts) of it has at times preserved that verse and so testifies to their original harmony. These three versions therefore grew out of one and the same original text. At the same time the Matsya version has a character of its own which is clearly different from those of the Vāyu and Brahmāṇḍa, and was prior to those two ... . The similarity of the three is however such that, by collating all their manuscripts, copious material is available for estimating what the original compilation was« - »The Bhavisya account having been the common source of the Matsya, Vāyu, and Brahmāṇḍa versions, the various readings are often equivalent or not materially different, so that real divergencies are far fewer than the places where the readings vary The text now offered has been prepared according to the printed editions and the manuscripts collated The Matsya and Vāyu versions are of far greater value than the Brahmāṇḍa, because they have been printed at Calcutta and in the Ānandāśrama series from a number of manuscripts, and I have collated besides 13 manuscripts of the Matsya and 11 of the Vāyu; whereas of the Brahmāṇḍa only the Veṅkaṭeśvara edition has been available, and I have seen no manuscripts containing this account Where variations occur I

have endeavoured to choose the most weighty, it being remembered (1) that the Matsya gives us the oldest version, [the manuscript] *e*Vāyu the next, and all other copies of the Vāyu and the Brahmānda the third recension, and (2) that the Matsya is at times a somewhat crude Sanskritization of the old Prakrit *ślokas*, and the later versions may be more accurate The general agreement must be understood but variations and omissions are always noticed so that where no notes are given, the copies all agree« - With Engl translation of the text and appendices which discuss especially the problem of the original language (Prakrit in Pargiter s opinion) Index (F)

[reviews] Winternitz, Moriz In WZKM 28, 1914 pp 302-307 - Konow, Sten In IA 43, 1914, pp 195-196

5327 PARGITER, F[REDERICK] E[DEN] Purānas [Engl] In ERE Vol 10 1918 - pp 447-455 - Reprint ibid , 1930 - pp 447-455

After describing the general characteristics of Purānas as a class of books Pargiter refers to the legends told about the origin and development of the Purānas he summarizes »the five original subjects« and then describes additional subjects classified under theology and the four goals of life (*dharma kama artha moksa*) and including *tirthas* and caste and ritual The concluding remark on the age of the Purānas stresses their composite nature and the need to date »the earliest features and the latest features« »The period following the great battle« i e the Bhārata *battle is suggested as the time »when ancient tradition was collected regarding* genealogies and stories about kings - the two out of the five subjects characteristic of Purānas that admit of chronological scrutiny« (p 455) (PS)

5328 PARGITER, F[REDERICK] E[DEN] Sagara and the Haihayas Vasistha and Aurva [Engl] In JRAS 1919, pp 353-367

»In two papers published in this Journal [JRAS 1913 pp 885-904 and JRAS 1917 pp 37-67] I dealt with the stories about the first Vasistha who is famous in historical tradition He flourished during the reigns of three kings of Ayodhyā Trayyāruna Satyavrata Triśanku and Hariscandra and his personal name was Devarāj This paper deals with the next great Vasistha who lived in the reign of a later king Sagara Those papers brought the Ayodhyā genealogy down to Hariścan dra and his son Rohita The next portion of the genealogy is given by five Purānas which agree generally«, i e BdP 3 63 117-119 VāP 88 119-121 BrP 8 26-28 HV 13 756-760 and LiP 1 66 12-14 »I propose now to consider three subjects in connexion with Sagara namely the five foreign tribes [Śakas Yavanas Kāmbojas Pāradas and Pahlavas] Vasistha [»the first Āpava Vasistha was a contemporary of Arjuna Kārtavirya and Āpava Vasistha in Sagara s reign could not be he but would be a descendant by some generations«] and the name Aurva [as an example of the »process of mythologizing traditional history« the various versions of the Aurva stories being »one of the best instances of the confusion produced by *the lack of the historical sense«] «* (F)

[quoted passages] BdP 3 63 117-119, BrP 8 26-28, HV (C) 13 756-760, LiP 1 66 12-14, VāP 88 119-121

5329 PARGITER, F[REDERICK] E[DEN] Suggestions regarding Rig-Veda, X, 102 [Engl] In JRAS 1910, pp 1328-1334

Discussion of the hymn (»a very difficult one«) in the light of the Purāṇic genealogies: »The hymn is attributed to Mudgala Bhārmyaśva, that is, Bhṛmyaśva's son. Bhṛmyaśva and Mudgala were two kings of the North Pañcāla dynasty according to the genealogy of that dynasty, and the genealogy contains particulars which supply points of connexion with the hymn.« Concludes: »... the hymn and the genealogy fit each other, and that result would show that the commentators are right in ascribing the hymn to the Mudgala who was Bhṛmyaśva's son. And further, on this conclusion, would not Mudgala's bombast in this hymn to be quite in keeping with his father's braggadocio [i.e. boasting] which has been mentioned above, and is it not easy to understand the preservation of the hymn? Mudgala's descendants, the Maudgalyas, would, as a warlike family, have been proud of it, since it describes a successful contest, and their influence as brahmans would have secured its admission into the Rig-Veda.« (F)

[quoted passages:] AgP 277.19–22; BhāgP 9,21.31–34; 9,22.3; BrP 10.59; 13.93–97; GaP 1,140.17–20; HV (C) 27.1462; 32.1769; 32.1777–1784; MBh 7,156.6785–6787; 13,4.250; MtP 50.1–7; VāP (ASS) 99.196–200; VāP (BibInd) 2,37.189–196; ViP 4,19.15–16.

5330 PARGITER, F[REDERICK] E[DEN]: Suggestions regarding Rigveda X,86 [Engl.]. In: JRAS 1911, pp. 803–809.

Study of two »fables« from the BrP, which have »a close connection with the hymn« ṚV 10,86. The first story occurs BrP 129 and narrates the acts of Mahāśani (who conquered Indra and was slain by Vṛṣākapi) along with an account of the *tīrtha* Vṛṣākapa or Abjaka, situated at the junction of Godāvarī with the Phenā or Sindhuphenā The second story deals with the same *tīrtha*, giving to it the names Mārjāra and Hanūmata. Supposes some connection between Hanūmat and Vṛṣākapi: »... Hanūmat was admittedly a denizen of the Dekhan, and in these fables we have a *tīrtha* which claimed an interest in both those personages. Moreover, it may be noted that a king named Mahākapi is mentioned as ruling at Krauñcapura in the Dekhan – I would therefore venture on the following suggestions. The Dravidians probably worshipped monkeys, Vṛṣākapi represents some ancient Dravidian monkey-god, and this fable about Indra and Vṛṣākapi grew up in the Dekhan, at the time when the Aryan religion was gaining a footing there, but Vṛṣākapi was still a greater deity than Indra. There would be no difficulty in its so originating or its being incorporated in a modified form in the Rigveda. The Aryans had extended their influence into the Dekhan long before the time of Devāpi, who lived about a century before the Pāṇḍavas and whose hymn has been admitted into that collection; because Rāma, who was much earlier, found *ṛṣis* in the Dekhan, and the kingdom of Vidarbha was founded by a branch of the Yādavas long before Rāma's time. The fable is probably the more ancient version, in that it represents Vṛṣākapi as Indra's deliverer, and the hymn is probably later since it inverts their position. After the Aryan religion obtained the ascendancy that change would naturally have taken place, and the altered story might have been thrown into dramatic form in the dialogue which we have in the hymn, while the outspoken language would have suited the people of that region. Finally, by the addition (often incongruously) of the refrain ascribing supremacy to Indra, it might have been deemed admissible into the Rigveda.« (F)

[quoted passages:] BrP 70.40; 84; 128.82; 129; 129.1; 129.9; 129.11; 129.97–127.

5331 PARGITER, F[REDERICK] E[DEN] The telling of time in ancient India [Engl] In JRAS 1915 pp 699-715

Includes a critical collation of the *muhurta* lists of VāP (66 40-45) and BdP (3 3 39-45) and compares them with the corresponding lists of Jyotisaratnamālā Muhūrtamañjarī and Buddhist and Jain sources The Purānic list must be the earliest of them (F)

[quoted passages] BdP 3 3 39-45 VāP 66 40-45

5332 PARGITER, F[REDERICK] E[DEN] Verses relating to gifts of land cited in Indian land grants [Engl] In JRAS 1912, pp 248-254

»*It was common practice in making grants of land in ancient India for the donor to* emphasize the gift and endeavour to secure its permanence by inserting in the deed of grant one or more verses which had been laid down as law regarding gifts of land Such verses either affirmed the beneficent nature of such gifts or proclaimed the merit and blessings which accrue to those who make such gifts and those who scrupulously respect them or denounced the iniquity of those who deprived grantees of the land given and declared the punishment which awaits such evil doers These verses are often attributed to Vyāsa and are said sometimes to occur in the MBh but are introduced at other times simply as poetical quotations which were apparently well known I have come across some of these verses in the MBh and Purānas and it may be of service to collect some of the commonest quotations here and mention the various books where they are now to be found« (F)

[quoted passages] BhvP (VePr) 4 164 22 4 164 34 4 164 38 39 BrP 155 6-7 MBh (C) 3 13480 PdP (ASS) 3 24 10 6,33 17 6 33 26-30 6 33 32

5333 PARGITER, F[REDERICK] E[DEN] Visvamitra and Vasistha [Engl Skt] In JRAS 1913, pp 885-904

»The stories about Viśvāmitra and Vasistha and their contest are often narrated and alluded to in Sanskrit writings and are intimately connected in ancient tradition with two kings of Ayodhyā *Trayyāruna and his son Satyavrata Trisańku* They are sometimes mixed up especially in brahmanic descriptions with extraordinary and marvellous incidents but are narrated in the course of the genealogies of Ayodhyā *and Kānyakubja in some of the Purānas in as simple and natural a manner as if* they were plain ›historical‹ tradition Such being their character in the Purānas it is not unreasonable to examine them as such review them according to ordinary feelings and conduct and see whether when so scrutinized they may not yield a natural and probable explanation of a series of incidents that have attracted much attention both ancient and modern This has been my endeavour in this paper and the results appear to reconstruct a most interesting chapter in ancient Indian traditional ›history‹ – The Purānic accounts that are dealt with here are found in two genealogies, the notice of *Viśvāmitra* in the Kānyakubja genealogy and the story of Satyavrata Triśańku Vasistha and Viśvāmitra in the Ayodhyā genealogy The chief accounts are given *by the Vāyu Brahmānda Brahma and Harivamśa* The texts for each story are cited They are all obviously based on a common original metrical tradition and by collating them a revised text may be framed This I have done and I give the collated version here with such variant readings only as are material omitting for the sake of brevity all unimportant variations that do not affect the meaning In each story the ›facts‹ stated will be first set out and discussed and then will be drawn the inferences that they naturally suggest« – Concludes

»*The course of all tradition is from the simple and natural to the extravagant and* marvellous. Here we have, on the one hand, an ancient *kṣatriya* tradition, simple, natural and probable, about Satyavrata, Vasiṣṭha and Viśvāmitra, and, on the other hand, various improbable and marvellous stories culminating in the brahmanic fable in the Rm. The conclusion is obvious, and supplies a good estimate of the comparative worth of *kṣatriya* and *brahman* tradition.« (F)

[quoted passages:] BdP 3,63.77–114; BrP 7.97–8.23; HV (C) 12.717–753; LiP 1,66.3–10; ŚiP 7,60.81–7,61.19; VāP 88.78–116.

5334 PARGITER, F[REDERICK] E[DEN]: Visvamitra, Vasistha, Hariscandra, and Sunahsepa [Engl.]. In: JRAS 1917, pp. 37–67.

Sequel of Pargiter's attempt to reconstruct history from ancient *kṣatriya* tradition. The narration collates all Purāṇic and Epic accounts available in order to sift out what one could call »the traditional history of Ayodhyā« starting from »the position of affairs ... when Satyavrata Triśaṅku died and Hariścandra succeeded him.« The *principal subject of the study is the story of Hariścandra and Rohita and the* proposed sacrifice of Śunaḥśepa (according to AitBr and ŚāṅkhŚS, BhāgP, and BrP, and MBh and Rm; the four texts named first »agree substantially«) Further principal characters and events dealt with are Hariścandra's initial *rājasūya* sacrifice and the hostility between Viśvāmitra and Vasiṣṭha The »examination of the story according to ordinary motives and conduct« leads to the conclusion »that it is quite a possible one and, when read in continuation of the story of Satyavrata Triśaṅku discussed in the former paper, quite a probable one. The earlier story is narrated in a *kṣatriya* account. It is related in versions that are of brahmanical complexion, patently brahmanical in the Aitareya Brāhmaṇa, Śāṅkhāyana Sūtra and Vedārthadīpikā, and less so in the other versions yet brahmanical even there, because the Brahma has utilized it for a brahmanical *māhātmya*, the Bhāgavata is late and sectarian, and the Rm has recast it and removed from it incidents that discredited gods and rishis Notwithstanding this coloration, the two stories harmonize remarkably in what they say and reveal about events at Ayodhyā and especially about Devarāj Vasiṣṭha, the most powerful person there then. Hence this story does appear to relate incidents that really happened, as tested by probability and consistency. Hariścandra was a well-known king, often alluded to, and Rohita built Rohitapura according to the HV (13.756) – The Brāhmaṇa and *sūtra* have probably best narrated the various incidents except as regards the sacrifice. In this matter they have indulged in fanciful amplification, and have erred in calling it a *rājasūya* and in styling Viśvāmitra a leader of the Bharatas; apparently also in assigning the gift of the chariot to Śunaḥśepa and calling him an Āṅgirasa: while the Brahma and Bhāgavata give a simpler and more probable account here. The Brahma especially shows the existence of a different tradition that the sacrifice was formal and nominal It has indeed taken liberties in transferring important incidents to the Godāvarī; still, that was a device of priestcraft, common and deemed legitimate, in working up the *māhātmyas of new tīrthas*: but its toning down the sacrifice to be formal and nominal goes counter to the general tendency towards progressive elaboration, and is remarkable in its disagreement with the authoritative brahmanic version in the Brāhmaṇa and *sūtra* on a purely priestly matter. Its deviation therefrom could hardly have arisen later than and in disregard of these two books, and was unnecessary for the purposes of its *māhātmya* – while it certainly accords better with the circumstances described: hence it seems intelligible only on the view that it preserves a true and ancient tradition All the versions show

the probable confusion of Devarāj Vasiṣṭha with Indra except the Rm, which has reshaped the story There can be no reasonable doubt, therefore, that this Vasiṣṭha's personal name was Devarāj « (F)

[quoted passages] [Seems to have collected all relevant Purāṇic/Epic passages, selection not possible]

5335 PARGITER, F[REDERICK] E[DEN] Vṛṣākapi and Hanumant [Engl] In· JRAS 1913, pp 396-400

Refers to his article in JRAS 1911, p 803, dealing with two BrP stories the one of which implies the identity of Vṛṣākapi and Hanumat Both names are subjected to etymological examination » *an mandi* would be the Dravidian term corresponding to Vṛṣākapi, and Vṛṣākapi would be the Skt translation of it *ān mandi* when Sanskritized might well appear as Hanumant« - »If this equation, Vṛṣākapi = *ān mandi* = Hanumant be true, it substantiates the suggestions that were put forward in my former note that Aryan influence had penetrated into the Dekhan long before the Rigvedic canon was closed (a proposition which is generally and unmistakably asserted by Indian tradition), that monkey worship existed in the Dekhan originally, and that the hymn grew up there We see therein an instance of what is common in Hinduism, that local cults though at first superseded by the Aryan religion, were not extirpated but reasserted themselves and survived by incorporation into Hinduism Monkey worship among the Dravidians was at first overborne by the brahmanic deities but was ultimately assimilated by the brahmans and is now to be found throughout India « (F)

[quoted passages] HV (C) 295 15404, MBh 1 152 3927ff 1 153 5962ff 2 21 886 Rm (B) 4,39 18, 4 66 8-20 4,66 24, 4 66 29-31

5336* PARKHILL, THOMAS The forest threshold princes, sages and demons in the Hindu Epics [Engl] McMaster University 1980 [PhD thesis]

5337 PARKHILL, THOMAS From trifle to story a study of Nala and Damayantī [Engl] In JAAR 52,2, 1984, pp 325-341

An interpretation of the MBh episode of Nala and Damayantī through the tripartite process of transformation found in rites of passage their expulsion from the kingdom is seen as the separation phase a metaphoric death Nala s period as the *sūta* Bāhuka and Damayantī s as a *sairandhrī* represent the liminal phase in which »the once stable social roles of royal *gṛhastha* and royal wife give way to social ambiguity«, the final, incorporation phase is that of Damayantī s second *svayamvara* and their resumption of their former roles but now freed from the consequences of divine intervention (JLB)

[quoted passages] MBh (cr ed) 3 50-78, 3 63-5, 3 13 99, 3 81 165

5338* PARNICKEL, B B Indoneziiskaia interpretatsiia obrazov »Mahab[h]araty« (Posol'stvo Krishny v »Bharataiuddhe«) [Rs] In Vostochnaia poetika Spetsifika Khudozhestvennogo obraza Moscow »Nauka« Publishing House, 1983 - pp 208-222

»The author compares the story about Krishna s embassy to Hastinapur from the MBh with the corresponding episode of the Old Javanese Bharatayuddha by Mpu Sedah and Mpu Panuluh He stresses the archetypal traits of the episode in the Old Javanese poem arguing that it was conceived as a modification of the ›sacral

wedding‹ of the Uranic male deity and the chthonic female one complementing another fundamental mythological complex of ancient Indonesians that is of the ›*sacral battle*‹ *between the same principles identified by Mpu Sedah and his co-*author with the war of the Pandawas and Kaurawas.« [source:] Excerpta Indonesica 29, 1984, p. 44. (SD).

5339* PARNICKEL, B. B.: »Mahabharata« v Indonezii (dinamika osvoeniia) [Rs.]. In: Klassicheskie pamiatniki literatur Vostoka (v istoriko-funktsional'nom osveshchenii). Nikulin, N. I. [ed.]. Moscow: »Nauka« Publishing House, 1985. - pp. 108-136.

»A general survey of MBh versions in Indonesia is given. Basing his argument on the scene of Abhimanyu's death in the Bharatayuddha, Hikayat Pandawa Jaya and the *wayang purwa lakon* Pejahipun Angkawijaya the author demonstrates the diversity of these versions«. [source:] Excerpta Indonesica 34, December 1986, p. 47. (SD).

5340 PARPOLA, ASKO: On the Jaiminīya and Vādhūla traditions of South India and the Pāṇḍu/Pāṇḍava problem [Engl.]. In: StOr 55, 1984, pp. 3-42.

After examining in the first part of this article the survival of the Jaiminīya and Vādhūla traditions among the Nambudiris, Parpola turns to the origin of the earliest dynasties of South India and Sri Lanka. Combining textual and archaeological evidence, he suggests that the Pāṇḍus/Pāṇḍavas may represent a new wave of Aryans arriving in Northern and Western India around the 8th or 9th century B C., distinguishable by their Black-and-Red Ware from the later Vedic Aryans with their Painted Grey Ware, and that they were pushed southwards via Gujarat by the expansion of Magadha (cf. Kṛṣṇa's retreat from Mathurā to Dvārakā) around the 5th century B C. Parpola further suggests that the Pāṇḍavas may have belonged to the same wave of Iron Age immigrants that introduced the megalithic culture into the Deccan, while the Paraśurāma legend may preserve reminiscences of the migration routes involved. Finally he sees a close connection between the Jaiminīyas and the MBh. (JLB)

5341 PARRINDER, GEOFFREY: The significance of the Bhagavad-Gītā for Christian theology [Engl.] London: Dr. William's Trust, 1968. - 24 pp.

After remarks on ethics of the BhG, on the place of the BhG in the debate between non-dualism and personal theism, on transcendentalism and on the concept of incarnation in the BhG, the author deals with the subject of the title, concluding »that Christian theology can be helped by a study of the Bhagavad-Gītā«. (KPG)

5342 PARRINDER, GEOFFREY: Upanishads, Gītā and Bible: a comparative study of Hindu and Christian scriptures [Engl.]. London: Faber and Faber, 1962. - 136 pp. - It. translation: Bava, L. [tr.]. Rome 1964.

»What is attempted is to present a clear and fair picture of some of the great doctrines of the Hindu classics [i e. about creation, monism and duality, anthropology, soul, heaven and bliss, discipline, mysticism, *karman*, religion and society, etc], and put them alongside classical Christian teachings on similar topics. This is done for the use of those who are interested in the modern encounter of religions«. (KPG)

5343 PARROT, RODNEY A discussion of two metaphors in the »churning of the oceans« from the Mahābhārata [Engl] In ABORI 64, 1983, pp 17-33

5344 PARRY, J[ONATHAN] P Death and cosmogony in Kashi [Engl] In CIS (N S) 15,1-2, January December 1981, pp 337-365 - Simultaneously published in Way of life Essays in honour of Louis Dumont 1982 - pp 337-365

»This paper arises from fieldwork which focused primarily on the various groups of sacred specialists who earn their living on or around the burning *ghāts* of the city [of Benares] , and represents an attempt to describe certain key aspects of its transcendental identity which the specialists promulgate in their dealings with the pilgrims and mourners they serve My aim is to show how these sacred characteristics can be seen as a logically interconnected set More specifically I consider the relationship between the notions that Kāśī is both the origin point and a microcosm of the universe, that it stands outside space and time yet all space is contained within it and that it provides for the attainment of all the goals of human existence (the *purusarthas*) in life for the realisation of *dharma artha* and *kāma* and - above all - in death for the realisation of *moksa* or *mukti* « In interpreting the ethnographic material the author especially draws upon the Kāśīkhanda of SkP and a »brief digest of the same text« the Kāsī mahimā prakāś He also refers to GaP ŚiP PdP and other texts (AK)

5345 PARRY, JONATHAN [P] Sacrificial death and the necrophagous ascetic [Engl] In Death and the regeneration of life 1982 - pp 74-110

A socio anthropological study of funeral rites and asceticism or renunciation and the concepts of death and regeneration associated with them in Hinduism The aim of the paper is »to outline two opposing ways in which the problems of temporality and man s mortality are handled within Hinduism The first section focuses on the case of the householder For him the ›good‹ death is a sacrificial act which results not only in a re creation of the deceased but also in a regeneration of time and of the cosmos In the second section I turn to a group of ascetics who are intimately associated with death corpses and the cremation ground By contrast with the householder the somewhat macabre practice of the Aghori ascetic is directed at a suspension - rather than a renewal - of time and is thus an attempt to escape from the recurrence of death implied by the endless cycle of rebirths« The ethnographic material this interpretation is based on is derived from fieldwork carried out in the city of Benares In addition to practices observed and statements of funeral priests and members of the Aghori sect the author makes use of the GaP (especially Pretamañjarī) a text »to which the Benares sacred specialists continually refer« also of the Kāśīkhanda of SkP KāP and ŚBr (AK)

5346* PARTHASARATHY, K E Bhagavad Gita in the ethical plane [Engl] In Darshana International 4 August 1964, pp 81-86

5347 [PARTHASARATHY, K E] PARTHASARATHI, K E The greatness of Ramayana [Engl] In VK 50,10 1964 pp 576-580

5348 PARTHASARATHY, K E The importance of tapasyā in the Rāmāyana [Engl] In PBh 68 July 1963, pp 393-395

5349 PARTHASARATHY, K. E.: *The jnānī in the Bhagavad-Gītā* [Engl.]. *In: AP 34, 1963, pp. 493–496.*

5350 PARTHASARATHY, K. E.: The philosophy of nishkama karma in the Bhagavad-Gita [Engl.]. *In: AP 38, 1967, pp. 160–164.*

5351 PARUI, SASANKA SEKHAR: Kurukṣetra in the Vāmana Purāṇa [Engl.]. Calcutta: Punthi Pustak, 1976. – 16, 225 pp., 1 map.

Monograph dealing with the history of *kurukṣetra* as depicted in Epic and Purāṇic literature, particularly in the VmP. Also refers to Vedas, Brāhmaṇas, Upaniṣads, *sūtras*, *dharmaśāstras*, Arthaśāstra, *kāvya* literature, Buddhist and other texts, and to inscriptions. In chapter 2 the date and sectarian position of the VmP are briefly discussed. Ch. 3 traces the history of *kurukṣetra* as an important sacred *tīrtha* and raises the question of its location. The data offered by the VmP seem to point to an identification with modern Karnal-Ambala region of the Eastern Punjab. Chapters 4–7 give a copious account of the geographical and topographical details of the area, listing rivers, forests (*vanas*), *dvārapālas* and *tīrthas*, and explaining their religious meaning. The concluding chapters 8 and 9 deal with the religious and socio-economic life of the region as reflected in the texts. Reports in the Purāṇas on want of safety, scarcity of food, etc., are taken as evidence of a »socio-economic crisis« at these times. The book concludes with a bibliography and an index. (AK)

[quoted passages:] AgP (VaVā) 109.13–15; 177.3–12; 177.15–20; 183–184; 189; 189.3–5, 189.7; 189.11; 190 3–4; 190.6; 196.1–23; BdP (VaVā) 1,27.1–129; 3,63 65; 3,66.75, 3,67.67; 3,74.18, 3,74.20; BdP (VePr) 3,68.21; BhāgP (M 1916) 3,3.12; 7,14.30; BhāgP (VaVā) 1,9.1; 4,17.9–10; 4,18 6–7; 5,20 4; 7,18 21ff; 10,59.38; BhvP (VePr) 1,20 4–28; 4,108.17–42; BṛDhP (BibInd) 1,25.20–22; BṛDhP (VaVā) 1,6.27–28; 1,6.33–34; BrP (VaVā) 26 6ff; GaP (Kāśī) 1,215.15–16; KūP (VaVā) 1,1.13–20; 1,38.5–6; 2,34 44–76; 2,35.5–6; 2,35.9; 2,36.36–39; 2,37.53–2,39.80; MBh (cr.ed.) 1,2.5–9; 1,59.11–13; 1,59.52; 1,66.13; 1,89 42–43, 1,90 25–26; 1,158.19; 1,169.20; 1,214.14ff; 1,215.1; 2,9.19; 2,23.19; 3,6.3; 3,6 3–5; 3,13.13; 3,13.23; 3,13.34; 3,25.12; 3,27.1–3, 3,37.37; 3,38.25, 3,79 8–9; 3,80 79; 3,80.118; 3,81; 3,81.2; 3,81.7–19; 3,81.21–22, 3,81.26–27, 3,81.31–33, 3,81.35, 3,81.37–48; 3,81.50; 3,81.52–53; 3,81.55–61, 3,81 63–67, 3,81.69–70; 3,81 73, 3,81.75–79; 3,81.81; 3,81.83–96; 3,81 98ff; 3,81 116–117; 3,81.120–122; 3,81.124–126; 3,81.128; 3,81.130; 3,81.133ff; 3,81.136–140; 3,81.142–145; 3,81.147–150, 3,81.165; 3,81.169–171; 3,81.178–179; 3,82.5; 3,82 58–60, 3,82 80; 3,82.113; 3,82.123–124, 3,82.135, 3,83 6; 3,83.55; 3,86 17; 3,88.2; 3,98; 3,114 4, 3,116 19–21; 3,117 9, 3,117.12–13; 3,123–125; 3,129 7; 3,129.7–10, 3,129 22; 3,130.4, 3,156.8, 3,179, 3,186 93–94; 3,225 21ff; 3,272 61–70; 5,107 14; 5,109 9; 5,149 73, 5,157 1, 6,99 38, 7,48 50; 8,55 42; 9,35.1ff, 9,35.84; 9,37.1; 9,39.33–34; 9,42–43, 9,52, 13,20 7, 13,25, 13,26 27; 13,77; 13,110.1–10; 13,134 15; 13,146 17; MBh (GiPr) 1,173 5–6; 3,12.38, 3,12.40; 3,83.3–4; 3,83.7; 3,83.22; 3,83 42; 3,83 51; 3,83 56–57, 3,83 61. 3,83.86–89; 3,83.102; 3,83 147; 3,83.151; 3,83.154; 3,83 208, 3,84 124, 3,85 88, 3,90 11–12, 9,39 4, 9,39.16–22; 9,41.1ff; 9,43 30–35; 9,53.17; 12.152.11, MkP (VaVā) 4 43, 23.40–48, 57.30, MtP (VaVā) 13.33; 13.37; 14 22; 15 20ff; 22 16; 22 62, 22 67, 48 16–18, 50 65–67; 53 78–82; 54 8; 54 24; 54 26, 54 30; 54 35–36, 69 2; 71 3; 71.9; 71.18, 101.37; 105.10; 114 20; 114 22; 114 25; 121 66; 179 87, 190 78, 191.30; 191.94, 194 38; MtP (VePr) 22 18; 109 3; NāP (VePr) 2.64 24; 2,65 4–7; 2,65 83, PdP (VaVā) 1,15–16; 1,18; 1,18 94–95; 1,18 130; 1,18 157ff; 1,18 156–187; 1,18 218; 1,18 233–235; 1,18 247–250; 1,18 457–458; 1,18 466; 1,26 79; 1,27.24–26; 1,27.41–45, 1,27 56, 1,37 7, 3,12; 3,12 7–28; 3,12.37–43; 3,12 45–54;

3,12 56-60, 3,12 63-68, 3,12 72, 3,12 75-88, 3,12 90-94, 3,12 97-100, 3,12 102; 3,12 104-109, 3,13, 3,13 1-27, 3,13 29-32, 3,13 35, 3,13 38, 3,13 40, 3,13 44, 3,13 47, 3,13 49-52, 3,13 54, 3,13 58-65, 3,13 76-81, 3,13 92, 3,13 97; 3,13 99, 3,14 7; 5,24 1-19, Rm (cr ed) 2,68 13, 3,46 16, 7,17, ŚiP (VePr) 3,6 56-62, 4,12 4-54, SkP 3,26 1-3,27 161, 6,1 2-72, 6,4 28ff, 6,23 1-14, 6,23 20, 6,26 86, 6,63 1-63, 6,63 28, 6,66 1-69, 6,67 38, 6,68 6, 6,172 1-6,173 16, 6,258 9-29, 7,14 78ff, 7,21 35; 7,21 58, 7,22 115, 7,35 38, 7,39 1-66, 7,187 15-46, VāP (VaVā) 1 14, 59 116, 59 118, 59 122-124, 59 127-128, 88 64, 88 76, 91 103, 99 19-21, VDhottP (VePr) 1,145 6-20, 3,132 1-12, 3,151 1-8, ViP (VaVā) 1,12 2-5, 1,13 30-32, 5,29 11; 5,29 35, ViP (VePr) 6,8 29, VarP (VaVā) 152 50, 156 12, [selective, VmP passages not included, for quotations from SkP, the author uses mainly the VaVā ed , C 1912, occasionally also the VePr ed of 1908-1909 without specifying the edition in the references]

5352 Parui, Sasanka Sekhar· Rivers of Kuruksetra in Vāmana Purāṇa [Engl] In Purāṇa 17,2, July 1975, pp 168-187

Deals with the rivers Sarasvatī, Vaitaranī, Āpagā or Āpayā, Gaṅgā-Mandākinī, Madhusravā, Vāsunadi, Kausikī, Drsadvatī, Hiranvatī Gives numerous parallel passages, referring to RV, VājSa, ŚBr, AitBr, Rājataraṅginī, BrDhP, Raghuvamśa, Kumārasambhava, AV, Dīghanikāya (F)

[quoted passages] AgP 109 13, BdP 3,63 65, 3,66 75, 3,67 67, 3,74 18-20, KūP 2,36 36-37, MBh (GiPr) 3,83 56, 3,83 151, 3,90 11-12, MBh 1,2 3, 1,90 25-26, 1,158 19, 1,169 20, 2,9 19, 3,13 13, 3,23 4, 3,25 10-12, 3,25 81-178 3,80 79, 3,80 118, 3,81 55-57 3,81 70, 3,81 73, 3,82 5, 3,82 58-60, 3,82 123-124, 3,83 6, 3,83 55, 3 88 2, 3,114 4, 3,129 7, 3,130 4, 3,156 8, 3,186 93-94, 5,107 14, 5,109 9, 5,149 73, 5,157 1, 6,99 38, 7,48 50, 8,55 42, 9,30 53, 9 35 1, 9,35 72, 9,35 84, 9,37 25 9 43 10-28, 13,20 7, 13,26 27, 13,134 15, 13,146 17, MkP 23 40-48, 57 30, MtP 14 22, 48 16-18, 50 67, *105 10 114 20, 114 22, 114 25, PdP 1,18 94-95 1,18 130, 1,18 157, 1 18 186-187,* 1 18 247-250, 1,18 457-458 1,18 466, 1,26 79, 3,12 85-86 3,14 7, SkP 7,35 38, VāP 1 14, 59 127-128 88 64 88 76, 91 103, 99 19-21, VmP (VaVā) 13 1, 34 8, 85 28, VmP (cr ed) 2 42, 7 42, 9 50, 13 20-22, 13 25-28, 27 12, 38 9-10, 38 14-17, 38 45-47, 46 44, 63 8, 63 32, VmP (cr ed) SaroMā 1 1 11 3-7, 11 9 11 12, 11 23, 12 9, 13 6-8, 13 18, 13 28, 14 39-42, 15 1-6, 15 41-42, 15 41-42, 15 46, 15 57, 16 17-18, 16 21-23, 16 28, 16 30-38, 18 31, 21 7-9, 52 5

5353 Patañjali The Yoga sūtras of Patañjali as illustrated by the comment entitled the jewel's lustre or Maniprabhā [Engl] Rāmānanda Sarasvatī (pupil of Govindānanda Sarasvatī) [comm], Woods, James Haughton [tr] In JAOS 34, 1915, pp 1-114

English translation of the Maniprabhā written around 1592 by Rāmānanda Saras vati The text contains several quotations from Vedic and *dharmasastra* literature as well as from VāP, ViP, BhG, and MBh, most of which identified by the translator (AP)

[quoted passages] BhG 4 17, 7 26, 15 20, VāP 12 32, ViP 6,7 45, 6,7 89

5354* Patavardhana, C N Gītāmanthana [Mar] Bombay Tridala Prak , 1976

5355* Patel, P. V Srī madhusūdana sarasvatī krta gūdhārthadipikā-ṭīkā, eka vivecanātmaka abhyāsa *Baroda Saurashtra University, 1970-1979*

5356* PATHAK, D. S.: Some aspects of Vishnu Purana [Engl.]. In: JSNDTWomen'sU 7, 1979, Engl. section, pp. 1–11.

5357* [PATHAK, D. S.:] PHATAK, D. S.: Viṣṇu va bhāgavata purāṇatīla dhruvacaritra va pṛthucaritra [Mar.]. In: JSNDTWomen'sU 5, 1975.

5358 PATHAK, K. B.: The explanation of the term palidhvaja [Engl.]. In: IA 14, 1885, pp. 104–105.

Text and translation of a passage of Jinasena's Ādipurāṇa, where the term is explained as an arrangement of 1080 flags in lines. (KPG)

[quoted passages:] ĀdiP 22.219–238.

5359 PATHAK, K. B.: Mallishena-Mahapurana [Engl.]. In: IA 40, 1911, pp. 46–49.

Description of a palm-leaf ms from Kolhāpur. Malliṣeṇa himself gives *śaka* 969 as the date of the completion of the Purāṇa. Presents the text of the opening and *concluding praśasti and proposes some emendations.* (AM)

5360 PATHAK, K. B.: Nṛpatuṅga and the authorship of the Kavirâjamârga: a reply to Dr. Fleet [Engl.]. In: JBombayBRAS 22, 1908, pp. 81–115.

Endorses the attribution of the Kavirājamārga to Nṛpatuṅga which had been proposed by Rice but rejected by Fleet. Quotes passages from Amarakośa, MBh, Raghuvaṃśa of Kālidāsa, Kādambarī of Bāṇa, Śiśupālavadha, ĀdiP of Jinasena, Kāvyaprakāśa, Vākyapadīya, ViP, Anarghya-Rāghava, Kāvyādarśa, ĀdiP of Pampa, CāmuṇḍarājaP, Uttararāmacarita and MahāP of Malliṣeṇa, to prove the point. (vSt)

5361 PATHAK, K. B.: A passage in the Jain Harivamsa relating to the Guptas [Engl.]. In: IA 15, 1886, pp. 141–143.

Leads to a period of the Guptas' reign of 231 years, starting 720 years after the *nirvāṇa* of Mahāvīra (527/526 B C.) (KPG)

5362 PATHAK, MADHUSUDAN M[ADHAVLAL]: Dakṣayajñavidhvaṃsa-episode in Purāṇas: a comparative study [Engl.]. In: Purāṇa 20,2, July 1978, pp. 204–223.

»The episode of *dakṣayajñavidhvaṃsa* [destruction of Dakṣa's sacrifice] is a very *famous one and has been described in various Purāṇas.* Dakṣa is a celebrated Prajāpati in the Purāṇas. He had a number of daughters, and it is said that he gave them in marriage to various gods. Thus he was responsible for the spread of the *race, and of the most important Prajāpatis.« Compares the accounts found in* ViP, BhāgP, ŚiP, PdP, VāP. Concludes that the VāP account shows »quite remarkable innovations. ... The whole episode, if taken in the historical perspective seems to be a representative of the feud between the Āryans and Non-Āryans which resulted in the disaster wrought in the institution of sacrifice which was purely an Āryan mode of worship.« (F)

[quoted passages.] BhāgP (GiPr) 4,3.2–3; 4,3.8; 4,3.25; 4,3.131; 4,4.7; 4,4.9; 4,4.18; 4,4 27; PdP (Bareli) SṛṣṭiKh 4.29–32; ŚiP (Bareli) 2/2,11.14–15; 2/2,11.17–18; 2/2,12.1–5; 2/2,12.17–18; 2/2,12.42–45; 2/2,13 9–10; 2/2,13 22; 2/2,13.24–30; 2/2,13.31–34; 2/2,13.36–38; 2/2,14.1–10; 2/2,14.38–39; VāP (Baroda) 30.35–37; 30 44–47; 30 49; 30.51–55; 30 57–63; 30.106; 30 110; 30 112–113; 30.120; 30.163–166; ViP (Bareli) 1,7.1–6.

5363 PATHAK MADHUSUDAN M[ADHAVLAL] Paitāmaha yajña and the origin of sūtas and Māgadhas according to Visnupurāna [Engl] In Purāna 22 1 January 1980 pp 61-66

Summary of the contents of the relevant passages (F)

[quoted passages] ViP (GiPr) 1 13 13-14 1 13 16-17 1 13 33-36 1 13 45-46 1 13 51-52 1 13 56 2 40 88

5364 PATHAK MADHUSUDAN MADHAVLAL Similes in the Rāmāyana [Engl] Baroda The Maharaja Sayajirao University of Baroda 1968 - 7, 314 pp (M S University of Baroda Research Series 11)

5365 PATHAK R A Some linguistic peculiarities in the Purānas [Engl] In Purāna 11 1, January 1969, pp 119-126

Deals in particular with archaic grammatical forms in declension verbal inflexion verbal augment gerunds infinitives particles Refers to AV ŚBr GopBr ChāU Pāninis grammar RV (F)

[quoted passages] BdP 1 5 73-74 2 7 37 2 8 44 2 9 19 2 9 22 2 13 61 2 19 134 2 21 84 2 22 12 3 25 11 3 27 20 3 29 10 BhG 10 16 10 19 BhāgP 1 6 4 5 1 10 1 1 15 21 2 5 5 3 3 26 3 5 47 3 10 2 3 12 51 4 19 15 BhvP 1 70 6 1 115 14 4 21 43 BrP 63 8 110 14 KūP 1 7 36 2 18 28 MkP 48 25 88 8 MtP 2 10 131 11 133 57 155 12 NāP 1 17 70 SkP 1/1 30 51 1/2 1 24 1/2 5 21 1/2 6 78 1/2 7 41 1/2 7 57 1/2 8 26 1/2 13 109 1/2 14 42 1/2 19 82 1/2 27 56 1/2 29 77 1/2 32 165 1/2 33 8 1/2 34 76 1/2 40 9 1/2 40 88 1/2 42 178 1/2 46 15 1/2 46 55 1/2 46 129 1/2 48 23 1/2 54 17 VāP 1 4 30 1 6 32 ViP 1 5 48 VmP 15 22 99 37

5366 PATHAK SUNITI KUMAR The Mahābhārata legend in Tibetan [Engl] In PTAIOC 22 2 1966 pp 267-271

Mentions some major differences in the story of MBh as mentioned in the »Legs par bśad pa rin po che i gter gyi grel ba ascribed to Rin chen dpal (= Skt Ratnaśri) (vSt)

5367 PATHAK VISHUDDHANAND History of Kośala up to the rise of the Mauryas [Engl] Varanasi Motilal Banarsidass 1963 - 4 12 482 pp 2 pl 1 map

A comprehensive history of Kośala P makes extensive use of the information he finds in the Rm P accepts the testimony of the majority of Purānas as a reliable source and *works out the solar race genealogy of Ayodhyā [source] Spellman John* W [Review] (AP)

[reviews] Spellman John W In JAOS 85 1965 pp 267 268

5368 PATHAK V[ISHWAMBHAR] S[HARAN] The Agni kula legend the medieval and modern myths [Engl] In Bhāratī 6 2 1962-1963 pp 33-46

Discusses also the Vasistha Visvāmitra legend from Rm (AM)

5369 PATHAK VISHWAMBHAR SHARAN Ancient historians of India a study in historical biographies *[Engl] Bombay London Asia Publishing House* 1966 - 15 184 pp

This work which is according to the author › simply an introduction to the critique of some aspects of Hindu historiography is specifically written to counter the view

held by many historians »that there was no sense of history in pre-Muslim India«. By investigating five representative early mediaeval historical narratives – for example, Harṣacarita of Bāṇa and Vikramāṅkadevacarita of Bilhaṇa –, the author makes an attempt »at revealing the mediaeval methods of historical organization and inference«. The book is also of Epic and Purāṇic interest, especially chapter one on »the beginnings of Indian historical traditions« which treats *itihāsa* and *purāṇa* as »forms of historical composition«, discusses the prominent role played by the Bhṛgvāṅgirases in Indian historiography (also in the composition of the Epics), and deals with »the *sūtas* and the *vaṃśa* literature«. (AK)

[quoted passages not included].

[reviews:] Trautmann, Thomas R.: In: BSOAS 30, 1967, pp. 711–712. – Burrow, T[homas]: In: JRAS 1966–1967, pp 169–170.

5370 PATHAK, V[ISHWAMBHAR] S[HARAN]: Early Vaiṣṇava pantheon [Engl.]. In: JUPhS 24–25, 1951–1952, pp. 209–218.

5371 PATHAK, V[ISHWAMBHAR] S[HARAN]: History of Śaiva cults in Northern India from inscriptions (700 A.D. to 1200 A.D.) [Engl.]. Banaras: Ram Naresh Varma, 1960. – 6, 57, 9, 2 pp.

Deals also with Epic and Purāṇic references to the different schools of Śaivism. (AM)

5372* PATIL, A. M.: Sāṅkhya thought in Śrīmad Bhāgavata Purāṇa [Engl.]. In: Pathway to God 11,3, 1977.

5373 PATIL, D. L.: The popularity of the Bhagavad Gita [Engl.]. In: VK 52,12, 1965, pp. 530–531.

5374 PATIL, D[EVENDRAKUMAR] R[AJARAM]: The cultural history from the Vāyu Purāṇa [Engl.]. *In: BDeccanCRI 6, 1944–1945, pp. 143–150.*

Abstract of thesis. (JLB)

5375 PATIL, DEVENDRAKUMAR RAJARAM: Cultural history from the Vāyu Purāṇa [Engl.]. Poona: Deccan College, 1946. – 18, 348 pp. (Deccan College Dissertation Series 2). – Reprint: Delhi: Motilal Banarsidass, 1973. – 17, 348 pp.

Discusses in the introduction the antiquity of the VāP and infers »that is has preserved for us a material which originally belonged to the Purāṇa of the same name known to the MBh« He then gives an outline of the political history as depicted in the VāP. The study arranges the material contained in the VāP according to following subjects: ch 1. Social organization; ch. 2: Woman and marriage; ch 3: Political institutions; ch 4: Religion; ch. 5: Yugas and the system of chronology; ch. 6: Towns, villages and dwellings; ch. 7: Dress and ornaments, food and drink; ch. 8: Music and dancing; ch. 9: War and weapons; ch 10: Flora and fauna. The two appendices give a list of place-names tribes and some remarks on places of pilgrimage. (AM)

5376 PATIL, D[EVENDRAKUMAR] R[AJARAM]: Gupta inscriptions and the Purāṇic tradition [Engl.] In: BDeccanCRI 2,1–2, 1940–1941, pp. 148–165, appendix (59 pp.).

Investigates the Purānic king lists to reconstruct the history of the Gupta age
[source] Rocher p 122 (AK)

5377 PATIL, D[EVENDRAKUMAR] R[AJARAM] Historical value of the Purānas [Engl] In AP 19, 1948 pp 302-305

5378 PATIL, G M Upanisadic references in the Bhagavad Gītā [Engl] In ABORI 41, 1960 pp 66-72

After referring to the correspondences between the BhG and the older Upanisads as established by L. Tilak et al the author provides further parallels between the BhG *and the later or minor Upanisads with reference to the concept of the »perfect man (jīvanmukta* etc) (AvadhutaU MahāU VarāhaU AdhyātmaU TejaU Annapūr naU KsurikaU SubālaU YogaśikhaU) (SD)

[quoted passages] BhG 2 16-17 2 20 2 55 2.58 2 70 2 72 3 20 22 3 27-28 4 4 4 14 6 11 8 6 8 12 11 53-54 12 15 13 10 18 10 18 17

5379 PATIL, N B Aurva a mythical form of fire motif in the Mahābhārata [Engl] In JOI 30 1980-1981, pp 13-19

An interpretation of the legend of Aurva with his unusual birth linked with the motif of fire in the waters (JLB)

[quoted passages] HV (cr ed) 10 23 26 MBh (cr ed) 1 19 14 1 169 20 22 1 170 3 1 170 11 1 170 16 1 171 16 9 215 2 10 18 21

5380 PATIL, N B Mayasabhā and other celestial sabhās an analysis of the sabhā motif in the Mahābhārata [Engl] In JASBombay (N S) 52-53 1977-1978 p 234-242

Takes the description of the *sabhā* of Yudhisthira which was built by Mayāsura as a product of fancy as well as the *sabhās* of Indra Yama Varuna Kubera and Brahman which are described by Nārada (VSt)

[quoted passages] MBh 1 18 38 1 219 40 2 1 3 2 3 25 2 4 30 31 2 7 1 2 7 3 2,7 6ff 3 15 3 13 154 23 13 154 28 14,58 37-40

5381 PATNI VINAPANI The elements of poetry in the Purānas [Engl] In Purāna 15 2 July 1973 pp 178-200

Considers the following Purānas noteworthy »from the poetic point of view« BrP ViP MtP BhāgP HV SkP ŚiP Deals with the main *rasa* imagery in the Purānas the description of seasons, of human beauty and of battles the metre expressions in Purānas similar to those of Kālidāsa - Many text samples. (F)

[quoted passages] BhāgP 10 29 2 3 10 90 15 BrP 36 73 124 HV 2,89 46-47 2 95 2-3 MtP 10 24 25 138 25-26 140 71 154 470-474 154 478 180 31 180 35 PdP 4 112 6 6,3 22-23 6 8 14 6 14 2 ŚiP VāyavīyaSa 1 24 18-19 SkP 1 14 30-32 1 21 64 65 4 59 65-78 ViP 5 6 40-41

5382 [PATNI VINAPANI] PATNI B Śiva Purāna a poetic analysis [Engl] Delhi Ajanta Publications 1980 - 10 230 pp

The first two chapters (based on the Calcutta ed) deal with Śaiva philosophy and theology including an analysis of the *linga* motif in the ŚiP Further chapters (based on VePr ed) provide information about the imageries and the prosody of the ŚiP also as compared with the Epics and other Purānas, and about language and

style, in comparison with Kālidāsa's style; the last chapter discusses the date of the ŚiP. Includes two appendices: A. »Some striking expressions in the ŚiP« (descriptions of beauty, nature and battles), B. »Some noteworthy metres« (with references), a bibliography, and an index of names and terms. (RS)

[quoted passages:] AgP (ASS) 337.2-3; 337.36; 344.5; BhG 2.28; 8.13; 9.17; 11.29-49; BhāgP 5,2.4; 5,3.8; 10,20.11; BrP 184.58-59; DBhāgP 7,49; HV 2,11.36; 2,16.19; 2,28.65; 2,40.22-23; 2,63.126; 2,72.79; 3,53; 3,68; KūP 2,24.19-20; LiP (C 1885) 1.27; 3.1-2; 3.10; 7.8; 17.5; 17.51; 17.72-73; 96.123-124; 1,28.7-9; 2,18.15; 80-81; MBh 12,100 35; 12,303.7-10; 12,336.10-11; 13,22.225; 14,101-102; MtP (ASS) 154 554; 155.574; MtP 10.24-25; 53.8-9; 154.470-478; PdP (ASS) 4,112.36; 5,1.49-50; 6,7.14; 6,22-23; 6,14; 6,14.12; Rm 1,55.9-10; 5,5.1; 5,5.13; 5,56.13-14; SkP (GMS) AvantīKh 2,7.16-18; SkP 4,16.42-45; 4,16.51; 4,16.72; 4,16.74; 4,16.78; 4,19.77; 4,59.66-73; 4,59.76; 4,73.89; 4,73.91-93; 4,73.101; 4,11.101; 1/1,6.25; 1/1,8.43-45; 1/1,21,64-65; 1/1,24.30-32; 1/3/1,2; 1/3/1,2.58; 1/3/2,10.14; 1/3/2,12.50-52; 1/3/2,18 52-54; 1/3/2,18.71-75; 1/3/2,18.78; 1/2,20.49; 5/3,28.68-69; VāP (VePr) 2,42.52-53; VāP 20.5-6; 21.30; 55.17-18; 58.9; ViP 5,6.37-38.

5383* PATTANĀYAKA, RATNĀKARA: Śrīmadbhagabadgītārthasāra [Or.]. Khalikote, Ganjam: Mardarāja Press, 1916.

5384 PATWARDHAN, M. V.: Pancajana [Engl.]. In: JASBombay (N.S.) 39-40, 1964-1965: Dr. José Gerson da Cunha memorial volume ... 1967. - pp. 169-182.

Discussion of the textual history and meaning of the word *pañcajana*. The study is mainly concerned with Vedic texts and *dharmaśāstra* literature, but p. 180f also contain Epic/Purāṇic material. »There is .. every reason ... to interpret *pañcajana* and the allied words as *brāhmana, kṣatriya, vaiśya, śūdra* and *avarṇa* or *niṣāda* as has been traditionally proposed by Aupamanyava and Sāyaṇa and approved by Yāska and Śaṅkara instead as interpreting them as *anu, druhyu, yadu, turvaśā* and *puru*, as has been done by Zimmer, since this interpretation is based on wrong interference of a conquering white *āryan* race and defeated enslaved black Dravidian race which is a myth Nobody has been able to prove the existence of a pure *āryan* race as yet.« (F)

[quoted passages:] AgP 218.18-20; BhāgP 1,4.21-22; 10,78.31-32; MBh 2,33.41; 12,85; Rm 1,11.13; VDhottP 2,21-22.

5385 PAUL, DEBJANI: Deity of deified king? Reflections on a unique Vaiṣṇavite sculpture from Java [Engl.]. In: AA 40,4, 1978, pp. 311-333, 14 pl., 1 map.

The author describes and analyses a statue found at Tanjung Tirtha (Central Java, early 10th cent.). A comparison with Indian art leads to the preliminary conclusion that it »depicts, in essence, the Varāha incarnation of Viṣṇu generally following the description of the AgP« (p 33) With reference to the identification of kings, in India as well as in Southeast Asia, with Viṣṇu and particularly with his Varāha-*avatāra*, the iconographic peculiarities of the Javanese sculpture (absence of boar's head, character of the female figure) seem to indicate that the male figure »might very well be a king actually shouldering the responsibility of his realm, which is also the source of wealth (*rājyalakṣmī*), metaphorically visualized here as Viṣṇu supporting Śrī in his Varāha-*avatāra*«. (SD)

[quoted passages:] AgP 49.23.

5386 PAULINUS A SANCTO BARTHOLOMAEO (FRATER) Sidharubam seu grammatica Samscrdamica cui accedit dissertatio historico-critica in linguam Samscrdamicam vulgo Samscret dictam in qua huius linguae existentia origo praestantia antiquitas extensio maternitas ostenditur libri aliqui ea exarati critice recensentur et simul aliquae antiquissimae gentilium orationes liturgicae paucis attinguntur et explicantur auctore [Lat] Roma Sancta Congregatio de Propaganda Fide 1790 - 184 pp

First printed Skt grammar based inter alia on an earlier grammar written by the German Jesuit Johannes Ernst Hanxleden whose work never came in print The civil name of Frater Paulinus seems to have been J Ph Wesdin (cf Windisch Ernst Geschichte der Sanskrit Philologie 1917-1920 - p 20 and 203) - The work includes also some stanzas from the beginning of the 10th *skandha* of the BhāgP which may well be the first Purāna specimen ever printed in Europe The grammar itself occupies pp 86-170 all the rest of the book is devoted to discussions of origin general character antiquity use etc of the Skt language [source] Gildemeister p 1 Windisch Ernst Geschichte der Sanskrit Philologie 1917-1920 p 20 (F)

5387* Paurānika ākhyāna [Hi] Rai Ganga Sagar [ed] Vārānasī Chowkhambā Vidyābhavan 1969 (VRG 126)

Selection of mythological stories (SP)

5388* PAVIE THEODORE Études sur l Inde ancienne et moderne 3 Les heros pieux Rama [Fr] In Revue des Deux Mondes (2e période) [7] January 1857 pp 115-139

5389 PAVIE TH[EODORE] Études sur l Inde ancienne et moderne 4-5 Les heros pieux Les Pandavas [Fr] In Revue des Deux Mondes (2e periode) [8] April 1857 pp 808 836 and 9 June 1857 pp 535-562

5390* PAVIE THEODORE Études sur l Inde ancienne et moderne 6 Krichna ses aventures et ses adorateurs [Fr] In Revue des Deux Mondes (2e periode) 13 1858 pp 48 69

5391 PAVIE THEODORE Quelques observations sur le mythe du serpent chez les Hindous [Fr] In JA (5e serie) 5 1855 pp 469 529

Discusses also passages from MBh BhāgP and ViP (AM)

5392 PAVOLINI P E Bhagavadgita 2 46 [It] In Album Kern 1903 - pp 141-143

On the interpretation of this verse and the parallel from the Sanatsujātīya MBh (Bombay) 5 46 26 on a well in a flood (JLB)

[quoted passages] BhG 2 46 MBh (B) 5 46 26

5393 PAVOLINI P E Noterelle alla Bhagavadgitā [It] In GSAItaliana 17 1904 pp 331-333

Brief notes on the interpretat on of BhG 2 46 5 13 10 22 and 10 33 (JLB)

[quoted passages] BhG 2 46 5 13 10 22 10 33

5394 Pavolini, P. E.: L'opera di Demetrio Galanós. 1: Bhagavadgītā [It.] In: GSAItaliana 25, 1912, pp. 299-304.

An appreciative essay on the transformation into Greek of the BhG by Demetrios Galanos. (vSt)

5395 Pavolini, P. E.: L'opera di Demetrio Galanós. 2: Durgā [It.]. In: GSAItaliana *28, 1916-1917, pp. 179-181.*

»... analyses briefly the Greek version of the Devīmāhātmya, written by Demetrio Galanos.... notes that Galanos used an edition more exact than the one by Jīvānanda Vidyāsāgara (MkP, Calcutta 1879, pp. 395-452): the prove of it [is] that the readings used by Galanos were better than the corresponding ones of Vidyāsāgara's edition.« [source:] Piano/Spera: In: Purāṇa 22,2, July 1980, p. 129. (F)

5396 Pavolini, P. E.: Recenti lavori sulla Bhagavadgītā [It.]. In: GSAItaliana 24, 1911, pp. 395-404.

Concerns a Swedish translation by N. Runeberg, and other works. (JLB)

5397 Pavolini, P. E.: Una nuova versione purāṇica *della leggenda di Urvaśī [It.].* In: GSAItaliana 21, 1908, pp. 291-298.

». examines the legend of Urvaśī as included in the SauP. In a synthetic but complete way he studies affinities and differences among the Purāṇic *version of the* story of Urvaśī, the well-known one written by Kālidāsa and that one in the BauDhS.« [source:] Piano/Spera: In: Purāṇa 22,2, July 1980, p. 129. (F)

5398 Pax, Wolfgang: *Zum Rāmāyaṇa [Ger.]. In: ZDMG 90, 1936, pp. 616-625.*

Starts from the rape and liberation of Sītā and seeks to sift out common Indo-Aryan folk-tale motifs *(comparison of Sītā with e g Helen and Ariadne). Arrives* at an interpretation of the Rm story as an elaboration of an old Indo-Aryan sun and vegetation myth (rape of a sun virgin), and uses this interpretation in support of the theory that the Indo-Aryans' homeland was in Northern Europe estimation of the sun. (F)

[quoted passages] Rm *3,46; 4,41; 4,64; 5,15, 5,19; 5,22; 5,25-26; 6,1; 6,3-4; 6,22;* 6,107-108; 6,115-116; 6,121ff.

5399 Payne, Ernst Alexander: The Śāktas: an introductory and comparative *study [Engl.] Calcutta: Y. M. C. A. Publishing House, 1933. - 153 pp.*

Refers incidently to Purāṇic material (AM)

5400* Pelet, Louis: La pensée religieuse de la Bhagavadgītā, le chant du bienheureux [Fr.] Lausanne: Ed. Frankfurter, 1934.

5401 Pendse, G. S.: The Vedic concept of śraddhā [Engl.]. Pune: Three Angels Memorial Trust, 1978. - 17, 137 pp.

»The book, as the author says, is a monograph on the significant abstract concept of *śraddhā* from the Veda to the Upaniṣads, the BhG, the Bhāgavata, Śaṅkarācārya and the literature of Marathi saints... The author... complains that the English equivalents do not very often convey the full content of Indian concepts. Therefore he tries to intimate to the readers the eternal nature of the Indian cultural concept *of śraddhā ... In the third chapter .. the author gives concordances of the concept of*

śraddha in Skt and devotional literature He traces the concept through Upanisads and the BhG and comes to the conclusion that *sraddha* is a sum total of the *gunas* crystallized convictions of the human mind which are responsible for the particular value system adopted by the individual in his life The author then discusses the Paurānic sources and the Bhāgavata (eleventh *skandha*) While discussing the concept as is done by saints in vernacular languages he points out how the words *bhava* and *bhakti* replace *sraddhā* The author then traces the concept in tradition and practice and discusses the value system in Manusmrti and the MBh The last chapter is ›Science and sraddhā‹ The author describes the three chief defects of industrialized and urbanized societies and explains the psychological basis of human conduct emphasizes the role of *samskaras* and points out that mere law is helpless to develop virtue « [source] Rahurkar V G [Review] (SD)

[reviews] Rahurkar V G In ABORI 61 1980 pp 354-355

5402 PENNER, HANS H Cosmogony as myth in the Visnu Purāna [Engl] In HR 5,2, 1966, pp 283-299

Discusses the scope of the influence of Sāmkhya philosophy on the cosmogonic accounts of the ViP and then turns to mythological themes reflected in the accounts Concludes that the cosmogony can be seen »as a transformation of the creative world egg together with its elements into a redemptive motif« The structure of cosmogony thus signifies both the possibility of creativity and of liberation (AM)

5403 PERINGALLOOR, JOSEPH *Salvation through Gita and gospel [Engl] Bombay* Institute of Indian Culture 1972 - 109 pp

5404 PERRETT, VALERIE, PERRETT ROY W Cosmogony in the Markandeya Purāna [Engl] In Purana 28 2 July 1986 pp 128-144

*Concludes »We have exam*ined the teachings of the MkP on cosmogony particularly the accounts it offers of creation (*sarga*) and recreation (*pratisarga*) and of the cosmic time cycles (*manvantaras*) within which *sarga* and *pratisarga* take place In addition to many *interesting points of detail we have seen that the* Purāna s teachings on these matters incorporate diverse and often incongruous traditions In order to make coherent sense of what is happening when we encounter such conflicting accounts we have suggested the adoption of a general hermeneutical principle that Wendy O Flaherty has fruitfully utilized for Purānic studies Such a principle will it has been argued enable us to appreciate prima facie contradictory accounts as attempting mythic ›resolutions‹ of internal tensions within the Hindu tradition (Hence for example tensions between theistic and atheistic strands *within Hinduism* are pointed up in the MkP s creation/recreation myths) « (F)

[quoted passages] [Based on Pargiter s translation]

5405 PERRETT, VALERIE, PERRETT, ROY W Mārkandeyapurānavarnitah sargah [Skt] In Purāna 28 2 July 1986 *samskrta khandah* p 3-5

Detailed Sanskrit summary of the authors study of the »Cosmogony in the Mārkandeya Purāna« (same volume pp 128-144) For commentary see separate entry (F)

5406 Perspectives on Indian religion papers in honour of Karel Werner [Engl] Connolly, Peter [ed] *Delhi Sri Satguru Publications 1986* - [9] 253 pp (Bibliotheca Indo Buddhica 30)

Contains the following essays of Epic/Purāṇic interest: J. L. Brockington: Mysticism in the Epics (p. 9-20); J. Miller: The myth of the churning of the ocean of milk (Am[r]itamanthana) (p. 63-85); Frank Whaling: Rāma from Vālmīki to Tulsī Dās (p. 111-133) (AP)

5407 PERUMAL, V.: An analytical approach to the Bhagavadgītā [Engl.]. In: VK 52,3, 1965, pp. 166-170.

5408* PERUMAL, V.: A glimpse of the Bhagavadgītā [Engl.]. In: saṃskṛtavimarśaḥ 9, 1981, pp. 14-23.

5409* PERUMPARRAPPULIYŪR NAMPI: Tiruvālavāyuṭaiyār tiruviḷaiyāṭarpurāṇam [Tam.]. Cāminathaiyar, U. Ve. [ed.]. Madras 1906.

5410 PETER, ISAIAH SUNDARUM: *Beowulf and the Ramayana: a study in epic* poetry [Engl.]. London: John Bale and Danielsson, 1934. - 139 pp.

A thesis approved for the degree of Doctor of Philosophy in the University of London. The author examines the epics successively for what they reveal about the societies they portray, and brings out a few comparisons. (MB)

5411 PHAḌAKE, ANANTAŚĀSTRĪ: *Sambhavaitihyavicāraḥ* [Skt.]. *In: Purāṇa* 3,2, July 1961, pp. 222-227.

Supports the Purāṇic theory of six means of right knowledge, in opposition to the Nyāya philosophy, which accepts only four. Refers to Nīlakaṇṭha, the Sāṃkhyatattvakaumudī by Vācaspati Miśra, MBh (F)

[quoted passages:] BhāgP 11,19.17; LiP 1,61.61; VāP 53.123.

5412 PHAḌAKE, ANANTAŚĀSTRĪ: Śrīnāradapurāṇam [Skt.]. In: Purāṇa 8,1, January 1966, pp. 83-100.

Compares NāP and BṛNāP and seeks to prove that the BṛNāP is the original Nāradapurāṇa. Also deals with the subjects of the texts. Above all the author aims to show that the Purāṇa literature is the most ancient one, from which even the Veda sprang (F)

[quoted passages:] BhāgP 1,4 19-20; 2,7.51-52; BhvP 1,1.104-105; MBh 1,1.101-103; MtP 53; 53.23; 53.23; NāP [1],92.23; [1],97; PdP 1,39.11; 2,235.5; 2,235.18-26; 6,135 2-13; VāP 2,8.23-24; 8.47-64; ViP 3,6.15; VmP 1.20.

5413 PHADKE, H. A.: Epigraphic note: Kurukṣetra [Engl.]. In: Ṛtam 2-6, 1970-1975: Prof. K. A. S. Iyer felicitation volume ... [1976] - pp. 117-119.

On the Sāgaratāl inscription of Mihira Bhoja, where the story of Agastya's pilgrimage to the South is used as simile for Bhoja's expedition to that region. (KPG)

[quoted passages:] Rm 3,11 81-83; MBh 3,103.16; 3,104 1-5.

5414* PHADKE, H. A.: Kurukshetra - its importance, origin and *antiquity* [Engl.] In: JharyanaS 6,1-2, 1974.

5415* PHADKE, H. A.: Kurukshetra in the Vāyu Purāṇa [Engl.] In: KurukshetraURJ 10, 1976, pp. 1-6.

5416* PHADNIS, S V The Bhagavadgītā [Engl] Poona Gita Dharma Mahamandal, 1926

5417* [PHILLIPS, GEORGE SEARLE] JANUARY SEARLE Essays, poems, allegories, and fables with an elucidation and analysis of the »Bhagavat Geeta« [Engl] London Chapman, 1851 - 188 pp

5418* PHOGAT, SILAK RAM Tīrthas of Kurukshetra as mentioned in the Mahābhārata and Vāmanapurāna [Engl] In JharyanaS 8, 1976, pp 14-32

5419 PHROMSUTHIRAK, MANEEPIN Hindu Brahmā in Thai literature [Engl] In Purāna 25,1, January *1983*, pp *12-30* - Reprinted from *JSiamS 67,1*, January 1979, pp 43-57

»Four major characteristics of Hindu Brahmā are referred to in Thai literature They are (1) as the Creator of the world (2) as the Lord of Knowledge (3) as being responsible for the destiny of any creature, (4) as being born from a lotus rising from the navel of Visnu « In many Thai texts there seems to be a confusion of the Hindu Brahman with the multiple Buddhist Brahmans Features and stories of the Thai Hindu Brahman seem to be traceable to Purānic/Epic texts in general but not in detail (F)

[quoted passages] BhāgP 3 13 18-45, 4 31 23 10 2 40, 11,23 30 LiP 1 4 60-63 1,94 MBh 12 208 3-4, MtP 47 43, 86 6 178 76, VāP 101 27, ViP 1 2 54-55, 1,7 5, 1,7 37, 5 5 15

5420 PHROMSUTHIRAK, MANEEPIN Hindusastrokta brahmanah thāidesiyasāhitye varnanam [Skt] In Purana 25,1, January 1983, *samskrta khandah*, pp 1-3

Sanskrit summary of the author s study »Hindu Brahmā in Thai literature« (same volume pp 12-30) *For commentary see separate entry* (F)

5421 PHROMSUTHIRAK, MANEEPIN Thai interpolations in the story of Aniruddha [Engl] In Purāna 23,1, January 1981, pp 38-47

Discusses the Thai work Anirut Kham Chan containing the story of Aniruddha the grandson of Krsna As to the Skt source the author favours the HV in opposition to some other views naming the ViP Compares the story s contents according to the Thai version and the HV and makes an excursion into the Daśakumāracarita Discusses correlations with other Thai works and the work s date (supposes 16th century in opposition to the tradition which claims the work to be composed »by Si Prat who lived in the reign of King Nārāī the Great«) Adds a concordance of the contents of the story as found in ViP, HV, Anirut Kham Chan (F)

5422* PIANO, STEFANO L' India antica e la sua tradizione [It] Messina - Firenze 1975

Deals pp 122-126 with the story of Gulika and Uttanka from the NāP, presented in »an inedited translation by the author«, and the story of Ajāmila from the BhāgP [source] Spera Giuseppe In Purāna 22 2, July 1980 p 125 (F)

[quoted passages] BhāgP 6 1-2 NāP (VePr) 1 37 19ff

5423 PIANO, STEFANO Le »celebrazioni« dei luoghi santi nella tradizione religiosa dell Induismo [It] In Aevum 53,2, 1979, pp 213-229

»... devoted to the whole *māhātmya* literature, that is to those texts which constitute a large part of the existing Purāṇic works, aiming at glorifying the power of the sacred in its various manifestations. The author disagrees with the statements which the histories of Skt. literature usually make about these texts and, in particular, with the opinion that they glorify ›local cults‹ and have been inserted in the *mahāpurāṇas* for acquiring prestige and credibility. After illustrating the massive presence of *māhātmyas* in most Purāṇic texts, the author expounds the reasons which induce to consider the *māhātmyas* themselves relatively old and probably prior to the age in which the individual Purāṇic collections were compiled; then he raises the doubt that the so called *pañcalakṣaṇa* constitute the original nucleus of the Purāṇas, advancing on the contrary the hypothesis that it represents the result of a work of brahmanization intended to give some structure to these ›spontaneous collections of old materials‹ before definitively including them in the *smṛti*. Moreover the author tries to classify the *māhātmyas* into five groups, explains their literary characteristics and their wealth of narrative material and lastly analyses, as an example, the Kāśīmāhātmya of the KūP.« [source:] Spera, Giuseppe: In: Purāṇa 22,2, July 1980, p. 149. (F)

[quoted passages.] KūP (cr.ed.) 1,29-33.

5424 PIANO, S[TEFANO]: Fonti puraniche del pensiero religiose dei maestri del Sikhismo [It.]. In: IT 10, 1982, pp. 245-256.

On Purāṇic sources of the thinking of the religious teachers of Sikhism. »... contains the results of a twofold research: both the Guru Granth and Sanskrit Purāṇas have been analysed in their original versions in order to point out the indebtedness of Sikh *gurus*' thought to Purāṇic religion. Purāṇas, as well as *smṛtis* and Vedas are often mentioned in the Guru Granth and many *bhakti* legends of Purāṇic origin are referred to, showing that Sikh *gurus* were familiar with that literature. On the other hand, some Purāṇic passages clearly deal with such religious ideas as *nāmamārga, satsanga* and *seva*, which are, no doubt, characteristic of Sikh thought: those passages are taken into consideration in the second part of the paper« (Summary, p. 245) (AP)

[quoted passages.] BhG 4 8; BhāgP (GīPr) 6,2.39; 7.4-10; 11,12 2-7; LiP (C 1885) 1,95; NāP (VePr) 1,4.13; 1,41.92-110; NarSP (B 1911) 36-54; PdP (ASS) 6,81 118; ViP (C 1965) 1,17-20.

5425 PIANO, STEFANO: Note in margine al Viṣṇu-Māhātmya [It.]. In: IT 3-4, 1975-1976, pp. 379-385.

Shows how the tradition of māhātmyas (originally »glorifications« of holy places and the merit obtained by pilgrimages) is transformed to the glorification of the deity worshipped at holy places, especially by memorizing the god's name. Thus there are several passages in different Purāṇas (GaP, KūP, MtP, NāP, PdP, VāP, VmP, BhāgP, BVP, ViP) glorifying the worship of Viṣṇu, including lists of names of Viṣṇu; these sections are often called »Viṣṇumāhātmya« or similarly (sometimes only »Nāmamāhātmya«) In the subsequent development the way to salvation is not only open to devotees (*bhaktas*), but also, by the divine grace, to people who unintentionally utter the god's name or show gestures of devotion, as the story of the Caṇḍāla Daṇḍaketu, later born as Jayadhvaja, shows (3rd chapter of the Viṣṇumāhātmya in the NāP) Whereas the way to salvation is normally reserved for human beings only, there are also stories attesting the deliverance, by grades, for animals

(e g the story of Indumatī and the mouse in SkP, Vaisnavakhanda, Kārttikamāsa māhātmya, or the story of the vulture and the dog in the Visnumāhātmya of the NāP, and a number of other stories from the SkP) Concludes by observing that these stories are meant to teach how much more human beings devoted to Visnu could achieve, in the *kaliyuga* period the most appropriate means of obtaining one s goal would be the memorizing or reciting of the names of Visnu (Cf also Spera Giuseppe, in Purāna 22 2, July 1980 pp 148–149) (RS)

[quoted passages] GaP (KSS) 1,222 3, 1,222 23, 1,222 30, NāP 1,39 23–45, 1 40 42–47, 1,41 114, PdP (ASS) 1 50 7, 6 126 1, 6 126 17, PdP 1,50 7, 6 81 164, 6 81 187, SkP 4,27 134, ViP 6,2 17

5426 PIANO, STEFANO Prefazione a Îçvaragitâ Introduzione, traduzione e note di Mario Piantelli [It] Parma Luigi Battei, 1980 – 12 pp [offprint]

Introduces Purāna literature with regard to its age its definition and canon its actual contents A bibliographical note on the main editions and translations of the 18 *mahapuranas* and some studies is attached to the article (PS)

5427 PIANO, STEFANO Some notes on the Gaṅgā māhātmya in the Nārada-purāna [Engl] In IT 12, 1984, pp 375–398

The paper contains an analysis of the Gaṅgāmāhātmya published in the book »Purānnoṁ mẽ gangā« (Prayāga 1952) and is based upon two texts of the NāP (1 6–11 and 2 38–43) A list of Purānic texts on Gaṅgā is given in footnote 4 A few topics are examined in detail, namely the story of king Mitrasaha (also called Saudāsa and Kalmasapāda) of the solar Iksvāku dynasty and the story of of the poor brahmin Bhadramati (*bhadramatitihasa*) together with a Bhūmidānamāhātmya and a Visnustotra connected with it Appendix III contains a synoptical table of the story of Saudāsa as it is narrated in MBh Rm NāP ViP BhāgP ŚiP, and SkP There is also a discussion about the correct etymology and the meaning of the name of the Hindu feast *dussehra* which should be derived from the word *daśaharā* and would not mean »ten days« (even less »the tenth day«) but »the day taking away the ten sins i e all the sins« (SP)

[quoted passages] NāP (VePr) 1,6–11 2 38–43

5428 PIANO, STEFANO Temi e orientamenti nel settore delle ricerche puraniche [It] In Atti del primo convegno nazionale di studi Sanscriti Botto, Oscar [ed] Torino 1982 – p 103–115

»Tasks and directions in the area of Purāna research « Refers to work in the area of summaries of contents of Purānas to the discussion about the definition of »Purāna« to the need to study the extent and the evolution of Purānic literature (PS)

5429 PIANO, STEFANO, SPERA GIUSEPPE Puranic studies in Italy [Engl] In Purāna 22,2, July 1980 pp 122–155

Rich material The authors go back to 1869 (being the year of the »first Italian contribution« in Purāna research) and trace their theme up to the latest state of research The contribution gives an ample historical survey, with detailed accounts of important persons and works, and discusses the various scientific methods and schools involved The conclusion runs »Taken in their complex Italian Purānic studies bear witness to an ever growing interest from scholars in Purānic literature,

Collection of the material relating to *jyotihśāstra* which exists in various libraries Includes a bibliography and arranges the material (mss editions, translations) according to author In vol 2 p 116f he deals with Garga and the Gargasamhitā (Yugapurāna) (AM)

5434 PINGREE DAVID The Paitāmahasiddhānta of the Visnudharmottarapurāna [Engl] In ALB 31-32 1967-1968 Dr V Raghavan felicitation volume 1967-1968 - p 472-510

The Paitāmahasiddhānta is a treatise on mathematical astronomy dated by Pingree to the first half of the fifth century Its nine chapters were incorporated into the 2nd *khanda* of the VDhottP as chapters 166-174 (Bombay ed) The text is important because it is the chief source of Brahmagupta s Brāhmasphutasiddhānta (written in 628 A D) and the »fount of the tradition to which belongs the Arabic Sirhind of al Fazārī (771 or 773)‹ Only two earlier Sanskrit treatises on astronomy are extant the Vedāṅgajyotisa and the last chapter of Sphujidhvaja s Yavanajātaka Pingree believes that the author of our text is identical with Svayambhū mentioned by Āryabhata Omitting the first two chapters on astrology which are too corrupt he offers a translation of the remaining seven chapters (on astronomy) using the edition by V P Dvivedi in › Jyautisha Siddhānta sangraha ‹ Benares Sanskrit Series 39 fasc 2 Benares 1912 (with corrections taken from the Bombay edition and emendations of his own (in italics) A brief commentary with references to the Brāhmasphutasiddhānta the Āryabhatīya the Khandakhādyaka the Pañcasiddhāntikā and the works of Ya qūb ibn Tāriq and al Khwārizmī is appended (vSt)

5435* PISANI V[ITTORE] Glosse marginali al »Mahābhārata« [It] In RSO 15 1934 1935 pp 65-75

5436 PISANI VITTORE Indisch griechische Beziehungen aus dem Mahābhārata [Ger] In ZDMG 103 1953 pp 126-139

Compares some MBh *stories with corresponding Greek myths in order to show* their possible relationship birth of Dharma and Bhrgu and Athene origin of death in MBh and *Iliad* *miraculous phenomena on occasion of the death of Drona and* that of Patroclus in Iliad and so on The contribution is restricted to the presentation of the similarities and does not aim to give any further analysis (F)

[quoted passages] BhG 18 61 MBh 1 60 20 1 60 30 1 60 45 1 92 30 31 1 142 3-4 1 160 34 36 1 165 44 1 169 20-21 1 170 8 3,31 22 3 31 36 3 42 22-23 3 54 23 24 5 47 41 5 47 48 6 42 14 6 43 27 6 43 58 7 192 17-21 12 1 13 14 12 1 18-26 12 1 37-42 12 4 7 18 2 7 8

5437 PISANI VITTORE *Kāma Pañcabāna [Engl] In ABORI 58-59 1977-1978* Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 - p 261-262

In a late passage of the MBh the number of Kāma s arrows is *given as five This* specific number may have originated from a mediaeval Arabic source (SD)

[quoted passages] MBh 13 107 26

5438 PISANI V[ITTORE] Nota mahābhāratiana Agnipraskandanapara- *agnim hu-* [It] In RSO 16 1936-1937, pp 290-293

On MBh 1,79.21ff (= Bombay ed. 1,84.24ff): suffering from diarrhoea, diarrhoeie, to digest. (vSt)

5439 PISANI, VITTORE: A note on the Anuśāsanaparvan [Engl.]. In: ABORI 48–49, 1968, pp. 59–62.

The Anuśāsanaparvan is a late addition to the MBh (c. 1000 A.D. or later); it grew around the former Dānadharma sub-*parvan* of the Śāntiparvan after it had been detached from this book. The Anuśāsanaparvan seems to go back to a literary genre (collections of all sorts of practical wisdom) which spread in the Middle Ages in the Indo-Iranian area, and as such it can be compared to the Book of Sidrac or with the Pehlevi Ẓafarāme. (SD).

5440 PISANI, VITTORE: *On some peculiarities of the use of cases in the Ādiparvan* [Engl.]. In: NIA 8, 1946, pp. 187–190.

Grammatical notes on some instances of instrumental for ablative, instrumental for locative, *te* for *tvayā*, dative for genitive, and anacoluthon in MBh 1. (JLB)

[quoted passages:] MBh (cr.ed.) 1,1.209; 1,14.17; 1,15.5–9; 1,20.3; 1,46.9; 1,68 66; 1,68.70; 1,127.21; 1,194.6; 1,1600*.3; 1,2082*.

5441 PISANI, VITTORE: The rise of the Mahābhārata [Engl.] In: NIA extra series 1, 1939: A volume of Eastern and Indian studies presented to Professor F. W. Thomas ... 1939. – pp. 166–176.

Argues against the position commonly held by indologists dealing with Indian Epics that the MBh was compiled by different redactors who added didactic, philosophical, episodic, etc, material to it, during the course of time. According to the author, one should value the MBh (including the BhG, etc) as the work of a single poet, who, of course, used traditions he could find in his surroundings, changing them according to his own intentions, a poet who was »not only a literate, but also and above all a man of action«, and his work was »one of religious and social renewal«. (RS)

[quoted passages] MBh 1,2 285.

5442 PISANI, VITTORE: Sanskrit-Renaissance [Ger.] In: ZDMG 105, 1955, pp. 319–326.

Presents the Skt. renaissance at the time of Rm as the result of a brahmin renaissance in the cultural competition with the *kṣatriya* class (F)

5443 PISANI, V[ITTORE]: Storia delle letterature antiche dell' India [It.] Milano: Nuova Accademia Editrice, 1954. – 283 pp., 1 map.

A condensed literary history of works in Sanskrit, Pali, and Prakrit from the earliest to medieval times, it also includes brief summaries of the literature of the modern North-Indian languages and a few references to modern works in Sanskrit Each chapter begins with a summary of the political, cultural and social history of the period and the author has included specimens translated from about thirty works The section on Rm and MBh covers 40 pages (while the Purānas are dealt with on little more than one page) P. believes that the BhG and MBh (HV excluded) are the work of one individual author. (vSt)

[reviews] Rylands, C. A . In: JRAS 1957, pp 127–128

5444 PISANI, V[ITTORE] Studi mahabharatiani I Tre nuove parole del Mahā bhārata [It] In RSO 25, 1950, pp 44-47

On the words *bhojya pāmsuvikarsana-* and *kākanilayana-* all belonging to the youthful sports of the Pāndavas and rendered by Pisani as bending the bow wrestling and drowning i e playfully pushing the opponent s head under water (vSt)

5445 PISANI, V[ITTORE] Studi mahabharatiani II-V [It] In RSO 27, 1952, *pp 84-87*

These small notes are entitled II »Rathayosit« e un verso del MBh (2 2 20) IV Pratipāna V Una emendazione III is missing in the text In II the author proposes an emendation of the text of the cr ed (*rathayosidgavāś cāsya* for *gavāś cāsya*) and explains *rathayosit* as female horses, mares The word *pratipāna* dealt with in IV occurs in MBh 2 53 14 when the game of dice is about to commence It is to be taken as »the one who places the stake« Note 5 proposes an emendation for a passage contained in manuscript K3 which inserts two verses in the beginning of MBh 2 ch 56 These verses are wrongly printed in the critical apparatus (under 519*) According to the author they make sense if two minor corrections are made (vSt)

[quoted passages] MBh (cr ed) 2 2 20 2 53 14 2.519*

5446 PISANI VITTORE Zu ZDMG 91 S 448 [Ger] In ZDMG 91 1937 pp 733-734

Allusions to some early Italian translations from the MBh (F)

5447 PISCHEL, RICHARD Aix tēn máxairan [Ger] In ZDMG 47 1893 pp 86-91

Concerning the MBh passage of a goat swallowing a knife P discusses a parallel passage in *jataka* 481 and the Arabic version as communicated by Fraenkel in ZDMG 46 1892 p 737 740 Insists on an Indian origin for the story (F)

[quoted passages] MBh (B) 2 66 8

5448 PISCHEL, R[ICHARD] Der Bock und das Messer [Ger] In ZDMG 44 1890 *pp 497-500*

Refers to Bohtlingk in ZDMG 43 1889 pp 604-606 and Roth in ZDMG 44 1890 pp 371-372 concerning a MBh passage dealing with the story of a goat swallowing a knife Rejects both authors interpretations and attempts to show that his own interpretation could serve to throw light on a difficult Vedic passage RV 10 28 9 Refers to Nīlakantha Pānini *Siddhāntakaumudī* Ganaratnamahodadhi Āśādhara on Kuvalayānandakārikā Amaracandra (F)

[quoted passages] MBh (B) 2 66 8

5449 PISHAROTI K R Rāmakathā - a study [Engl] In BSOS 5 1928-1930 pp 797-799

Discusses the authorship of the text (AM)

5450• PIZZAGALLI ANGELO MARIA La cosmogonia di Bhrgu (MBh 12 182-189 (B) 12 6765-6950 (C) saggio sulle relazioni del mito cosmogonico coll epica nell India [It] Milano 1910 - (Memorie del R. Istituto Lombardo di Scienze Morali e Storiche Vol XXII XIII della Serie III Fasc IV)

5451• Plott, John C.: Bhakti at the crossroads [Engl.]. New York: Carlton Press, 1971.

Also deals with Kedārnāth as a pilgrimage place (quoted in the context with the Kedārakhaṇḍa of the SkP). [source:] Rocher, p. 230. (AP)

5452 Plott, John C.: A philosophy of devotion: a comparative study of bhakti and prapatti in Viśiṣṭādvaita and St. Bonaventura and Gabriel Marcel [Engl.]. Delhi, Varanasi, Patna: Motilal Banarsidass, 1974. – 23, 657 pp.

The following parts of this work are directly related to Epic or Purāṇic matters: Ch. 1 »Bhakti as upāsana« deals in the introduction with »Yatīndramatadīpikā; relation of *bhakti* to *karman* and *jñāna* in Gītā and Upaniṣads«. Ch. 2 »Prapatti« includes studies on »Prapatti in the Bhāgavata Purāṇa« (= section 1B, pp. 161–167) and »Prapatti in the Bhagavad Gītā« (= section 2, pp. 168–214). Ch. 3 »Aesthetics of bhakti« also deals in section 1 »Bhakti as rasa« with the »psychology of emotion in the Gītā«, and in section 2 »The erotic continuum« with the »Kamban Rāmāyaṇa«. Ch. 4 »Mokṣa« includes in section 4 »Parābhakti, parajñāna and paramābhakti« a study of the terms in question in »Rāmānuja's Gītā Bhāṣya«. (AK)

5453 Pocock, D. F.: Art and theology in the Bhāgavata Purāṇa [Engl.]. In: CIS (N.S.) 19,1, January-June 1985, pp. 9–39. – Also published in: The word and the world ... 1986.

»D. F. Pocock seeks an underlying pattern in the non-linearity of narration in the BhāgP ... . His analysis brings out clearly some remarkable narrative devices, e.g., the presence of the narrator in the narrative, and the occasional reversal of time. Pocock's analysis of the different metaphors of time is particularly interesting, as also his demonstration of the gradual displacement of the figure of Balarāma by the figure of Arjuna. The Purāṇas form a terrain in which two rather dissimilar tendencies cross each other to produce a complex web – invention of the miraculous to compel popular belief and a theological attempt to metaphorise the meanings of the miraculous into strictly philosophical propositions. His work also shows interesting aspects of the theory of *avatāras* in the BhāgP.« [source:] Kaviraj, Sudipta: [Review] (AK)

[reviews:] Kaviraj, Sudipta: In: CIS (N.S.) 20,2, July-December 1986, pp. 319–320

5454• Poddar, Kanhaiyalal: Gita and Bhagavata [Engl.] In: KK 2, 1935, pp. 124–126.

5455• Poddāra, Hanumāna Prasāda: Bhagavāna śrīkṛṣṇa aura bhakta arjuna [Hi.]. In: Gītātattvāṅka ... 1939.

5456• Poddāra, Hanumāna Prasāda: Consummation of the Gita: surrender to god in form [Engl.] In: KK 11, 1945, pp. 381–384.

5457• Poddāra, Hanumāna Prasāda: Naivedya. 4th ed.: Gorakhpur 1944.

Devotional talks on the Bhagavadgītā. [source:] Callewaert/Hemraj, p. 370 (PS)

5458• Poddāra, Hanumāna Prasāda: Śrīmadbhagavadgītā kī anuṣṭhānavidhi [Hi.]. In: Gītātattvāṅka ... 1939.

5459* PODDARA, HANUMĀNA PRASĀDA Śrīmadbhagavadgītā kī pāthavıdhı [Hı] In Gıtātattvanka 1939

5460 PODZEIT, UTZ Zum Konflıkt zwıschen Kamsa und Krsna Kamsas Befehle zum Kındermord ın H 2,1,21ff und H 2,2,1ff [Ger] In WZKS 18, 1974, pp 37-48

Starts from the so-called *kamsavadha* (the kıllıng of Kamsa) of the MBh whıch the author consıders to be the relıc of an old heroıc legend (ındependent of the *avatara* myth) as well as the seed of the whole remaınıng Purānıc Krsna legend After an examınatıon of the passages concernıng Kamsa ın HV (the predıctıon of K's death by Nārada K.'s precautıons the ınfantıcıde) a crıtıcal comparıson of the versıons of HV, BhāgP, and VıP ıs gıven to establısh the logıcal and hıstorıcal order of the varıous elements of the story (F)

[quoted passages] BhāgP (GıPr) 10,4 14-28, 10 4 29ff, BrP (ASS) 181 36, DBhāgP 4 23 48ff, HV (CıPr) 1,46-48, 1 54 64, 2 1 16, 2,1 19, 2 1 21ff, 2,2 1ff, 2 2 11-24, 2 4 49ff, MBh (cr ed) 2 13 29-33, 2 55 6-7, 5,126 36-39, 7,10 6-7, MtP (ASS) 150 140-189, PdP 6,245 58ff, VDhottP (VePr) 1,124-125 VıP (GıPr) 5 1 69 5,4 12-13, VmP (cr ed) 47 35-50

5461* POERBATJARAKA, R NG Agastya ın den Archıpel [Dt] Leıden 1926

5462* POLEMAN, HORACE I The preta concept ın Hındu thought and rıtual [Engl] In Dr C Kunhan Raja presentatıon volume 1946 - pp 44-47

5463 POLLOCK, SHELDON [I] Ātmanam mānusam manye Dharmākūtam on the dıvınıty of Rama [Engl] In JOI 33, 1983-1984, pp 231-243

An examınatıon of the tensıon between the humanıty and the dıvınıty of Rāma ın the Rm (especıally the revelatıon scene Rm 6 105) through a tradıtıonally orıented ınterpretatıon of ıt ın the Dharmākuta a work on *dharma* and related topıcs ın the Rm composed by the 18th century wrıter Tryambaka Makhın (JLB)

[quoted passages] Rm 6 105

5464 POLLOCK, SHELDON [I] The dıvıne kıng ın the Indıan Epıc [Engl] In JAOS 104, 1984, pp 505-528

Pollock calls ın questıon the usual Western vıew that Rāma s posıtıon as an ıncarnatıon of Vısnu ıs a feature ıncluded later cıtıng wıth approval Ruben s comments on thıs poınt and arguıng that Rāma s dıvınıty ıs ıntrınsıc to the Epıc as a whole He develops thıs by examınıng the motıf of Rāvana s boon showıng that the logıcal corollary of thıs ıs that hıs destroyer cannot be eıther a god (excluded by the terms of the boon) or a man (»men beıng constıtutıonally ımpotent« to perform such a deed) he also adduces the storıes of Sunda and Upasunda Tāraka and the bırth of Skanda Hıranyakaśıpu and Balı »Neıther a man nor even a ›sımple‹ god, he [Rāma] ıncorporates the two and so ın a sense transcends them both « He next surveys other evıdence ıncludıng the Rājadharma of MBh 12 for the dıvınıty of kıngs and proposes that »In the course of tıme [thıs] conceptıon of the dıvıne kıng basıc to the story of Rāma was affected by two ımportant factors The fırst was the assocıatıon - ınıtıally perhaps sımply as a result of theır functıonal ıdentıty - of specıfıcally the god Vısnu wıth the earthly kıng The second was the development ın Vaısnava theologıcal cırcles of the theory of the avatar « He thus sees the Rm as a whole as beıng »an extended medıtatıon on kıngshıp « (JLB)

5465 POLLOCK, SHELDON [I.]: Rāma's madness [Engl.]. In: WZKS 29, 1985, pp. 43–56
[quoted passages:] Rm 2,58–62.

5466 POLLOCK, S[HELDON I.]: Text-critical observations on Vālmīki-Rāmāyaṇa [Engl.]. In: Luḍvika Sṭarnabākha abhinandana-grantha / Ludwik Sternbach felicitation volume. Part 1. ... Lucknow 1979. – pp. 317–324.

A detailed study of the text of the Ayodhyākāṇḍa as constituted in the critical edition, stressing the need to take greater account of agreements between recensions (or more exactly of some manuscripts in both N and S recensions) in the establishing of the text of single *ślokas*. (JLB)

5467 POLLOCK, SHELDON [I.]: The theory of practice and the practice of theory in Indian intellectual history [Engl.]. In: JAOS 105, 1985, pp. 499–519.

»The understanding of the relationship of *śāstra* (»theory«) to *prayoga* (»practical activity«) is shown to be diametrically opposed to that usually found in the West. Theory is held always and necessarily to precede and govern practice; there is no dialectical interaction between them. Two important implications of this fundamental postulate are that all knowledge is pre-existent, and that progress can only be achieved by a regressive re-appropriation of the past. The eternality of the Vedas, the *śāstra* par excellence, is one presupposition or justification for this assessment of *śāstra*. Its principal ideological effects are to naturalize and de-historicize cultural practices, two components in a larger discourse of power.« (AP)

[quoted passages.] AgP 1.1–18; BhG 4 1ff; 16.23–24; HV (cr.ed.) 116.30; MBh (B) 12,210.14–21; MBh (cr.ed.) 3,54.31; 6,1.84; 6,1.135; 12,59; 13,135.139; MtP 53.3–11; 145.34–36; Rm 2,94 32–33; VaP 1,59.33–35; ViP 3,6.28–29.

5468 PONNAMBALAM PILLAI, T.: The morality of the Ramayana [Engl.]. In: MalabarQR 8,2, June 1909, pp. 83–88.

5469 PORCHER, MARIE-CLAUDE: La représentation de l'espace sacré dans le Kāñcīmāhātmya [Fr.]. In: Puruṣārtha 8, 1985, pp. 23–51, 1 map.

Author's abstract »The representation of sacred space in the Kāñcīmāhātmya« (p 200, in Engl): »The Vaishnavite Kāñcīmāhātmya presents a remarkably coherent range of myths which are grouped according to the main *avatāra* of Viṣṇu After a detailed analysis of the constitutive elements of these myths, we propose a *study centering on the representation of sacred space in that māhātmya*. We will particularly try to show that the *kṣetra* is considered, at the same time, as a sacrificial arena and as the anchoring point of a cosmogony. Moreover, on the linguistic level, it corresponds to a privileged space in which all nouns have a *specific revealing function*«. (AK)

5470 POŘÍZKA, VINCENC: The Bhagavadgītā and the New Testament: some notes on the presumed parallelism [Engl.]. In: ArOr 11, 1940, pp. 210–241.

Pořízka re-examines previously adduced parallels, especially those of E. W. Hopkins (India old and new, New York and London 1902), assessing the degree of real similarity involved. He concludes that the doctrines of ἀγάπη and χάρις and of *bhakti* and *prasāda*, which R. Garbe (Indien und das Christentum, Tübingen 1914) saw as the only parallelism, are in fact rooted in too divergent understandings of the universe to exhibit genuine parallelism, despite occasional similarities. (JLB)

[quoted passages] BhG 3 22, 4 4-9, 4 11, 6 27-32, 7 6, 7 8-12, 7 17, 7 21-22, 7 25, 8 6, 8 18-22, 9 5-6, 9 8-10, 9 11, 9 16-19, 9 25, 9 29, 9 31-34, 10 3-11, 10 32-34, 10 39, 15 15

5471 POST, KENNETH H · The failure of contract among the fishes [Engl] In ABORI 65, 1984, pp 11-26

A comparative study of the legends of Manu (in ŚBr 1,8 1, MBh 3,185 and MtP 1,10-47) and Purūravas and Urvaśī (ŚBr 11,5 1, MBh 1,70 and MtP 24 and 115-120) - both legends involving contracts - with a view to test the validity of Meillet's claim that Mitra is personified Contract (as a socio-political foundation) Agrees with Gonda that this is not so, but disagrees with Gonda's characterization of Mitra as beneficient (vSt)

[quoted passages] MBh 1,70, 3,185, MtP 1 10-47, 24, 115-120, BhāgP 8,24 1-55

5472 POTDAR, K R The role of Gītā in life or doctrines of the Gītā as basis of social reconstruction [Engl] In BhV 10, 1949 Shri K M Munshi diamond jubilee volume Part 2 1950 - pp 347-382

5473 POTDAR, MRINALINI K Relationship between the gandharvas and the apsarases [Engl] In Studies in Indian history and culture volume presented to Dr P B Desai 1971 - p 477-482

Short historical survey, covering Vedic, Epic and »post Epic« periods (the last obviously means the Purānic period) Concludes »The *gandharvas* have both a benevolent or malevolent influence on human beings during the *samhitā* period Pre Epic and the Epic period have lots of details to give about the *gandharvas* as a class and their relationship with the gods as attendants They are further elaborated in the Purānic period Though there are details about their inferior status in relation with gods, their status in relation with the other semi-divine beings and the human beings continues to be superior This has however not happened in the case of the *apsarases* inspite of their very close association with the *gandharvas* In comparison with the *gandharvas* there has occurred a very perceptible fall in their status, perhaps on account of the deterioration in the concept about the status of women in general during the Epic and Purānic periods « (F)

[quoted passages] BdP 4,33 15, 4 33 18-20, HV 2,89 67-86 MBh 1 8 20 1,65 46-48, 3,159 21-22 Rm 1,33 12 1,45 35, 7,5 30, 7 5 41

5474 POTT, P H The goddess Hirmā in Kulū valley [Engl] In Pratidānam Indian, Iranian and Indo-European studies presented to Franciscus Bernardus Jacobus Kuiper 1968 - pp 556-562

Concludes that the worship of Hirmā Devī or Hidimbā arises from a transmission of the Bhima Hidimbā story in the MBh to a historical situation in Kulu valley [source] Hinuber, Oskar von In ZDMG 122, 1972, p 408 (F)

5475 POTTER, KARL H Presuppositions of India's philosophies [Engl] Englewood Cliffs (N J) Prentice-Hall, 1963 - 11, 276 pp (Prentice-Hall Philosophy Series)

Discusses pp 16-22 the concept of freedom acc to the BhG (AM)

[reviews] Hacker, Paul In ZDMG 115, 1965, pp 212-217 - Gelblum, Tuvia In BSOAS 28 1965, pp 308-318

5476 POUCHA, PAVEL: The problem of the age of the Mahābhārata [Engl.]. In: ArOr 6, 1933, pp. 53–57.

The author surveys the occurrences of the name Tukhāra (or Tuṣāra) in the MBh, as well as of the Śakas, Yavanas and Cīnas. He notes that the Tukhāras and Śakas are more often mentioned than the other two, inferring that they were »a very important factor in the North-Western part of India«. He supposes that the Śakas are the Ta Yue-Chi of the Chinese records (and thus identical with the Kuṣāṇas) and that the Tukhāras (i.e. Tokharians) entered NW India with or soon after them. He therefore concludes that »these passages of the Mahābhārata must have been composed after the end of the first century A.D.«. (JLB)

[quoted passages:] MBh (C) 2.1850; 3.12350; 3.1990–1991; 6.3297; 8.3652; 12.2429; Rm (Gorresio) 1,56.3; Rm (Schlegel) 4,44.14.

5477* Prapañcasārasaṃgraha [Skt.]. Gīrvāṇendra Sarasvatī [ed.]. Tanjavur: Swarup Mahal Library, 1963.

Thesaurus of *mantras*. [source:] Raghavan, V.: In: Purāṇa 20,2, July 1978, p. 271. (F)

5478 PRABHAKAR, C. L.: Goddess Durgā (Durga Saptaśatī) [Engl.]. In: BhV 31,1–4, 1971, publ. July 1974, pp. 22–38.

Deals with the conception of Durgā in DevīMā and its religious significance. Points also to some Vedic features of the text. (AM)

5479 PRABHAKAR, C. L.: Goddess Lalita (Lalitāsahasranāma) [Engl.]. In: BhV 29, 1969, pp. 82–93.

Discusses the concept of the goddess as presented in the Lalitāsahasranāmastotra of BdP. (AM)

5480 PRABHAKAR, C. L.: On the names of the Yajurveda [Engl.] In: BhV 28, 1968, pp. 64–68.

The author deals with the question of the two names of the Yajurveda (viz. *śukla* and *kṛṣṇa*), first quoting traditional views about it, as expounded in Purāṇas and Vedic and commentary literature. Then the author sums up other scholars' views about the point. (KPG)

5481 PRABHAKAR, C. L.: Veda in Ramayana [Engl.]. In: Triveni 44, 1975, pp. 64–71.

5482 PRABHAKARA SASTRY, J.: The reason for the breaking of Śiva's bow [Engl.] In: JOI 30, 1980–1981, pp. 172–178.

»Thus a critical study of the events surrounding the breaking of the bow of Śiva reveals that Rāma broke the bow of Śiva intentionally and it was for the sake of gaining the mighty bow of Viṣṇu« i e Paraśurāma's bow. (JLB)

5483 PRABHU, PANDHARINATH H.: Hindu social organization: a study in socio-psychological and ideological foundations [Engl.]. 4th ed.: Bombay: Popular Prakashan, March 1963. – 14, 389 pp. – 1st ed.: January 1940. – 2nd ed.: April 1954. – 3rd ed.: December 1958.

Deals with the social psychology of the four *āśramas*, education, marriage, family, the attitude towards the woman, the four *varnas*, and with the bases of human

relations in general »It will be the effort of the writer to think out and follow as closely as possible along the lines of the Hindu thought and tradition and to portray and interpret , both analytically and synthetically, the Hindu scriptures and theories in their proper and original perspective and setting « He also discusses the accounts, among other scriptures, of the BhāgP, ViP, BhG, MBh, and Rm (AK)

[quoted passages not included]

[reviews] Wiese, Leopold von In Kyklos an international review for social sciences, 1955, Fasc 1, pp 72-84

5484 Prācīnagranthesu »purāna« nirdeśāh [Skt] Bhattācārya, Rāmaśamkara [ed] In Purāna 4,1, January 1962, pp 182-183

Collection of Skt statements on the importance of Purāna literature, taken from Kautilya's Arthasāstra Bālakrīdā, Tantravarttika, BauDhS, Tattvasamdarbha of Jīvagosvāmin, BrSa, Visnusmrti Carakasūtrasthāna (F)

[quoted passages] Rm 1,9 1, 4 62 3

5485 Prācīnagranthesu purānānām anulekhah [Skt] Bhattācārya, Rāmaśamkara [ed] In Purāna 3,2, July 1961, pp 309-310

Collection of references to Purānic literature (mostly in praise of it) from classical Skt literature Refers to Manusmrti Gautamadharmasūtra Yājñavalkyasmrti Brahmasūtrabhāsya of Śaṅkarācārya Nyāyabhāsya Vyāsasmrti Nyāyavarttikatāt paryatīkā, Stotraratnabhāsya by Veṅkatanātha (F)

[quoted passages] MBh 1,1 68

5486* PRADHAN, SITA NATH Chronology of ancient India from the times of the Rigvedic king Divōdāsa to Chandragupta Maurya, with glimpses into the political history of the period [Engl] Calcutta Calcutta University, 1927

Studies the Purānic dynasties from the period of Rāma to Krsna in detail including the post Mahābhārata dynasties of Bārhadrathas Śaiśunāgas, Pradyotas, Nandas and Mauryas [source] Mankad D R In Purāna 4 1 January 1962 p 5 (F)

5487* PRAJNANANANDA, SWAMI Analysis of music in Markandeya Purana [Engl] In JMusicAcad 29, 1958, pp 130-138

5488 PRAKĀSA The Kāshmirī Rāmâyana comprising the Śrīrāmâvatāracarita and the Lavakuśayuddhacarita of Divâkara Prakāsa Bhatta edited with an introduction and summary of the poem in English [Kashm, Engl] Grierson, George A[braham] [ed, comm, introd] Calcutta Asiatic Society of Bengal, Baptist Mission Press, 1930 - 50, 139 pp (BibInd work 253)

Text in Roman transliteration »This is the text to which references are made in [the editor's] Kāshmirī dictionary, and it is offered merely as a valuable specimen of the language and in no way as a critical edition« - »So far as I could make out, in 1893 the poem could be found only in fragments, no entire copy of the epic being then known to exist I accordingly employed Pandit (afterwards Mahāmahopadhyaya) Mukunda Rāma Śāstrī, who was assisting me in the preparation of my Kāshmīrī dictionary, to endeavour to collect the fragments, and from them to piece together as complete a copy of the whole as was possible He was fortunate enough to procure several long sections and from them the text of the poem as given in the following

pages has been compiled.« »The language of the poem is the modern Kāshmīrī described in the usual grammars.« The greater part of the poem is »composed in the well-known *Hazaj* metre of Persia«, the rules of which are accounted for on p. XIII-XVIII in detail. The remaining three pages of the introduction give remarks on the relationship between the present work and Vālmīki's Rm. P. XXIII-L contain the Engl. summary. The whole poem consists of 1785 stanzas in 87 chapters; stanzas 1-1137 (chapters 1-60) belong to the Rāmāvatāracarita, and stanzas 1138-1785 (chapters 61-87) to the Lavakuśayuddhacarita. Besides this, the Rāmāvatāracarita is subdivided into seven *kāṇḍas*, corresponding to the Vālmīki *kāṇḍas*. (F)

5489 PRAKĀŚA: Sita forlorn, a specimen of the Kashmiri Ramayana, edited and translated [Kashm., Engl.] Grierson, George [Abraham] [ed., tr.]. In: BSOS 5, 1928-1930, pp. 285-301.

Edition and translation of a passage in the Kashmiri Rāmāvatāracarita of Divākara Prakāśa Bhaṭṭa (18th cent.), and comparison between the Kashmiri adaptation and Vālmīki's Rm. The differences are significant. The passage quoted (1168-1257) describes the situation of Sītā who, after the return to Ayodhyā, has incurred the distrust of Rāma and, on his order, has been escorted by Lakṣmaṇa deep into the forest and left there alone. (vSt)

5490 PRAKASH, JAI: Parallel accounts of the origin of kingship in Judea and India [Engl.]. In: Bhāratī 5, 1961-1962, pp. 56-61.

Compares chapter eight of the Book of Samuel with AitBr 1,14 and with MBh 12,67.20-28 and concludes that the Bible must have taken and elaborated the motif from AitBr. Gives a short survey of early trade connections between India and Judea. (vSt)

5491 PRAMATHANATHA TARKABHUSHAN: [Presidential address:] Gifts of the Vedic literature to humanity [Engl.] In: PTAIOC 10, Tirupati March 1940, publ. Madras 1941, pp. 1-9.

Varṇāśramadharma as presented in BhG is the only clue to all problems of human society. (F)

5492* PRANNÁTH PANDIT: Krishna-cultus in the Bṛhat Samhita [Engl.]. In: JAS-Bengal 44,1, 1875, pp. 15-18.

5493* PRASAD, BENI: Theories of government in ancient India [Engl.] Allahabad 1927.

5494 PRASAD, HARI KISHORE: The family name of Pushyamitra [Engl.]. In: JBiharRS 41, 1955, pp. 132-139.

A rejection of H. A. Shah's claim that Puṣyamitra was not a Śuṅga, based on MtP, BhāgP, ViP, Malavikāgnimitra of Kālidāsa, Harṣacarita of Bāṇabhaṭṭa and on Kirfel's passage on the dynasties of the Kali age in his »Das Purāṇa Pañcalakṣaṇa«. (vSt)

5495 PRASAD, H[ARI] K[ISHORE]: Śaivism in Bihar: 185 B.C. - 319 A.D. [Engl.] In: JBiharRS 45,1-4, 1959: A. S. Altekar memorial volume ... 1959. - pp. 489-497.

Contains incidental references to the Epics, concerning particulars on Śiva. (F)

[quoted passages] MBh 3,167 49, 3 167 50, 3 173 44, 3 225 15-19, Rm 1 37, 4,37 28 4 43 59, 6 43 6, 6 59 9, 6 120 3

5496 PRASAD, MAHESHWARI The Bhāgavata Mahāpurāna an enlargement of the Ur Bhāgavata [Engl] In Purāna 26 2, July 1984, pp 134-141 - Same title (abbreviated and corrected?) in Altorientalische Forschungen 12,1, 1985, pp 114-118

Concludes »1 BhāgP 12,12 which describes in brief the contents of this Purāna is an important evidence for identifying the later additions in this text 2 NāP (Pūrvabhāga *caturtha pada*) ch 96 is also very useful in identifying the later additions to the BhāgP as it also presents a list of the contents of the BhāgP But in time it is later than the enlargement of the BhāgP, as it mentions some topics which are not included in BhāgP 12 12 but which are found in the present text of the Purāna e g the story of Ajāmila 3 The internal and external evidence point out that the present BhāgP is an enlarged form of the Ur Bhāgavata 4 Even after an enlargement of the Ur Bhāgavata the *skandha* X was further enlarged in order to incorporate some more stories of the life of Krsna current during that time and to elaborate those stories which were already present in the text 5 From the study of the material added to the Ur Bhāgavata it becomes clear that the redactor was not so much interested in the accounts of creation as were handed down to him because the masses could not follow them and the learned people could challenge them on the Vedāntic standpoint In order to command the respect of the learned the current views of Vedānta were incorporated and the accounts of cosmogony were intermixed with allegory and mysticism Nonetheless the main aim of the redactor was to propagate *bhakti* To meet this end much more emphasis was laid on the stories of incarnations and other stories suggesting the merciful nature of God These stories were described with elaboration new details and much more popular element « - Cf also Science of Religion abstract no 5584 (F)

[quoted passages not included]

5497 PRASAD MAHESHWARI Bhāgavatamahāpurānam - mūlabhāgavatapurānasyopabrmhanam [Skt] In Purāna 26 2 July 1984 *samskrta khandah* p 2

Sanskrit summary of the author s »The Bhāgavata Mahāpurāna an enlargement of the Ur Bhāgavata« (same volume pp 134-141) For commentary see separate entry (F)

5498 PRASAD, MAHESHWARI Some aspects of the Varāha kathā in Epics and Purānas Dissertation zur Erlangung des Doktorgrades der Philosophischen Fakultat vorgelegt [Engl] Gottingen 1983 - 7 179 pp

After brief remarks on the cosmogonic myth of the boar in Vedic literature the author examines the Varāha motif in Rm Kirfel s text groups II IIA and IIB (with substantial remarks on individual Purānas) and MBh He sees two phases in its development the first cosmogonic and the second that of the *avatara* and notes the related change in its identification from Brahman to Visnu The study is based on extensive investigation of the textual history of the Epics and Purānas (including consultation of manuscripts) (JLB)

[quoted passages:] BdP (VePr) 1,5; 1,6.60–1,7.12; GaP (PP) 1,4.12; HV (cr.ed.) App. I, No. 42AB; KūP (BibInd) 1,6.1–25; LiP (Poona 1858) 1,70.115–137; MBh (cr.ed.) 3,100.18–22; 3,187.11; 3, App. I,16.56–124; 3, App I,27; 12,202.7–33; 12,326.71–73; 12,333.11–22; 12,337.29–36; MkP (BibInd) 47; MtP (ASS) 7.8ff; NarSP (B 1911) 3; PdP SṛṣṭiKh 5.3; Rm (cr.ed.) 2,102.2–4; VāP (BibInd) 1,6; 1,7.56–1,8.12; ViP (SarPr) 1,4; VarP 2.21–27.

5499• PRASAD, RAJENDRA: The Gita in Indian life [Engl.]. In: IPhQ 5, 1977, pp. 182–196.

5500• PRASAD, RAJENDRA: The song of Gita [Engl.]. In: KK 2, 1935, p. 72.

5501 PRASAD, S[HEO] S[HANKER]: The Bhāgavata and the dharmaśāstras [Engl.]. In: IT 8–9, 1980–1981: Dr. Ludwik Sternbach commemoration volume ... 1981. – pp. 333–336.

The relationship between the BhāgP (that »is considered to be the ripen fruit of the Vedas«) and the *dharmaśāstras* is shown by references of the BhāgP to the Manusmṛti, by passages taken verbatim, or slightly changed, from the Manusmṛti, and by working out the new meaning of *dharma* in the BhāgP as compared to the concept of *dharma* in the *dharmaśāstras* (Manu, Bṛhaspati, Yājñavalkya) (RS)

[quoted passages:] BhāgP 1,1.2; 1,2.6; 1,2.8; 1,7.53; 1,7.57; 3,22.38; 9,11.17; 9,19.14; 10,29.24; 10.29.26; 11,17.25; 11,21.8; 11,26.22.

5502 PRASAD, SHEO SHANKER: Did the author of the Bhāgavata know Kālidāsa? [Engl.] In: Purāṇa 14,2, July 1972, pp. 137–140.

Answers in the affirmative. (F)

[quoted passages:] BhāgP 5,2.13; 10,30.8; 10,69.12.

5503• PRASĀDA, DĪPANĀRĀYAṆA: Śrīmadbhagavadgītā, arthāt ananya yogaśāstra [Hi.]. Benares: P. Prasad, 1950.

5506* [PRAYĀGAMĀHĀTMYA, 1936] Śrīprayāgamāhātmya [Skt] Bombay *samvat* 1993, *śaka* 1858 [A D 1936]

5507 PRECIADO-SOLIS, BENJAMIN The Krsna cycle in the Purānas themes and motifs in a heroic saga [Engl] Delhi Motilal Banarsidass, 1984 - 12, 151 pp , 75 pl

The present study deals with the main themes and motifs found in the Krsna legend up to the 10th century Starting from an examination of the Vedic antecedents of the Krsna figure (ch 1) the author gives a survey of historical, archaeological, and literary evidences on Krsna including their discussion by modern scholars (ch 2) He then analyses the themes and motifs of the Krsna stories found in HV, BhāgP, VāP, DBhāgP, Bālacarita and Ghatajātaka and presents them according to the *analytic and comparative methods developed by folklorists This includes an* assessment of general hero patterns common to Krsna, Indra Heracles, etc, including the aspects of monster killer or dragon slayer, great lover, great eater, etc, (ch 3 and 4) The study closes with a survey of iconographical evidences up to the 10th century (ch 5) The author's conclusions are that the later Krsna incorporates concepts of Visnu *urukrama*, *hiranyagarbha*, Vāmana, and Nārāyana from Vedic tradition, that stories about Krsna began to circulate from the 6th century B C onwards and that he became a divine figure about that time or little later, that four episodes of his life are documented prior to the beginning of the Christian era his birth, the killing of Kamsa the Śyāmantaka episode, his death The iconographic survey starts from coins of the Greek king Agathocles (1st half of 2nd cent B C) and includes also some rarely disentred material e g a newly discovered sequence from the Surali temple at Badami, the *krsna lila* series from Pattadakal and from the Lara Jongrang temple at Prambanan Java (vSt)

5508* Principal Karmarkar commemoration volume With a foreword [Engl] Dandekar, S[hankar] V[aman], Watwe, K N , Gadre, R N [ed], Kane, P[andurang] V[aman] [forew] Poona 1948 - 6, 241 pp , portrait

Includes the following contributions of Epic/Purānic interest Kakati B Female initiative in courtship (Episodes in the Brahmavaivarta Purāna), Karmarkar, A P The earliest extant Purāna in Indian literature, Mainkar, M G Śamkara and the »moksa« passages in Bhagavadgitā, Majmudar M R An illustrated Gujarātī verse version of the Bhāgavata, daśama skandha Krishnamurti Sarma B N The trend of the Bhagavad Gītā, *Vaidya M V The extent of the Mahābhārata*, *Belvalkar, S* K Bhagavadgītā trichotomy versus triune-unity (AK)

5509 PRINTZ, WILHELM Garuda und der ägyptische Greif [Ger] In ZDMG 86, 1933, pp 111-112

Allusion to an occurrence of the Garuda griffin motif in Old Egyptian literature In the Indian sphere, *reference is made to Suparnādhyāya in MBh* (F)

5510 PRINTZ, WILHELM Helena und Sitā [Ger] In Beiträge zur Literaturwissenschaft und Geistesgeschichte Indiens Festgabe Hermann Jacobi 1926 - pp 103-113

Starting from Dio Chrysostom's mention of Indians chanting Homer's poem, Printz briefly surveys other such *references and the implications* drawn from them by Weber and others, before asserting that any parallels are instances of convergence in

development. He examines the alternative version of the story of Helen, in which Paris carries off a phantom and the real Helen is kept safe in Egypt, and the later myth of the shadow Sītā; he also shows that the double rejection of Sītā is a later development, citing later versions as well as the Vālmīki Rm and indicating the theological motivation for it. (JLB)

[quoted passages.] AdhyātmaRm 3,7.1ff; 6,13.28; 6,123.74ff; 7,7.48-49; AgP 10.17; 11.11; BVP (VaVā) 2,14.19; 2,14.30; KūP (BibInd 1890) 2,34.107; PdP (ASS) 4,36.72; 4,55.53-55; Rm 7,1-36

5511 PRINTZ, WILHELM: Indische Notizen 4: Zu Sītā's Entführung [Ger., Engl.]. In: ZII 5, 1927, p. 97.

Short quotation from Connor's »The Ramayana in Burma«, mentioning Lakṣmaṇa's drawing a threefold magic circle round Sītā's shelter before following Rāma's shouting. (F)

5512 PRINTZ, WILHELM: Rāma und Śambūka [Ger.]. In: ZII 5, 1927, pp. 241-246.

Traces the development of the Śambūka episode (Rāma kills the *śūdra* Śambūka on account of the latter's unlawful *tapas* exercise) from Rm and Kālidāsa (Raghuvaṃśa) up to Bhavabhūti (Uttararāmacarita), in order to show the growing deification of Rāma. Refers to AdhyātmaRm, Bālacarita of Bhāsa, Pañcatantra, Rāmacaritamānasa of Tulasīdāsa. (F)

[quoted passages] AdhyātmaRm 3,5 60; 3,6 32; 7,4.24-26; BVP 2,14.38-39; MBh (C) 1.780; 12 5742; PdP SṛṣṭiKh 32; 32.37; 32 59; 32.78; Rm (B) 4,18 31; 7,73.5; 7,75 4; 7,75.13; 7,76 1ff.

5513* PRIOLKAR, A. K.: French author of a Marathi Purana: Fr. Etienne de la Croix [Engl.] In: JUBombay (N.S.) 29,2, 1960, pp. 122-149.

5514* PRIOLKAR, A. K.: Two recently discovered letters of Fr. Thomas Stephens [Engl.] In: JUBombay (N.S.) 25,2, 1956, pp. 114-123.

The Jesuit missionary Thomas Stephens referred to is the author of the Kristapurāṇa, a Christian text in Marathi [source:] Rocher, p. 75. (AK)

5515 Proceedings of the Fifth World Sanskrit Conference, Varanasi, India: October 21-26, 1981 [Engl , Hi , Skt.] Dandekar, R[amachandra] N[arayan]; Navathe, P. D. [ed.]. New Delhi: International Association of Sanskrit Studies, Rashtriya Sanskrit Sansthan, 1985. - 16, 5, 968 pp.

Contributions by the following authors are of Epic and/or Purānic interest: J L Brockington, *Thomas B. Coburn, Chitra P. Shukla, J. P. Sinha, Priti Sinha*, Dipti Sharma Tripathi, *Shivasagar Tripathi, Keshav Deva Varma, Hans* Bakker, B. Chakravarti, Asha Goswami, S G Kantawala, V. G Rahurkar, Anireddy Shashirekha Reddy, Bhaktinath G. Shukla, K. K A Venkatachari, U. Schneider, Mohd. Israil Khan, Hrishikesh Bhattacharya (according to table of contents); qv. (PS)

5516 Prof. H. D. Velankar memorial volume [Engl.] Kane, P[andurang] V[aman]; Gajendragadkar, S N. [ed.]. In: JASBombay (N.S) 41-42, 1966-1967. *Bombay: The Asiatic Society of Bombay, 1968. - 297 pp , ill.*

Contains the following contributions of Epic/Purānic interest: Keny, L B : The Mahābhārata war - a historical perspective; Bapat, G. V.: Vālmīki's concept of the brahmāstra. For commentaries see separate entries (AK)

development. He examines the alternative version of the story of Helen, in which Paris carries off a phantom and the real Helen is kept safe in Egypt, and the later myth of the shadow Sītā; he also shows that the double rejection of Sītā is a later development, citing later versions as well as the Vālmīki Rm and indicating the theological motivation for it. (JLB)

[quoted passages.] AdhyātmaRm 3,7.1ff; 6,13.28; 6,123.74ff; 7,7.48-49; AgP 10.17; 11.11; BVP (VaVā) 2,14.19; 2,14.30; KūP (BibInd 1890) 2,34.107; PdP (ASS) 4,36.72; 4,55.53-55; Rm 7,1-36

5511 PRINTZ, WILHELM: Indische Notizen 4: Zu Sītā's Entführung [Ger., Engl.]. In: ZII 5, 1927, p. 97.

Short quotation from Connor's »The Ramayana in Burma«, mentioning Lakṣmaṇa's drawing a threefold magic circle round Sītā's shelter before following Rāma's shouting. (F)

5512 PRINTZ, WILHELM: Rāma und Śambūka [Ger.]. In: ZII 5, 1927, pp. 241-246.

Traces the development of the Śambūka episode (Rāma kills the *śūdra* Śambūka on account of the latter's unlawful *tapas* exercise) from Rm and Kālidāsa (Raghuvaṃśa) up to Bhavabhūti (Uttararāmacarita), in order to show the growing deification of Rāma. Refers to AdhyātmaRm, Bālacarita of Bhāsa, Pañcatantra, Rāmacaritamānasa of Tulasīdāsa. (F)

[quoted passages] AdhyātmaRm 3,5 60; 3,6 32; 7,4.24-26; BVP 2,14.38-39; MBh (C) 1.780; 12 5742; PdP SṛṣṭiKh 32; 32.37; 32 59; 32.78; Rm (B) 4,18 31; 7,73.5; 7,75 4; 7,75.13; 7,76 1ff.

5513* PRIOLKAR, A. K.: French author of a Marathi Purana: Fr. Etienne de la Croix [Engl.] In: JUBombay (N.S.) 29,2, 1960, pp. 122-149.

5514* PRIOLKAR, A. K.: Two recently discovered letters of Fr. Thomas Stephens [Engl.] In: JUBombay (N.S.) 25,2, 1956, pp. 114-123.

The Jesuit missionary Thomas Stephens referred to is the author of the Kristapurāṇa, a Christian text in Marathi [source:] Rocher, p. 75. (AK)

5515 Proceedings of the Fifth World Sanskrit Conference, Varanasi, India: October 21-26, 1981 [Engl , Hi , Skt.] Dandekar, R[amachandra] N[arayan]; Navathe, P. D. [ed.]. New Delhi: International Association of Sanskrit Studies, Rashtriya Sanskrit Sansthan, 1985. - 16, 5, 968 pp.

Contributions by the following authors are of Epic and/or Purānic interest: J L Brockington, *Thomas B. Coburn, Chitra P. Shukla, J. P. Sinha, Priti Sinha,* Dipti Sharma Tripathi, *Shivasagar Tripathi, Keshav Deva Varma, Hans* Bakker, B. Chakravarti, Asha Goswami, S G Kantawala, V. G Rahurkar, Anireddy Shashirekha Reddy, Bhaktinath G. Shukla, K. K A Venkatachari, U. Schneider, Mohd. Israil Khan, Hrishikesh Bhattacharya (according to table of contents); qv. (PS)

5516 Prof. H. D. Velankar memorial volume [Engl.] Kane, P[andurang] V[aman]; Gajendragadkar, S N. [ed.]. In: JASBombay (N.S) 41-42, 1966-1967. *Bombay: The Asiatic Society of Bombay, 1968. - 297 pp , ill.*

Contains the following contributions of Epic/Purānic interest: Keny, L B : The Mahābhārata war - a historical perspective; Bapat, G. V.: Vālmīki's concept of the brahmāstra. For commentaries see separate entries (AK)

5517 Prof K V Sarma felicitation volume [Engl] Bhaskaran Nair S [ed] In *VishvIJ 18,1-2, 1980 Hoshiarpur Vishveshvaranand Vishva Bandhu In*stitute of Sanskrit and Indological Studies Panjab University 1980 – 16 512 pp, 1 pl

Contains the following articles dealing with Epic and Purānic subjects Sharma Umesh Chandra The legend of Dirghatamas Krishnamoorty K Epic in Sanskr Goswami Asha The historicity of the Mahābhārata Karnawala S G Ma yana rāna a brief review Sharma Mahesh Kumar The Gitā for the man of des Wojtilla Gy Contributions to the Sanskrit sources of the knowl ge of pre stones For commentaries see separate entries (KPG)

5518 Prof M Hiriyanna commemoration volume [Engl] Sivarama Sastry N Hanumantha Rao G [ed] Mysore Prof M Hiriyanna Commemoration Volume Committee 1952 – 26 272 pp frontispiece

Includes an article on Prof M Hiriyanna and a bibliography of his wri ngs (Sk ch by N Sivarama Sastry) – *The following contributions are wh lly dev ted to Ep c* Purānic matters Belvalkar S K Two mishandled passages from the Bhagavadg ā Mahadevan T M P The original Gitā Pusalker A D The brahmana tra i n and the ksatriya tradition For commentaries see separa e en ries (AK)

5519 Professor Birinchi Kumar Barua commemoration volume [Engl Hi Skt] Neog Maheswar Sharma Mukunda Madhava [ed] Gauhati Assam Local Committee XXII Session All India Oriental Conference March 1966 12 76 244 pp frontispiece

Contains the following contributions of Epic Purān c in erest Bedekar V M A hymn to the sun in the Mahabharata 3 3 its analysis and imp ca i ns [Biswas Ashutosh Sarma] Biswas A T Sarma On some Ved c and archa c w r s in the Bhagavata Purana Deshpande N A Boons and curses in the Ramayana F commentaries see separate entries (AK)

5520 Professor K A Nilakanta Sastri felicitation volume in commemoration of his 80th birthday [Engl Fr] Ganesan Saw Rajam S Ramaswami N S Sampath M D [ed] Madras Prof K A Nilakanta Sastri Felicitation Volume Committee 1971 – 24 8 497 pp ill tables

Includes the following contributions on Ep c Purānic top cs Mal ney Clarence Dynastic drift a process of cultural *universalizati n* Ramachandra Rao O and Somasundara Rao C Muñjeru plates of Eastern Ganga Anantavarma Sharma B N A unique bronze image of Bharata Buck Harry M Two krausa b d a phenomenological and form-critical study of the open ng of the Valm ki rāmāyana – For commentaries see separa e entr es (F)

5521* Professor K V Rangaswami Aiyangar commemoration volume [Engl] Madras 1940

Includes the following contributions of *Ep c Purān c* in erest *Ha ha* Sa tr G The Purānic genealogies in Avan isundarika Ka Raghavan Venka arama Vā m ki and Kalidāsa and (?) Maitra S K The idea of conflict in the Bhagavadg ā [according to Callewaert Hemraj an Rangaswami commem vol e] (AK)

5522 *Professor P. K. Gode commemoration volume [Engl.]. Hariyappa, H. L.;* Patkar, M. M. [ed.]. Poona: Oriental Book Agency, 1960. – 61, 470, 223 pp., ill., tables (Poona Oriental Series, No. 93).

With biography and detailed bibliography (comprising 474 items) of the honorand. The following contributions refer to Epic/Purāṇic topics: Bhaṭṭāchārya, Bhabatosh: The Rāmāyaṇa and its influence upon the mediaeval digests of Eastern India; Chawdhry, Radha Krishna: Position of the brahmanas in ancient India; Dave, K. N.: The bee-eaters (sarngas) in Sanskrit literature; Emeneau, M. B.: Sriharsa's Naisadhacarita and the Mahabharata critical edition; Hariyappa, H. L.: Strategy and tactics in Indian concept of warfare; Karmarkar, A. P.: Crafts and professions in the Puranic period; Sternbach, Ludwik: Juridical studies in ancient Indian law 22: The Hitopadeśa and the smṛtis. A. History of the young wife and the old husband (HJ. 1.6); Vyas, S. N.: A brief survey of Rāmāyaṇa culture; Barua, B. K.: Kālikā Purāṇa on iconographical representations of some Śākta goddesses and their worship in *medieval Assam; Buddhaprakash: Kṛṣṇa: an ethnological study; Kane, P. V.:* Paurāṇa-dharma; Katre, Sadashiva L.: Kṛṣṇa, gopas, gopīs and Rādhā; Kibe, M. V.: Laṅkā as described in Vālmīki's Rāmāyaṇa; Rahurkar, V. G.: Devāpi and Śantanu in the Ṛgveda; Vaidya, P. L.: The so-called kūṭaślokas in the Karṇaparvan. For commentaries see separate entries (F)

[reviews·] Sternbach, Ludwik: In: JAOS 81,2, 1961, pp. 154–158.

5523 Proudfoot, I.: Interpreting Mahābhārata episodes as sources for the history of ideas [Engl.]. In: ABORI 60, 1979, pp. 41–63.

The didactic episodes of the MBh are an »especially rich source for the history of religious, social and political ideas ... in that they tend to present ideals and practices in a living situation, not – as in the law-books – drily compartementalized in grey enumerations of duties«. The requirement for such an exploration is »a sound delineation of the component passages which may be regarded as the unity making up a given MBh tract, and a reasoned account of their association in the context where they are found« Such a segmentation and stratigraphy of a tract allows one to discern the intellectual outlook of the composer and the »coherent thread which binds his composition into a whole«. – In the first part of the article, the author *critically reviews some general approaches to textual criticism (the* »atomistic« and »holistic« perspectives) In the second part, two analytic procedures are discussed in detail: that which combines internal analysis with external comparative evidence (exemplified by Lüders' treatment of the Ṛsyaśṛṅga episode); and internal statistical analysis of style (exemplified mainly by the work of Morton Smith). In the third part, the author proposes a method based on internal evidence: (1) interpretation of the text as such (which implies that one must not presume absolute consistency and flawless expression; »competent coherence, not more« should be expected); (2) decision about, and criteria for assuming, interpolations, combined with strict avoidance of so-called ›emendations‹ of the text; (3) accounting for the reasons for the interpolation; (4) in deriving interpolations, preference is to be given to formal and structural grounds in order to reduce the analyst's bias. Such an analysis promises »insights into the intellectual life of early India with an intimacy not available from any other source«. (SD)

[quoted passages not included].

5522 *Professor P. K. Gode commemoration volume [Engl.]. Hariyappa, H. L.;* Patkar, M. M. [ed.]. Poona: Oriental Book Agency, 1960. – 61, 470, 223 pp., ill., tables (Poona Oriental Series, No. 93).

With biography and detailed bibliography (comprising 474 items) of the honorand. The following contributions refer to Epic/Purāṇic topics: Bhaṭṭāchārya, Bhabatosh: The Rāmāyaṇa and its influence upon the mediaeval digests of Eastern India; Chawdhry, Radha Krishna: Position of the brahmanas in ancient India; Dave, K. N.: The bee-eaters (sarngas) in Sanskrit literature; Emeneau, M. B.: Sriharsa's Naisadhacarita and the Mahabharata critical edition; Hariyappa, H. L.: Strategy and tactics in Indian concept of warfare; Karmarkar, A. P.: Crafts and professions in the Puranic period; Sternbach, Ludwik: Juridical studies in ancient Indian law 22: The Hitopadeśa and the smṛtis. A. History of the young wife and the old husband (HJ. 1.6); Vyas, S. N.: A brief survey of Rāmāyaṇa culture; Barua, B. K.: Kālikā Purāṇa on iconographical representations of some Śākta goddesses and their worship in *medieval Assam; Buddhaprakash: Kṛṣṇa: an ethnological study; Kane, P. V.:* Paurāṇa-dharma; Katre, Sadashiva L.: Kṛṣṇa, gopas, gopīs and Rādhā; Kibe, M. V.: Laṅkā as described in Vālmīki's Rāmāyaṇa; Rahurkar, V. G.: Devāpi and Śantanu in the Ṛgveda; Vaidya, P. L.: The so-called kūṭaślokas in the Karṇaparvan. For commentaries see separate entries (F)

[reviews:] Sternbach, Ludwik: In: JAOS 81,2, 1961, pp. 154–158.

5523 PROUDFOOT, I.: Interpreting Mahābhārata episodes as sources for the history of ideas [Engl.]. In: ABORI 60, 1979, pp. 41–63.

The didactic episodes of the MBh are an »especially rich source for the history of religious, social and political ideas ... in that they tend to present ideals and practices in a living situation, not – as in the law-books – drily compartementalized in grey enumerations of duties«. The requirement for such an exploration is »a sound delineation of the component passages which may be regarded as the unity making up a given MBh tract, and a reasoned account of their association in the context where they are found« Such a segmentation and stratigraphy of a tract allows one to discern the intellectual outlook of the composer and the »coherent thread which binds his composition into a whole«. – In the first part of the article, the author *critically reviews some general approaches to textual criticism (the* »atomistic« and »holistic« perspectives) In the second part, two analytic procedures are discussed in detail: that which combines internal analysis with external comparative evidence (exemplified by Lüders' treatment of the Ṛsyaśṛṅga episode); and internal statistical analysis of style (exemplified mainly by the work of Morton Smith). In the third part, the author proposes a method based on internal evidence: (1) interpretation of the text as such (which implies that one must not presume absolute consistency and flawless expression; »competent coherence, not more« should be expected); (2) decision about, and criteria for assuming, interpolations, combined with strict avoidance of so-called ›emendations‹ of the text; (3) accounting for the reasons for the interpolation; (4) in deriving interpolations, preference is to be given to formal and structural grounds in order to reduce the analyst's bias. Such an analysis promises »insights into the intellectual life of early India with an intimacy not available from any other source«. (SD)

[quoted passages not included].

5524 PRZYLUSKI, JEAN: Les Ugrya dans l'Inde [Fr] In· RO 11, 1935, pp 187-192

Starting from the tribal name Udra as found in the MBh, which he identifies with Ou tch'a mentioned by Hiuan tsang, and which he brings into connection with *orıyā*, the name of Orissa's language, Przyluski quotes Buddhist, Tāntric and grammatical literature and concludes that a *series of geographical names starting* from Khotan, along the Indus and through India up to Orissa can be explained by the migration of a people whose name can be reconstructed as Ugra(n) (KPG)

5525• PRZYLUSKI, JEAN Asses, horses and gandharvas [Engl] In IC 3,4, April 1937, pp 613-620

5526 PRZYLUSKI, JEAN La croyance au Messie dans l'Inde et l Iran a propos d'un livre récent [Fr] In· RHR 100, 1929, pp 1-12

Discusses the book of E Abegg »Der Messiasglaube in Indien und Iran« (AM)

5527 PRZYLUSKI, JEAN· Epic studies [Engl] In IHQ 15, 1939, pp 289-299

Deals with 1 Rājavamsa and Rāmāyana and 2 Sītā's birth (AM)

[quoted passages] Rm 1 66 13-15

5528 PRZYLUSKI, JEAN From the great goddess to Kāla [Engl] In IHQ 14,2, June 1938 Winternitz memorial number, pt I 1938 - pp 267-274

5529 PRZYLUSKI, JEAN La grande déesse introduction à l'étude comparative des religions [Fr] Paris Payot, 1950 - 13, 220 pp

5530 PRZYLUSKI, JEAN The great goddess in India and Iran [Engl] In IHQ 10,3, 1934, pp 405-430

5531 PRZYLUSKI, J[EAN] The horse Balaha and the Indian kings [Engl] In IHQ 13,2, June 1937, pp 218-229

On the solar horse Balāhā (= Vādavā = Varāhāśva) its non Aryan origin and its *function in the names of Andhra kings Includes references to MBh (KPG)*

5532 PRZYLUSKI, J[EAN] La legende de Krsna dans les bas-reliefs d'Angkor-Vat [Fr] In RArAs 5,2, 1928, pp 91-97, pl 28-29

Traces the literary source of four reliefs from Angkor-Vat in the BhāgP (vSt)

[quoted passages] BhāgP 10 8 27-28 10 19-20 10 24 10 24-25

5533• PRZYLUSKI, JEAN La legende de Rāma sur les bas-reliefs d'Aṅgkor Wāt [Fr] In Arts et archéologie Khmers Tome I Paris Augustin Challamel, 1923 - pp 319-330

»The Aṅgkor Wāt, the most famous of the Vaisnava temples [in Cambodia] has several bas reliefs which are considered to belong to the twelfth or thirteenth century A D These reliefs, like those at Prambanan, do not tally with the Vālmīki version However, they describe in detail the later phases of the Rāma story, unlike the reliefs at Prambanan and Panataran, which relate the earlier phases and stop much earlier « [source] Desai Santosh N In JAsianS 30 1, November 1970, p 10 (F)

5534 PRZYLUSKI, JEAN The name of the god Visnu and the Krsna legend [Engl] In QJMS (N S) 25, 1934-1935, pp 39-48

5524 PRZYLUSKI, JEAN: Les Ugrya dans l'Inde [Fr] In· RO 11, 1935, pp 187-192
Starting from the tribal name Udra as found in the MBh, which he identifies with Ou tch'a mentioned by Hiuan tsang, and which he brings into connection with *orıyā*, the name of Orissa's language, Przyluski quotes Buddhist, Tāntric and grammatical literature and concludes that a *series of geographical names starting* from Khotan, along the Indus and through India up to Orissa can be explained by the migration of a people whose name can be reconstructed as Ugra(n) (KPG)

5525• PRZYLUSKI, JEAN Asses, horses and gandharvas [Engl] In IC 3,4, April 1937, pp 613-620

5526 PRZYLUSKI, JEAN La croyance au Messie dans l'Inde et l Iran a propos d'un livre récent [Fr] In· RHR 100, 1929, pp 1-12
Discusses the book of E Abegg »Der Messiasglaube in Indien und Iran« (AM)

5527 PRZYLUSKI, JEAN· Epic studies [Engl] In IHQ 15, 1939, pp 289-299
Deals with 1 Rājavamsa and Rāmāyana and 2 Sitā's birth (AM)
[quoted passages] Rm 1 66 13-15

5528 PRZYLUSKI, JEAN From the great goddess to Kāla [Engl] In IHQ 14,2, June 1938 Winternitz memorial number, pt I 1938 - pp 267-274

5529 PRZYLUSKI, JEAN La grande déesse introduction à l'étude comparative des religions [Fr] Paris Payot, 1950 - 13, 220 pp

5530 PRZYLUSKI, JEAN The great goddess in India and Iran [Engl] In IHQ 10,3, 1934, pp 405-430

5531 PRZYLUSKI, J[EAN] The horse Balaha and the Indian kings [Engl] In IHQ 13,2, June 1937, pp 218-229
On the solar horse Balāhā (= Vādavā = Varāhāśva) its non Aryan origin and its *function in the names of Andhra kings Includes references to MBh (KPG)*

5532 PRZYLUSKI, J[EAN] La legende de Krsna dans les bas-reliefs d'Angkor-Vat [Fr] In RArAs 5,2, 1928, pp 91-97, pl 28-29
Traces the literary source of four reliefs from Angkor-Vat in the BhāgP (vSt)
[quoted passages] BhāgP 10 8 27-28 10 19-20 10 24 10 24-25

5533• PRZYLUSKI, JEAN La legende de Rāma sur les bas-reliefs d'Aṅgkor Wāt [Fr] In Arts et archéologie Khmers Tome I Paris Augustin Challamel, 1923 - pp 319-330
»The Aṅgkor Wāt, the most famous of the Vaisnava temples [in Cambodia]. has several bas reliefs which are considered to belong to the twelfth or thirteenth century A D These reliefs, like those at Prambanan, do not tally with the Vālmiki version However, they describe in detail the later phases of the Rāma story, unlike the reliefs at Prambanan and Panataran, which relate the earlier phases and stop much earlier « [source] Desai Santosh N In JAsianS 30 1, November 1970, p 10 (F)

5534 PRZYLUSKI, JEAN The name of the god Visnu and the Krsna legend [Engl]. In QJMS (N S) 25, 1934-1935, pp 39-48

5535 PRZYLUSKI, J[EAN]: Le nom du dieu Viṣṇu et la légende de Kṛṣṇa [Fr.]. In: ArOr 4, 1932, pp. 261–267.

5536 PRZYLUSKI, J[EAN]: Le prologue-cadre des mille et une nuits et le thème du svayaṃvara: contribution à l'histoire des contes indiens [Fr.]. In: JA 205, 1924, pp. 101–137.

5537 PRZYLUSKI, J[EAN]: Satvant, Sātvata and Nāsatya [Engl.]. In: IHQ 9, 1933, pp. 88–91.

5538 PRZYLUSKI, JEAN: Un ancien peuple du Penjab: les Salva [Fr.]. In: JA 214, 1929, pp. 311–354.

5539 PUHVEL, JAAN: Transposition of myth to saga in Indo-European epic narrative [Engl.]. In: Antiquitates Indogermanicae: Gedenkschrift für Hermann Güntert. Innsbruck 1974. – (Innsbrucker Beiträge zur Sprachwissenschaft). – pp. 175–184.

Starting from Jacobi's recognition that »the personalities and story of the Rāmāyaṇa are closely analogous to the Indra-mythology of the Vedas«, and adducing the insights of Wikander and Dumézil into MBh, Puhvel ranges widely over early IE literature in support of »the tenet of this survey, that Indo-European saga and epic is overwhelmingly a special projection of Indo-European mythical inheritance.« (JLB)

5540 PUNIA, DHARMAPAL SINGH: Women and public administration in ancient India [Engl.]. In: BhV 38, 1978, pp. 29–35.

Collects instances of women who took part in public administration or fighting, on the basis of literature and inscriptions; brief reference (p. 30f) is made to Rm (Kaikeyī; Kauśalyā; women soldiers in Laṅkā) and MBh (Draupadī; Gāndhārī; Kuntī) (PS)

[quoted passages] *MBh 12,32.33; Rm 1,14.33; 2,11.18–19; 2,37.38; 5,17.15.*

5541* PUNJALAL, INDIRA / SHAH, INDIRA P.: Literature on Gita in modern Gujarati language [Engl.]. Bombay: Bombay University, 1964–1967.

Variants of author's name according to Callewaert. [source:] Callewaert/Hemraj, p. 371 and p. 378. (PS)

5542* PUNZO, JOANNE M.: The Devī Māhātmya: a critical study of a devotional text [Engl.] Chambersburg, Pennsylvania: Wilson College, 1967.

Unpublished thesis [source:] Buck, Harry M.: In: JAAR 36, 1968, p 235. (AK)

5543* The Purāṇa saṃhitā, revealed to Vedavyāsa, including Ālamandāra saṃhitā, Bṛhatsadāśiva saṃhitā and Sanatkumāra saṃhitā: edited with notes, introduction etc. [Skt.] Priyāchārya, Krishna [ed.]. Banaras: Chowkhamba Sanskrit Series Office, 1951. – 22, 328 pp., indices (Chowkhamba Sanskrit Series, No. 486–489).

5544 Purāṇacayanam: antaḥkaraṇe bhagavaddarśanam [Skt.] In: Purāṇa 2,1–2, July 1960, p. 42.

Some Purāṇic epigrams on the effect of right knowledge upon the heart. (F)

5535 PRZYLUSKI, J[EAN]: Le nom du dieu Viṣṇu et la légende de Kṛṣṇa [Fr.]. In: ArOr 4, 1932, pp. 261–267.

5536 PRZYLUSKI, J[EAN]: Le prologue-cadre des mille et une nuits et le thème du svayaṃvara: contribution à l'histoire des contes indiens [Fr.]. In: JA 205, 1924, pp. 101–137.

5537 PRZYLUSKI, J[EAN]: Satvant, Sātvata and Nāsatya [Engl.]. In: IHQ 9, 1933, pp. 88–91.

5538 PRZYLUSKI, JEAN: Un ancien peuple du Penjab: les Salva [Fr.]. In: JA 214, 1929, pp. 311–354.

5539 PUHVEL, JAAN: Transposition of myth to saga in Indo-European epic narrative [Engl.]. In: Antiquitates Indogermanicae: Gedenkschrift für Hermann Güntert. Innsbruck 1974. – (Innsbrucker Beiträge zur Sprachwissenschaft). – pp. 175–184.

Starting from Jacobi's recognition that »the personalities and story of the Rāmāyaṇa are closely analogous to the Indra-mythology of the Vedas«, and adducing the insights of Wikander and Dumézil into MBh, Puhvel ranges widely over early IE literature in support of »the tenet of this survey, that Indo-European saga and epic is overwhelmingly a special projection of Indo-European mythical inheritance.« (JLB)

5540 PUNIA, DHARMAPAL SINGH: Women and public administration in ancient India [Engl.]. In: BhV 38, 1978, pp. 29–35.

Collects instances of women who took part in public administration or fighting, on the basis of literature and inscriptions; brief reference (p. 30f) is made to Rm (Kaikeyī; Kauśalyā; women soldiers in Laṅkā) and MBh (Draupadī; Gāndhārī; Kuntī) (PS)

[quoted passages] *MBh 12,32.33; Rm 1,14.33; 2,11.18–19; 2,37.38; 5,17.15.*

5541* PUNJALAL, INDIRA / SHAH, INDIRA P.: Literature on Gita in modern Gujarati language [Engl.]. Bombay: Bombay University, 1964–1967.

Variants of author's name according to Callewaert. [source:] Callewaert/Hemraj, p. 371 and p. 378. (PS)

5542* PUNZO, JOANNE M.: The Devī Māhātmya: a critical study of a devotional text [Engl.] Chambersburg, Pennsylvania: Wilson College, 1967.

Unpublished thesis [source:] Buck, Harry M.: In: JAAR 36, 1968, p 235. (AK)

5543* The Purāṇa saṃhitā, revealed to Vedavyāsa, including Ālamandāra saṃhitā, Bṛhatsadāśiva saṃhitā and Sanatkumāra saṃhitā: edited with notes, introduction etc. [Skt.] Priyāchārya, Krishna [ed.]. Banaras: Chowkhamba Sanskrit Series Office, 1951. – 22, 328 pp., indices (Chowkhamba Sanskrit Series, No. 486–489).

5544 Purāṇacayanam: antaḥkaraṇe bhagavaddarśanam [Skt.] In: Purāṇa 2,1–2, July 1960, p. 42.

Some Purāṇic epigrams on the effect of right knowledge upon the heart. (F)

[quoted passages] DBhāgP 7 30 83 LiP 1 71 104 1 86 85-8(2 9 55, MtP 13 53 244 17 PdP SrstiKh 40 13

5545* Purāna kāvya stotra sudhā / The Puranic anthology [Skt Engl] Kar markar A P [ed tr] Datar, B N [forew] Thalakwadi Belgaum Mira Publishing House 1955 - 40 564 pp col frontispiece - Previous ed Belgaum 1951

5546 Purāna mahattvam [Skt Engl] Gupta Ānandasvarūpa [ed comm] In Purāna 3 1 January 1961 p 46

Short collection of ancient and recent statements concerning the greatness of Purāna literature Refers to AV BĀU Winternitz Kane (F)

[quoted passages] BVP (ASS) 1 1 7-9 VmP (VePr) 95 86

5547 Purānamahimā [Skt] In Purāna 1 1 July 1959 p 2

Collection of ancient and recent statements on the significance of Purāna literature Quotations from BĀU BhāgP BdP PdP (F)

5548 Purānamahimā [Skt] Bhattacharya Ram Shankar / Bhattācārya Rāma samkara [ed] In Purāna 2 1-2 July 1960 p 12

Collection of Purānic quotations concerning the greatness of Purāna literature (F)

[quoted passages] NāP 1 1 61 62 1 3 62 1 9 97 1 9 100 1 109 31 2 24 17 SkP 7/1 2 3-4 7/1 2 90 7/1 2 92

5549 Purāna ratnāni [Skt] In Purāna 4 1 January 1962 p 111

Skt text (Devanagari) of two epigrams from BVP and BrP (F)

[quoted passages] BrP (VePr) 40 39 BVP (ASS) 2 6 90

5550 Purānasuktayah [Skt] In Purāna 2 1 2 July 1960 p 119

Sanskrit text of three epigrams from PdP and LiP (F)

[quoted passages] LiP 1 34 14 PdP SrstiKh 19 325 38 270

5551* Purānavisayānukramanī Prathama bhāga rājanītika [Hi] Pandey Rajbali [ed] Benares Department of Ancient Indian History and Culture Banaras Hindu University 1957 - 32 482 pp

First part of an alphabetical register of the names of kings queens and other political and historical personages from the eighteen Purānas with a brief description of each [source] Agrawal V S [Review] (F)

[reviews] Agrawal[a] V[asudeva] S[harana] In Purāna, 2 1-2 July 1960 p 318

5552* Purānavisayānukramanī vidhi evam ācāra Prathama khanda »amsa« se »damana« taka [Skt Hi] Gopāla Lallana Jī [ed] Vāranasī Kāsī Hindū Visvavidyālaya 1978

First volume of a Purānic index on the subjects related to *vidhi* and *ācāra* Quotes all *mahapurānas* (including VāP and ŚiP) »and some important treatises on *dharmasastra* (cf Yājnavalkya) which are used to clarify the Purānic matter in certain points »The words are given in alphabetical order and the Purānic

quotations are put in the footnotes, where the Skt. text itself is sometimes added if necessity requires«. [source] Bonazzoli, Giorgio: [Review] (F)

[reviews:] Bonazzoli, Giorgio: In: Purāṇa 22,2, July 1980, p. 241.

5553 Purāṇeṣu purāṇamahattvam [Skt.]. Caturvedī, Giridharaśarmā / Chaturvedi, Giridhar Sharma [ed.]. In: Purāṇa 1,2, February 1960, pp. 125-126.

Six quotations from BṛNāP, SkP, BdP, BrP, concerning the spiritual importance of Purāṇa literature. (F)

5554 *Purāṇetareṣu śāstreśu vyāsaḥ: Vyāsa in non-Purāṇic works* [Skt., Engl.]. Bhattacharya, R[am] S[hankar] [ed., comm.] In: Purāṇa 28,2, July 1986, p. 91-93.

Three quotations from Vyāsasmṛti, Tantrasāra of Kṛṣṇānanda, Āgamavāgīśa, and Vyāsaśikṣā, providing some biographical information. With explanatory notes. (F)

5555 Purāṇetihāsasaṃgraha: an anthology of the Epics and Purāṇas [Skt.]. De, S[ushil] K[umar]; Hazra, R[ajendra] C[handra] [ed.]. New Delhi: Sahitya Akademi, 1959. - 14, 353 pp. (Sahitya Ratna Kosha 2).

The selection includes mainly those passages and episodes which »possess a wider and more human appeal and are of literary distinction and ethical quality«. Contains the Sanskrit text only. (AM)

[reviews] Agrawala, V[asudeva] S[harana]· In: Purāṇa 2,1-2, July 1960, pp 316-317.

5556* PURĀṆĪ, A. B.: *Gītā nibandha. Pondicherry 1970.*

5557* PURĀṆĪ, A. B.: Gītā-marma. Nadiad: Sri Arvind Mandir, 1929. - 6, 84 pp.

5558 PURANI, A. B.: Sri Aurobindo on the Upanishads and the Gita [Engl.] In: Advent 22,3, August 1965, pp. 36-45.

5559* Puranic legends retold [Engl.] Pandya, R. G. [adapt.] Poona 1921.

5560 PURI, BAIJ NATH: Gaṇeśa and Gaṇapati cult in India and South-East Asia [Engl.]. In: JIH 48, 1970, pp. 405-413.

Although mainly based on archaeological data, the article includes some Epic/Purāṇic references. (KPG)

5561 *Purity and auspiciousness in Indian society* [Engl.]. *Carman, John B*[raisted]; Marglin, Frédérique Apffel [ed.] Leiden: E. J. Brill, 1985. - 5, 129 pp. (International Studies in Sociology and Social Anthropology 43).

Includes the following contribution of Epic interest: Hiltebeitel, Alf: Purity and auspiciousness in the Sanskrit Epics. For commentary see separate entry. (AK)

5562 PURUṢOTTAMA PAṆḌITA: The early Brahmanical tradition of *gotra and* pravara: a translation of the Gotra-Pravara-Mañjarī of Puruṣottama-Paṇḍita with introduction [Engl.]. Brough, John [tr., introd.]. Cambridge: University Press, 1953. - 18, 228 pp.

Brough, in his exhaustive introduction also collects Purāṇic materials on *gotras* and *pravaras, and especially deals with the pravara list in MtP. Brough's rejoinder* to Kosambi's review is in: JAOS 74, 1954, pp. 263-266 (KPG)

[reviews·] Kosambi, D[amodar] D[harmanand]: In: JAOS 73, 1953, pp. 202-208.

quotations are put in the footnotes, where the Skt. text itself is sometimes added if necessity requires«. [source] Bonazzoli, Giorgio: [Review] (F)

[reviews:] Bonazzoli, Giorgio: In: Purāṇa 22,2, July 1980, p. 241.

5553 Purāṇeṣu purāṇamahattvam [Skt.]. Caturvedī, Giridharaśarmā / Chaturvedi, Giridhar Sharma [ed.]. In: Purāṇa 1,2, February 1960, pp. 125-126.

Six quotations from BṛNāP, SkP, BdP, BrP, concerning the spiritual importance of Purāṇa literature. (F)

5554 *Purāṇetareṣu śāstreśu vyāsaḥ: Vyāsa in non-Purāṇic works* [Skt., Engl.]. Bhattacharya, R[am] S[hankar] [ed., comm.] In: Purāṇa 28,2, July 1986, p. 91-93.

Three quotations from Vyāsasmṛti, Tantrasāra of Kṛṣṇānanda, Āgamavāgīśa, and Vyāsaśikṣā, providing some biographical information. With explanatory notes. (F)

5555 Purāṇetihāsasaṃgraha: an anthology of the Epics and Purāṇas [Skt.]. De, S[ushil] K[umar]; Hazra, R[ajendra] C[handra] [ed.]. New Delhi: Sahitya Akademi, 1959. - 14, 353 pp. (Sahitya Ratna Kosha 2).

The selection includes mainly those passages and episodes which »possess a wider and more human appeal and are of literary distinction and ethical quality«. Contains the Sanskrit text only. (AM)

[reviews] Agrawala, V[asudeva] S[harana]· In: Purāṇa 2,1-2, July 1960, pp 316-317.

5556* PURĀṆĪ, A. B.: Gītā nibandha. Pondicherry 1970.

5557* PURĀṆĪ, A. B.: Gītā-marma. Nadiad: Sri Arvind Mandir, 1929. - 6, 84 pp.

5558 PURANI, A. B.: Sri Aurobindo on the Upanishads and the Gita [Engl.] In: Advent 22,3, August 1965, pp. 36-45.

5559* Puranic legends retold [Engl.] Pandya, R. G. [adapt.] Poona 1921.

5560 PURI, BAIJ NATH: Gaṇeśa and Gaṇapati cult in India and South-East Asia [Engl.]. In: JIH 48, 1970, pp. 405-413.

Although mainly based on archaeological data, the article includes some Epic/Purāṇic references. (KPG)

5561 *Purity and auspiciousness in Indian society* [Engl.]. *Carman, John B*[raisted]; Marglin, Frédérique Apffel [ed.] Leiden: E. J. Brill, 1985. - 5, 129 pp. (International Studies in Sociology and Social Anthropology 43).

Includes the following contribution of Epic interest: Hiltebeitel, Alf: Purity and auspiciousness in the Sanskrit Epics. For commentary see separate entry. (AK)

5562 PURUṢOTTAMA PAṆḌITA: The early Brahmanical tradition of *gotra and* pravara: a translation of the Gotra-Pravara-Mañjarī of Puruṣottama-Paṇḍita with introduction [Engl.]. Brough, John [tr., introd.]. Cambridge: University Press, 1953. - 18, 228 pp.

Brough, in his exhaustive introduction also collects Purāṇic materials on *gotras* and *pravaras, and especially deals with the pravara list in MtP. Brough's rejoinder* to Kosambi's review is in: JAOS 74, 1954, pp. 263-266 (KPG)

[reviews·] Kosambi, D[amodar] D[harmanand]: In: JAOS 73, 1953, pp. 202-208.

5563* [PURUSOTTAMAMASAMAHATMYA 1939] [Skt , Hi] Vyāsa, Mādhavaprasāda [tr] Benares 1939

With Hindi translation (SP)

5564 [PUSALKER, A D] PUSALKAR, A D Aryan origins according to the Purānas [Engl] In Siddha bhāratī in honour of the 60th birthday of Dr Siddheshwar Varma Part 2 1950 - pp 269-272

5565 PUSALKER A D The Bhagavadgītā [Engl] In Progress of Indic studies 1917-1942 Dandekar, R[amachandra] N[arayan] [ed] Poona Bhandarkar Oriental Research Institute, 1942 - pp 124-132

5566 PUSALKER, A D The brāhmana tradition and the ksatriya tradition [Engl] In Prof M Hiriyanna commemoration volume 1952 - pp 151-155

The existence of a *ksatriya* literature - the Purānas - independent of and different from the Brahmanical literature - the Vedas - is opposed by P ›There have never been in India two such water tight compartments as the *brahmana* and the *ksatriya* tradition Both are Brahmanical traditions though produced under different environments and with different aims and objectives« (Pusalker in Historical traditions p 309) [source] Rocher p 127 (AP)

5567 PUSALKER A D Conception of history in ancient Indian literature [Engl] In Our Heritage 12 2 July December 1964 pp 35-52

Surveys the early occurrences and meaning of *gatha narasamsi vakovakya akhyana itihasa* and *purana* (in Vedas Brāhmanas Upanisads Arthasāstra of Kautilya) as referring to different aspects of history discusses the MBh as an »example of the comprehensive scope of history as envisaged by the Epic itself discusses Amarasimha s definition of *purana* (as *pancalaksana*) in the light of the actual scope of Purānas Introduces some of the fundamental presuppositions which influenced the Indian attitude towards histories (e g theories of time of *avatara* of destiny of *karman* of *maya* etc) The latter part of the paper surveys Western concepts of history (PS)

[quoted passages] BdP 1 1 40-41 2 34 21 MBh (cr ed) 1 1 204 1 2 32 1 2 237 1 55 43 1 56 16 1 56 19 1 56 21 MtP 53 3 PdP 5 1 45 47 VāP [1] 60 1 [1] 60 21 ViP 3 6 15

5568 PUSALKER A D Dasarajna a new approach [Engl] In BhV 10 1949 Shri K M Munshi diamond jubilee volume Part 2 1950 - pp 70-79

Compares the Dasarajna account in RV with the accounts of Sudāsa and samvarana in MBh and Purānas and concludes that »both traditions are neither independent nor contradictory as it is sometimes assumed‹ The RV version is »the first hand contemporary account‹ the »later accounts are corrupted in due of time« (KPG)

5569 PUSALKER, A D Dvārakā [Engl] In B C Law volume Part 1 1945 - pp 218-224

Seeks to reconstruct the history of the sacred *tirtha* of Dvārakā and to ascertain its location from the account of the MBh and the Purānas the Dvārakāmāhātmya of both the Gargasamhitā and the SkP and other texts Dvārakā, according to most of the texts was founded by Krsna and was the capital of the Yādavas at the time of

5563* [PURUSOTTAMAMASAMAHATMYA 1939] [Skt, Hi] Vyāsa, Mādhavaprasāda [tr] Benares 1939

With Hindi translation (SP)

5564 [PUSALKER, A D] PUSALKAR, A D Aryan origins according to the Purānas [Engl] In Siddha bhāratī in honour of the 60th birthday of Dr Siddheshwar Varma Part 2 1950 - pp 269-272

5565 PUSALKER A D The Bhagavadgītā [Engl] In Progress of Indic studies 1917-1942 Dandekar, R[amachandra] N[arayan] [ed] Poona Bhandarkar Oriental Research Institute, 1942 - pp 124-132

5566 PUSALKER, A D The brāhmana tradition and the ksatriya tradition [Engl] In Prof M Hiriyanna commemoration volume 1952 - pp 151-155

The existence of a *ksatriya* literature - the Purānas - independent of and different from the Brahmanical literature - the Vedas - is opposed by P »There have never been in India two such water tight compartments as the *brahmana* and the *ksatriya* tradition Both are Brahmanical traditions though produced under different environments and with different aims and objectives« (Pusalker in Historical traditions p 309) [source] Rocher p 127 (AP)

5567 PUSALKER A D Conception of history in ancient Indian literature [Engl] In Our Heritage 12 2 July December 1964 pp 35-52

Surveys the early occurrences and meaning of *gatha narasamsi vakovākya akhyana itihasa* and *purana* (in Vedas Brāhmanas Upanisads Arthasāstra of Kautilya) as referring to different aspects of history discusses the MBh as an »example of the comprehensive scope of history as envisaged by the Epic itself discusses Amarasimha s definition of *purana* (as *pancalaksana*) in the light of the actual scope of Purānas Introduces some of the fundamental presuppositions which influenced the Indian attitude towards histories (e g theories of time of *avatara* of destiny of *karman* of *maya* etc) The latter part of the paper surveys Western concepts of history (PS)

[quoted passages] BdP 1 1 40-41 2 34 21 MBh (cr ed) 1 1 204 1 2 32 1 2 237 1 55 43 1 56 16 1 56 19 1 56 21 MtP 53 3 PdP 5 1 45 47 VāP [1] 60 1 [1] 60 21 ViP 3 6 15

5568 PUSALKER A D Dasarajna a new approach [Engl] In BhV 10 1949 Shri K M Munshi diamond jubilee volume Part 2 1950 - pp 70-79

Compares the Dasarajna account in RV with the accounts of Sudāsa and samvarana in MBh and Purānas and concludes that »both traditions are neither independent nor contradictory as it is sometimes assumed« The RV version is »the first hand contemporary account« the »later accounts are corrupted in due of time« (KPG)

5569 PUSALKER, A D Dvārakā [Engl] In B C Law volume Part 1 1945 - pp 218-224

Seeks to reconstruct the history of the sacred *tirtha* of Dvārakā and to ascertain its location from the account of the MBh and the Purānas the Dvārakāmāhātmya of both the Gargasamhitā and the SkP and other texts Dvārakā, according to most of the texts was founded by Krsna and was the capital of the Yādavas at the time of

the Bhārata war. It can be identified, the author concludes, most probably, with modern Dwarka lying to the extreme west of the Kathiawad peninsula. (AK)

[quoted passages not included]

5570 [PUSALKER, A. D.:] PUSALKAR, A. D.: Early history of Mahārāṣṭra [Engl.]. In: ALB 25, 1961, pp. 381–396.

Discusses also the Purāṇic accounts and refers to Epic passages. (AM)

[quoted passages:] MkP 57.46; BrP 27.55; Rm 3,61.22–23; 3,120.31; 7,77ff; MtP 43.48; 44 36; 46 8; 112.47; VāP 35–36; 45.110; 94.52; 95.18; 96.1–2; ViP 4,13.1–6; MBh 1,177.47; 2,14.21–22; 3,85.40–41; 3,278 48; 7,37.21–22; 7,85.40; 9,40.10.

5571• PUSALKER, A. D.: Genealogy of the solar dynasty in the Purāṇas and the Rāmāyaṇa [Engl.]. In: PTAIOC 21, Srinagar October 1961, summaries, p. 112.

5572 PUSALKER, A. D.: Genealogy of the solar dynasty in the Purāṇas and the Rāmāyaṇa: a critical study [Engl.]. In: Purāṇa 4,1, January 1962, pp. 23–33.

Considers the Purāṇic and Rm genealogies to be so obviously different that it cannot be asserted that they are in general agreement. Gives the Purāṇic genealogical lists according to recent writers, e.g. Pargiter, and adds a list of the Rm genealogy. (F)

5573 PUSALKER, A. D.: Historical traditions [Engl.] In: The history and culture of the Indian people. Vol. 1: The Vedic age ... 1951. – pp. 267–329, 2 folding charts [following p. 318].

Book 4, consisting of ch. 14 »Traditional history from the earliest time to the accession of Parīkshit« (p. 267–318) and ch. 15 »From the accession of Parīkshit to the end of the Bārhadratha dynasty« (p. 319–329) – Though agreeing with F. E. Pargiter »on the subject of the historical value of the Purāṇas«, the author rejects Pargiter's view of the Purāṇas as a »separate *kṣatriya* literature«. According to him, »there have never been in India two such water-tight compartments as the *brāhmaṇa* and the *kṣatriya* tradition ... Both are Brahmanical traditions, though produced under different environments and with different aims and objectives (p. 309)«. The Purāṇas are not »the sole trustworthy sources for Indian history«. The Vedic data is »much closer in time to many of the events of which the Purāṇas had only ›faint and inaccurate memories (p. 312)‹«. [source:] Rocher, p. 127 and 262. (AK)

5574 PUSALKER, A. D.: Literary and archaeological evidence on the Aryan expansion in India [Engl.]. In: Purāṇa 6,2, July 1964, pp. 307–332.

A short account of Indo-Aryan immigration and expansion in India as reflected in classical Skt. literature, referring especially to the tribes of the times in question. Refers to AV, KauṣU, VāP, BdP, LiP, MtP, BrP, HV, MkP, MBh and to the modern literature on the Indus Valley civilization (F)

[quoted passages:] BdP 2,63.174; 2,74.2; BrP 13.112–113; 13 143; HV 1,32 4–5; LiP 1,66 24–25; MBh 2,23.18–19; 2,47.12–14; 5,164 35; 8,4.15–16; MtP 48 2; VāP 83.174–175; 99.2.

the Bhārata war. It can be identified, the author concludes, most probably, with modern Dwarka lying to the extreme west of the Kathiawad peninsula. (AK)

[quoted passages not included]

5570 [PUSALKER, A. D.:] PUSALKAR, A. D.: Early history of Mahārāṣṭra [Engl.]. In: ALB 25, 1961, pp. 381–396.

Discusses also the Purāṇic accounts and refers to Epic passages. (AM)

[quoted passages:] MkP 57.46; BrP 27.55; Rm 3,61.22–23; 3,120.31; 7,77ff; MtP 43.48; 44 36; 46 8; 112.47; VāP 35–36; 45.110; 94.52; 95.18; 96.1–2; ViP 4,13.1–6; MBh 1,177.47; 2,14.21–22; 3,85.40–41; 3,278 48; 7,37.21–22; 7,85.40; 9,40.10.

5571• PUSALKER, A. D.: Genealogy of the solar dynasty in the Purāṇas and the Rāmāyaṇa [Engl.]. In: PTAIOC 21, Srinagar October 1961, summaries, p. 112.

5572 PUSALKER, A. D.: Genealogy of the solar dynasty in the Purāṇas and the Rāmāyaṇa: a critical study [Engl.]. In: Purāṇa 4,1, January 1962, pp. 23–33.

Considers the Purāṇic and Rm genealogies to be so obviously different that it cannot be asserted that they are in general agreement. Gives the Purāṇic genealogical lists according to recent writers, e.g. Pargiter, and adds a list of the Rm genealogy. (F)

5573 PUSALKER, A. D.: Historical traditions [Engl.] In: The history and culture of the Indian people. Vol. 1: The Vedic age ... 1951. – pp. 267–329, 2 folding charts [following p. 318].

Book 4, consisting of ch. 14 »Traditional history from the earliest time to the accession of Parīkshit« (p. 267–318) and ch. 15 »From the accession of Parīkshit to the end of the Bārhadratha dynasty« (p. 319–329) – Though agreeing with F. E. Pargiter »on the subject of the historical value of the Purāṇas«, the author rejects Pargiter's view of the Purāṇas as a »separate *kṣatriya* literature«. According to him, »there have never been in India two such water-tight compartments as the *brāhmaṇa* and the *kṣatriya* tradition ... Both are Brahmanical traditions, though produced under different environments and with different aims and objectives (p. 309)«. The Purāṇas are not »the sole trustworthy sources for Indian history«. The Vedic data is »much closer in time to many of the events of which the Purāṇas had only ›faint and inaccurate memories (p. 312)‹« [source:] Rocher, p. 127 and 262. (AK)

5574 PUSALKER, A. D.: Literary and archaeological evidence on the Aryan expansion in India [Engl.]. In: Purāṇa 6,2, July 1964, pp. 307–332.

A short account of Indo-Aryan immigration and expansion in India as reflected in classical Skt. literature, referring especially to the tribes of the times in question. Refers to AV, KauṣU, VāP, BdP, LiP, MtP, BrP, HV, MkP, MBh and to the modern literature on the Indus Valley civilization (F)

[quoted passages:] BdP 2,63.174; 2,74.2; BrP 13.112–113; 13 143; HV 1,32 4–5; LiP 1,66 24–25; MBh 2,23.18–19; 2,47.12–14; 5,164 35; 8,4.15–16; MtP 48 2; VāP 83.174–175; 99.2.

5575 PUSALKER A D Location of Laṅkā [Engl] In JOI 15,3-4 March & June 1966 pp 335-340

Argues for the location of Laṅkā as Ceylon and attempts to rebut Mankad's arguments put forward in the introduction to the Kiskindhākāṇḍa (cr ed) (JLB)

5576* PUSALKER, A D Paraśurāma and the Konkan [Engl]. In Kerala studies Professor A Gopala Menon commemoration volume Narayana Pillai P K [ed] Trivandrum University of Travancore 1955

5577 PUSALKER A D Pre Bharata war history from the Purāṇas [Engl]. In QRHSCalcutta 7,1, 1967-1968 pp 8-22

5578 PUSALKER, A D Pre Harappan Harappan and post Harappan culture and the Aryan problem [Engl] In QRHSCalcutta 7 1967-1968 pp 233-244

Tries inter alia to refute Pargiter's arguments about the existence of three different racial stocks among the dynasties listed in the Purāṇas The Purāṇas rather indicate their unity by making all emanate by Manu (AM)

5579 PUSALKER, A D Presidential address [Engl] In PIHC 13 Nagpur 1950 pp 19-29 - Published also in BhV 11 1950 pp 111-123

Discusses also the king lists of the Purāṇas and the evidence from MBh in order to reconstruct Vedic history (AM)

5580 PUSALKER A D Presidential address [Engl]. In PTAIOC 18 Annamalainagar December 1955 publ Annamalainagar 1958 pp 58-67

The author gives pp 61-62 a short discussion of the historical value of the Purāṇas which he affirms (F)

5581 [PUSALKER A D] PUSALKAR A D The Purāṇas their content [Engl]. In Indian inheritance 4th ed Vol 1 1965 - pp 79-90

5582 PUSALKER A D Purāṇic cosmogony [Engl] In Pusalker A D Studies in Epics and Purāṇas 1955 - Reprinted from BhV 2,2, 1941 pp 177-191

5583 PUSALKER A D Purāṇic studies [Engl] In M M Chitraoshastri felicitation volume 1967 - pp 689-773

Concise and informative bibliographical survey of editorial activities and secondary literature concerning Purāṇa research in 20th century India (with side glances at European research) The article is divided into eight sections (1 texts and translations 2 Purāṇas in general 3 history and chronology 4 geography and ethnography 5 Purāṇic religion 6 philosophy 7 individual *mahāpurāṇas* 8 *upapurāṇas* 9 miscellanea 10 addenda) which are subdivided into 110 subsections in all (e g »researches in MtP« »historical importance of the Purāṇas« etc.) each collecting the most important writings on the topic and giving a short presentation of the results obtained in this particular branch of research (F)

5584 PUSALKER A D The Rāmāyaṇa its history and character [Engl]. In The cultural heritage of India 2nd ed Vol 2 1962 - pp 14-31

5585 PUSALKER, A D Ṛgveda and Harappa culture [Engl]. In Mélanges d'Indianisme a la memoire de Louis Renou 1968 - pp 581-594

5575 PUSALKER A D Location of Laṅkā [Engl] In JOI 15,3-4 March & June 1966 pp 335-340

Argues for the location of Laṅkā as Ceylon and attempts to rebut Mankad's arguments put forward in the introduction to the Kiskindhākānda (cr ed) (JLB)

5576* PUSALKER, A D Paraśurāma and the Konkan [Engl]. In Kerala studies Professor A Gopala Menon commemoration volume Narayana Pillai P K [ed] Trivandrum University of Travancore 1955

5577 PUSALKER A D Pre Bharata war history from the Puranas [Engl]. In QRHSCalcutta 7,1, 1967-1968 pp 8-22

5578 PUSALKER, A D Pre Harappan Harappan and post Harappan culture and the Aryan problem [Engl] In QRHSCalcutta 7 1967-1968 pp 233-244

Tries inter alia to refute Pargiter's arguments about the existence of three different racial stocks among the dynasties listed in the Purānas The Purānas rather indicate their unity by making all emanate by Manu (AM)

5579 PUSALKER, A D Presidential address [Engl] In PIHC 13 Nagpur 1950 pp 19-29 - Published also in BhV 11 1950 pp 111-123

Discusses also the king lists of the Purānas and the evidence from MBh in order to reconstruct Vedic history (AM)

5580 PUSALKER A D Presidential address [Engl]. In PTAIOC 18 Annamalai nagar December 1955 publ Annamalainagar 1958 pp 58-67

The author gives pp 61-62 a short discussion of the historical value of the Purānas which he affirms (F)

5581 [PUSALKER A D] PUSALKAR A D The Purānas their content [Engl]. In Indian inheritance 4th ed Vol 1 1965 - pp 79-90

5582 PUSALKER A D Purānic cosmogony [Engl] In Pusalker A D Studies in Epics and Purānas 1955 - Reprinted from BhV 2,2. 1941 pp 177-191

5583 PUSALKER A D Puranic studies [Engl] In M M Chitraoshastri felicitation volume 1967 - pp 689-773

Concise and informative bibliographical survey of editorial activities and secondary literature concerning Purāna research in 20th century India (with side glances at European research) The article is divided into eight sections (1 texts and translations 2 Purānas in general 3 history and chronology 4 geography and ethnography 5 Purānic religion 6 philosophy 7 individual *mahāpurānas* 8 *upapurānas* 9 miscellanea 10 addenda) which are subdivided into 110 subsections in all (e g »researches in MtP« »historical importance of the Purānas« etc.) each collecting the most important writings on the topic and giving a short presentation of the results obtained in this particular branch of research (F)

5584 PUSALKER A D The Rāmāyana its history and character [Engl]. In The cultural heritage of India 2nd ed Vol 2. 1962 - pp 14-31

5585 PUSALKER, A D Rgveda and Harappa culture [Engl]. In Melanges d Indianisme a la memoire de Louis Renou 1968 - pp 581-594

Tries to coordinate the Vedic and Purāṇic data regarding the Aryan occupation during the period preceding the Bhārata war. Indicates the possibility to connect the Aryans with the Harappa culture. (AM)

5586 PUSALKER, A. D.: Social world in the Mahābhārata [Engl.]. In: JGJRI 26,1-3, *January-July 1970: Umeshamishra commemoration volume. Vol. 3. ... 1970.* - pp. 575-580.

5587 PUSALKER, A. D.: Some observations on the Vāmana Purāṇa [Engl.]. In: Purāṇa 12,1, January 1970, *pp. 141-146.*

Deals with the classification of the VmP according to both classical and modern criteria Makes short remarks on its contents, extent, date, and topics. (F)

[quoted passages:] BhvP 3/3,28.10-15; MtP 53.44-45; 53.68-70; NāP 1,105.1; 1,105.13-19; PdP 1,62.6; 6,263.81-85; SkP 7/1,2.63-64; 7/1,2.89; 7/2,94-95; VmP (cr.ed.) 11.30-46; VmP (VePr) 2; 11.45; 43; 47.30; 49; 72; 95.36.

5588 PUSALKER, A. D.: Some significant allegories in the Purāṇas [Engl.] In: Purāṇa 3,1, January 1961, *pp. 8-21.*

Interpretation of Purāṇic and Epic stories (concerning natural phenomena, the origin of the castes, Kārtavīrya Arjuna and Paraśurāma) as allegorical wording of a spiritual meaning. Refers to Kumārila, ṚV, Mīmāṃsāsūtra, Rm, MBh, Mohamudgara (F)

[quoted passages:] MBh (cr.ed.) 1,54.19; 1,55.43.

5589 [PUSALKER, A. D.:] PUSALKAR, A. D.: Sri Krishna [Engl.]. In: Indian inheritance. 4th ed.: Vol. 1. ... 1965. - pp. 51-56.

5590 PUSALKER, A. D.: Studies in Epics and Purāṇas [Engl.]. 2nd ed.: Bombay: Bharatiya Vidya Bhavan, 1963. - 16, 230 pp. (Bhavan's Book University 36). - 1st ed.: ibid., 1955. - 225 pp. (Bhavan's Book University 36).

Collected studies with extensive bibliographical notes. The introduction is on MBh, Rm and Purāṇas in general; the other chapters are entitled: 1. Purāṇic cosmogony; 2. Were the Purāṇas originally in Prakrit?; 3. Vāyu Purāṇa versus Śiva Purāṇa; 4 Kuruśravaṇa and Kṛṣṇa; 6 Epic and Purāṇic studies (a review of important publications, 1917-1954) For further commentaries see separate entries (PS)

[quoted passages not included]

[reviews:] Sircar, D[ines] C[handra]: In: ABORI 37, 1957, pp. 348-350

5591 PUSALKER, A. D.: Ujjayinī in the Purāṇas [Engl.]. In: Vikrama *volume* ... 1948. - pp. 463-482.

5592* PUSALKER, A. D.: The Uttara-kāṇḍa of the Vālmīki Rāmāyaṇa [Engl.]. In: PBh 66, October 1961, pp. 409-412.

5593 PUSALKER, A. D.: Vāyu-Purāṇa versus Śiva-Purāṇa [Engl.]. In: Pusalker, A. D.: Studies in Epics and Purāṇas ... 1955. - Reprinted from: JUBombay (N.S.) 10,2, 1941, pp 148-155.

5594* PUSALKER, A. D.: Vikramāditya in the Purāṇas [Engl.]. In: BhV 8, 1947, pp. 129-134.

Tries to coordinate the Vedic and Purāṇic data regarding the Aryan occupation during the period preceding the Bhārata war. Indicates the possibility to connect the Aryans with the Harappa culture. (AM)

5586 PUSALKER, A. D.: Social world in the Mahābhārata [Engl.]. In: JGJRI 26,1-3, *January-July 1970: Umeshamishra commemoration volume. Vol. 3. ... 1970.* - pp. 575-580.

5587 PUSALKER, A. D.: Some observations on the Vāmana Purāṇa [Engl.]. In: Purāṇa 12,1, *January 1970, pp. 141-146.*

Deals with the classification of the VmP according to both classical and modern criteria Makes short remarks on its contents, extent, date, and topics. (F)

[quoted passages:] BhvP 3/3,28.10-15; MtP 53.44-45; 53.68-70; NāP 1,105.1; 1,105.13-19; PdP 1,62.6; 6,263.81-85; SkP 7/1,2.63-64; 7/1,2.89; 7/2,94-95; VmP (cr.ed.) 11.30-46; VmP (VePr) 2; 11.45; 43; 47.30; 49; 72; 95.36.

5588 PUSALKER, A. D.: Some significant allegories in the Purāṇas [Engl.] In: Purāṇa 3,1, January *1961, pp. 8-21.*

Interpretation of Purāṇic and Epic stories (concerning natural phenomena, the origin of the castes, Kārtavīrya Arjuna and Paraśurāma) as allegorical wording of a spiritual meaning. Refers to Kumārila, ṚV, Mīmāṃsāsūtra, Rm, MBh, Mohamudgara (F)

[quoted passages:] MBh (cr.ed.) 1,54.19; 1,55.43.

5589 [PUSALKER, A. D.:] PUSALKAR, A. D.: Sri Krishna [Engl.]. In: Indian inheritance. 4th ed.: Vol. 1. ... 1965. - pp. 51-56.

5590 PUSALKER, A. D.: Studies in Epics and Purāṇas [Engl.]. 2nd ed.: Bombay: Bharatiya Vidya Bhavan, 1963. - 16, 230 pp. (Bhavan's Book University 36). - 1st ed.: ibid., 1955. - 225 pp. (Bhavan's Book University 36).

Collected studies with extensive bibliographical notes. The introduction is on MBh, Rm and Purāṇas in general; the other chapters are entitled: 1. Purāṇic cosmogony; 2. Were the Purāṇas originally in Prakrit?; 3. Vāyu Purāṇa versus Śiva Purāṇa; 4 Kuruśravaṇa and Kṛṣṇa; 6 Epic and Purāṇic studies (a review of important publications, 1917-1954) For further commentaries see separate entries (PS)

[quoted passages not included]

[reviews:] Sircar, D[ines] C[handra]: In: ABORI 37, 1957, pp. 348-350

5591 PUSALKER, A. D.: Ujjayinī in the Purāṇas [Engl.]. In: Vikrama *volume ...* 1948. - pp. 463-482.

5592* PUSALKER, A. D.: The Uttara-kāṇḍa of the Vālmīki Rāmāyaṇa [Engl.]. In: PBh 66, October 1961, pp. 409-412.

5593 PUSALKER, A. D.: Vāyu-Purāṇa versus Śiva-Purāṇa [Engl.]. In: Pusalker, A. D.: Studies in Epics and Purāṇas ... 1955. - Reprinted from: JUBombay (N.S.) 10,2, 1941, pp 148-155.

5594* PUSALKER, A. D.: Vikramāditya in the Purāṇas [Engl.]. In: BhV 8, 1947, pp. 129-134.

5595 PUSALKER, A D Were the Purānas originally in Prakrit? [Engl] In Acharya Anand Shankar Dhruva smāraka grantha Part 3 Ahmedabad 1944-1946 - pp 101-104 - Reprint in Pusalker, A D Studies in Epics and Purānas 1955

P contradicts the question in the title and suggests that the so-called Prakritisms in the text were introduced there only at a later stage under the influence of popular speech [source] Rocher p 126 and 128 (AP)

5596 PUSHP, P N Rāmāyana in Kashmiri literature and folk lore [Engl] In *The Ramayana tradition in Asia 1980 - pp 534-545*

After a survey of literary and other evidence for the popularity of the Rāma story in Kashmir before modern times the author notes the influence of the Persian version the Masīhī Rm and compares the 19th and 20th century versions the Śankara Rm the Prakāsa Rm the Visnupratāpa Rm and the Śarma Rm (JLB)

5597* [PUSKARAMAHATMYA 1871] [Skt] Bombay jñānasāgara Press 1871

This Puskaramāhātmya does not claim to belong to any particular *khanda* of the PdP but to a (lost) Padmapurānasamuccaya The edition contains 971 *ślokas* divided into twenty *adhyayas* [source] Rocher p 214 (AP)

5598* [PUSKARAMAHATMYA 1920] [Skt] Ajmer Jaina Printing Press 1977 [A D 1920]

This P does not claim to belong to any particular *khanda* of the PdP but to a (lost) Padmapurānasamuccaya The edition consists of just seventy-one stanzas [source] Rocher p 214 (AP)

5599 PUSPADANTA Harivamsapurāna ein Abschnitt aus der Apabhramsa Welthistorie »Mahāpurāna Tisatthimahāpurisagunālamkāra« von Puspa danta Als Beitrag zur Kenntnis des Apabhramsa und der Universalge *schichte der Jainas herausgegeben* [Apabhr Ger] Alsdorf Ludwig [ed, tr comm introd] Hamburg Friederichsen de Gruyter 1936 - 12 515 pp 3 tables [appended] (Alt und Neu Indische Studien 5)

Edition (based on 3 manuscripts) in Roman transliteration and German translation of the Harivamśapurāna by Puspadanta which forms part of the Tisatthimahāpu risagunālamkāramahāpurāna, a Jaina work in Apabhramsha by the same author The first part of the book (p 1-199) deals with 1 »The poet Puspadanta‹ 2 »The Harivamsapurāna ‹ (contents comparison of parts of the work with other Jaina versions) 3 »The text and its transmission« 4 › Grammar« and 5 »Metrics« With preface notes glossary index of names and appendix giving text and translation of 3 additional portions of *Puspadanta s Mahāpurāna* (AK)

5600 PUSPADANTA The Mahāpurāna or Tisatthimahāpurisagunālamkāra (a Jain epic in Apabhramsa of the 10th century) of Puspadanta critically edited / Mahākavipuspadantaviracitam trisastimahāpurānagunālamkāra nāma apa *bhramsabhāsānubaddham mahāpurānam* Vol 1-3 [*Apabhr* Engl] Vaidya P[arashuram] L[akshman] [ed tr] Bombay Manikchand 1937-1942 - Vol 1 1937 - 42 672 pp - Vol 2 [not at hand] - Vol 3 1942 - 32 28 314 pp - (Manikchand Digambara Jaina Granthamala 37, 40 41)

5595 PUSALKER, A D Were the Purānas orıgınally ın Prakrıt? [Engl] In Acharya Anand Shankar Dhruva smāraka grantha Part 3 Ahmedabad 1944-1946 - pp 101-104 - Reprınt ın Pusalker, A D Studıes ın Epıcs and Purānas 1955

P contradıcts the questıon ın the tıtle and suggests that the so-called Prakrıtısms ın the text were ıntroduced there only at a later stage under the ınfluence of popular speech [source] Rocher p 126 and 128 (AP)

5596 PUSHP, P N Rāmāyana ın Kashmırı lıterature and folk lore [Engl] In *The Ramayana tradıtıon ın Asıa 1980 - pp 534-545*

After a survey of lıterary and other evıdence for the popularıty of the Rāma story ın Kashmır before modern tımes the author notes the ınfluence of the Persıan versıon the Masīhī Rm and compares the 19th and 20th century versıons the Śankara Rm the Prakāsa Rm the Vısnupratāpa Rm and the Śarma Rm (JLB)

5597* [PUSKARAMAHATMYA 1871] [Skt] Bombay Jñānasāgara Press 1871

Thıs Puskaramāhātmya does not claım to belong to any partıcular *khanda* of the PdP but to a (lost) Padmapurānasamuccaya The edıtıon contaıns 971 *ślokas* dıvıded ınto twenty *adhyayas* [source] Rocher p 214 (AP)

5598* [PUSKARAMAHATMYA 1920] [Skt] Ajmer Jaına Prıntıng Press 1977 [A D 1920]

Thıs P does not claım to belong to any partıcular *khanda* of the PdP but to a (lost) Padmapurānasamuccaya The edıtıon consısts of just seventy-one stanzas [source] Rocher p 214 (AP)

5599 PUSPADANTA Harıvamsapurāna eın Abschnıtt aus der Apabhramsa Welthıstorıe »Mahāpurāna Tısatthımahāpurısagunālamkāra« von Puspa danta Als Beıtrag zur Kenntnıs des Apabhramsa und der Unıversalge *schıchte der Jaınas herausgegeben* [Apabhr Ger] Alsdorf Ludwıg [ed, tr comm ıntrod] Hamburg Frıederıchsen de Gruyter 1936 - 12 515 pp 3 tables [appended] (Alt und Neu Indısche Studıen 5)

Edıtıon (based on 3 manuscrıpts) ın Roman translıteratıon and German translatıon of the Harıvamśapurāna by Puspadanta whıch forms part of the Tısatthımahāpu rısagunālamkāramahāpurāna, a Jaına work ın Apabhramsha by the same author The fırst part of the book (p 1-199) deals wıth 1 »The poet Puspadanta‹ 2 »The Harıvamsapurāna ‹ (contents comparıson oı parts of the work wıth other Jaına versıons) 3 »The text and ıts transmıssıon« 4 › Grammar« and 5 »Metrıcs« Wıth preface notes glossary ındex of names and appendıx gıvıng text and translatıon of 3 addıtıonal portıons of *Puspadanta s Mahāpurāna* (AK)

5600 PUSPADANTA The Mahāpurāna or Tısatthımahāpurısagunālamkāra (a Jaın epıc ın Apabhramsa of the 10th century) of Puspadanta crıtıcally edıted / Mahākavıpuspadantavıracıtam trısastımahāpurānagunālamkāra nāma apa *bhramsabhāsānubaddham mahāpurānam* Vol 1-3 [*Apabhr Engl*] Vaıdya P[arashuram] L[akshman] [ed tr] Bombay Manıkchand 1937-1942 - Vol 1 1937 - 42 672 pp - Vol 2 [not at hand] - Vol 3 1942 - 32 28 314 pp - (Manıkchand Dıgambara Jaına Granthamala 37, 40 41)

Edition and English translation of the Jaina Tisaṭṭhimahāpurisaguṇālaṃkāra-mahāpurāṇa of Puṣpadanta, an Apabhramsha text. (AK)

5601 QUÉGUINER, MAURICE: *Die Bhagavad-Gita und der Krieg* [Ger.] *In: Kairos* 2, 1960, pp. 233–239.

The first part of the article cursorily examines the attitude to war of the BhG, while the second part consists of a few remarks on Aurobindo's allegorical interpretation and Gandhi's views on *ahiṃsā*. (JLB)

[quoted passages:] BhG 1.29-30; 2.19; 2.22; 2.30-31; 3.33-36; 3.43; 4.7-8; 11.15-46; 18.13-17.

5602* RADHA KANTHACHARYA, G.: The lord's message of Vedantic theism [Engl.]. In: PTAIOC 12, 1943, summaries, pp. 101–102.

5603* [RĀDHĀKĀNTA ŚARMĀ:] RADHACANTE SERMEN PENDEET: Pooran Arthe Prakash Shastre ... and Ajawelee [Engl.]. Halhed, N. B. [tr.]. In: Antient Indian literature, illustrative of the researches of the Asiatick Society. No. 3. London ... 1809. – pp. 109–177.

Edition of N. B. Halhed's English translation of the Purāṇārthaprakāśa, a work »composed by Pandit Rādhākānta Śarman, at the request of Warren Hastings, in 1784«, and »translated into Persian by Zūrāvār Singh.« This Persian version was translated by Halhed »The printed English text has six chapters: (1) Computations of time, (2) Brehme perveen, i e. knowledge of brehm, (3) Account of the different shasters, (4) Explanation of the different casts, (5) Cosmogony, etc, (6) Of the ancient rajas.« [source:] Rocher, p. 215. (AK)

5604* RADHAKRISHNA SHARMA, CHALLA: The Ramayana in Telugu and Tamil: a comparative study [Engl.] Madras: Lakshminarayana Granthamala, 1973.

5605 R[ADHAKRISHNA] SHARMA, C[HALLA]: Ramayana in Telugu literature and folk lore [Engl.]. In: The Ramayana tradition in Asia ... 1980. – pp. 215–225.

After some remarks on the Telugu MBh, the author briefly lists and characterises the Telugu versions of Rm from the Raṅganātha Rm to modern versions, including folk versions. (JLB)

5606 RADHAKRISHNAN, K.: Ayodhya to Lanka: a comparative study of Ramayana of Valmiki, Kalidasa and Kamban [Engl.]. Madras 1985. – 22, 367 pp.

5607 RADHAKRISHNAN, S[ARVEPALLI]: The Bhagavadgita [Engl.] In: Indian inheritance. 4th ed.: Vol. 1. ... 1965. – pp. 152–161.

5608* RADHAKRISHNAN, S[ARVEPALLI]: The ethics of the Bhagavadgītā and Kant [Engl.]. In: IntJEth 21, 1911, pp. 465–475.

5609* RADHAKRISHNAN, S[ARVEPALLI]: Krishna of the Gita [Engl.] In: BhJ 9, 5 August 1962, pp. 73–75; and 19, 24 June 1973, pp. 29–32.

With note of V. A Sundaram on »grieve not«, BhG 18 66. [source:] Callewaert/Hemraj, p. 371. (PS)

[quoted passages:] BhG 18 66.

Edition and English translation of the Jaina Tisaṭṭhimahāpurisaguṇālaṃkāra-mahāpurāṇa of Puṣpadanta, an Apabhramsha text. (AK)

5601 QUÉGUINER, MAURICE: *Die Bhagavad-Gita und der Krieg* [Ger.] *In: Kairos* 2, 1960, pp. 233–239.

The first part of the article cursorily examines the attitude to war of the BhG, while the second part consists of a few remarks on Aurobindo's allegorical interpretation and Gandhi's views on *ahiṃsā*. (JLB)

[quoted passages:] BhG 1.29-30; 2.19; 2.22; 2.30-31; 3.33-36; 3.43; 4.7-8; 11.15-46; 18.13-17.

5602* RADHA KANTHACHARYA, G.: The lord's message of Vedantic theism [Engl.]. In: PTAIOC 12, 1943, summaries, pp. 101–102.

5603* [RĀDHĀKĀNTA ŚARMĀ:] RADHACANTE SERMEN PENDEET: Pooran Arthe Prakash Shastre ... and Ajawelee [Engl.]. Halhed, N. B. [tr.]. In: Antient Indian literature, illustrative of the researches of the Asiatick Society. No. 3. London ... 1809. – pp. 109–177.

Edition of N. B. Halhed's English translation of the Purāṇārthaprakāśa, a work »composed by Pandit Rādhākānta Śarman, at the request of Warren Hastings, in 1784«, and »translated into Persian by Zūrāvār Singh.« This Persian version was translated by Halhed »The printed English text has six chapters: (1) Computations of time, (2) Brehme perveen, i e. knowledge of brehm, (3) Account of the different shasters, (4) Explanation of the different casts, (5) Cosmogony, etc, (6) Of the ancient rajas.« [source:] Rocher, p. 215. (AK)

5604* RADHAKRISHNA SHARMA, CHALLA: The Ramayana in Telugu and Tamil: a comparative study [Engl.] Madras: Lakshminarayana Granthamala, 1973.

5605 R[ADHAKRISHNA] SHARMA, C[HALLA]: Ramayana in Telugu literature and folk lore [Engl.]. In: The Ramayana tradition in Asia ... 1980. – pp. 215–225.

After some remarks on the Telugu MBh, the author briefly lists and characterises the Telugu versions of Rm from the Raṅganātha Rm to modern versions, including folk versions. (JLB)

5606 RADHAKRISHNAN, K.: Ayodhya to Lanka: a comparative study of Ramayana of Valmiki, Kalidasa and Kamban [Engl.]. Madras 1985. – 22, 367 pp.

5607 RADHAKRISHNAN, S[ARVEPALLI]: The Bhagavadgita [Engl.] In: Indian inheritance. 4th ed.: Vol. 1. ... 1965. – pp. 152–161.

5608* RADHAKRISHNAN, S[ARVEPALLI]: The ethics of the Bhagavadgītā and Kant [Engl.]. In: IntJEth 21, 1911, pp. 465–475.

5609* RADHAKRISHNAN, S[ARVEPALLI]: Krishna of the Gita [Engl.] In: BhJ 9, 5 August 1962, pp. 73–75; and 19, 24 June 1973, pp. 29–32.

With note of V. A Sundaram on »grieve not«, BhG 18 66. [source:] Callewaert/Hemraj, p. 371. (PS)

[quoted passages:] BhG 18 66.

5610* RADHAKRISHNAN S[ARVEPALLI] The theism of the Bhagavadgītā [Engl] Varanasi Gita Samiti B[anaras] H[indu] U[niversity] 1956

5611 RAE, MARGRET Krsnas Tod im Mahābhārata und Visnu Purāna [Ger]. Freiburg 1977 - 262 pp

Unpublished dissertation Analyses and interprets the accounts of Krsna s death and the destruction of the Yādava-clan in the Mausalaparvan of MBh and in ViP 5 37-38 Discusses also the concept of time as fate and Krsna as *kālavid* (AM)

5612* RAEDER G Wollheim da Fonseca eine biographische Skizze [Ger] Berlin Hempel 1880

Biography of Anton Edmund Wollheim da Fonseca who published an analysis of the Kriyāyogasāra of the PdP in 1846 » he obviously prepared a complete edition with German *translation« of the same work since (p 18) the biographer G Raeder* »refers to an edition and German translation still in manuscript form [source] Rocher pp 213-214 (AK)

5613 RAESIDE I M P Dattātreya [Engl] In BSOAS 45 1982 pp 489-500

›The object of this brief account is primarily to make available the *mahānubhāva* evidence on Dattātreya Nevertheless Raeside first collects the material on the story of Dattātreya in the Epics and Purānas making notes on MBh BhāgP MkP and ŚiP »The story reaches its maximum elaboration in the Mārkandeya purāna where Dattātreya has become a *yogisvara* and is heavily tinged with Śaktism« This feature is traced up to late Yogic Upanisads and Tāntric works The author also makes short remarks on the association of Dattātreya with Kārtavīrya and Renukā He then proceeds to comment on the *mahanubhava* accounts and their few connections with the Epics and Purānas quoting Līlācarita Sūtrapātha Gadya rājāstotra Sahyādrivarnana Sahyādrilīlā and 16th century Marathi literature such as the Bhāvārtha Rm of Ekanātha (KPG)

[quoted passages] MkP 17 21-23 18 23 30 19 4 5

5614* RAESIDE I M P The Pānduranga māhātmya of Śūdhar [Engl] In BSOAS 28 1 1965 pp 81-100

5615* RAGHAVACHAR S S The Gītā according to Rāmānuja [Engl] In Gītā samīkshā *1971 - pp 13-39*

5616* RAGHAVACHAR S S Śrī Rāmānuja on the Gītā [Engl] Mangalore S Ramakrishna Ashram 1969

5617 RAGHAVACHARI P K Attributes attuned to Sree Raama in Valmiki Ramayana [Engl Skt] Bangalore Aparna Printers and Publ 1982 - 60 pp

Lists of attributes of Rāma in the different *kandas* of the Rm with translation and short notes The first on Yuddhakānda is in alphabetical order the other lists on Bāla Ayodhyā Aranya Kiskindhā and Sundarakānda are in order of occurrence (KPG)

5618 RAGHAVACHARY K Identification of Rāmāyana scenes [Engl] In JOI 21 1971 1972 pp 210-216

5610* RADHAKRISHNAN S[ARVEPALLI] The theism of the Bhagavadgītā [Engl] Varanasi Gita Samiti B[anaras] H[indu] U[niversity] 1956

5611 RAE, MARGRET Krsnas Tod im Mahābhārata und Visnu Purāna [Ger]. Freiburg 1977 - 262 pp

Unpublished dissertation Analyses and interprets the accounts of Krsna s death and the destruction of the Yādava-clan in the Mausalaparvan of MBh and in ViP 5 37-38 Discusses also the concept of time as fate and Krsna as *kālavād* (AM)

5612* RAEDER G Wollheim da Fonseca eine biographische Skizze [Ger] Berlin Hempel 1880

Biography of Anton Edmund Wollheim da Fonseca who published an analysis of the Kriyāyogasāra of the PdP in 1846 » he obviously prepared a complete edition with German translation« of the same work since (p 18) the biographer G Raeder »refers to an edition and German translation still in manuscript form [source] Rocher pp 213-214 (AK)

5613 RAESIDE I M P Dattātreya [Engl] In BSOAS 45 1982 pp 489-500

›The object of this brief account is primarily to make available the *mahānubhāva* evidence on Dattātreya Nevertheless Raeside first collects the material on the story of Dattātreya in the Epics and Purānas making notes on MBh BhāgP MkP and ŚiP »The story reaches its maximum elaboration in the Mārkandeya purāna where Dattātreya has become a *yogīśvara* and is heavily tinged with Śaktism« This feature is traced up to late Yogic Upanisads and Tāntric works The author also makes short remarks on the association of Dattātreya with Kārtavīrya and Renukā He then proceeds to comment on the *mahanubhava* accounts and their few connections with the Epics and Purānas quoting Līlācarita Sūtrapātha Gadya rājāstotra Sahyādrivarnana Sahyādrilīlā and 16th century Marathi literature such as the Bhāvārtha Rm of Ekanātha (KPG)

[quoted passages] MkP 17 21-23 18 23 30 19 4 5

5614* RAESIDE I M P The Pānduranga māhātmya of Śūdhar [Engl] In BSOAS 28 1 1965 pp 81-100

5615* RAGHAVACHAR S S The Gītā according to Rāmānuja [Engl] In Gītā samīkshā 1971 - pp 13-39

5616* RAGHAVACHAR S S Śrī Rāmānuja on the Gītā [Engl] Mangalore S Ramakrishna Ashram 1969

5617 RAGHAVACHARI P K Attributes attuned to Sree Raama in Valmiki Ramayana [Engl Skt] Bangalore Aparna Printers and Publ 1982 - 60 pp

Lists of attributes of Rāma in the different *kandas* of the Rm with translation and short notes The first on Yuddhakānda is in alphabetical order the other lists on Bāla Ayodhyā Aranya Kiskindhā and Sundarakānda are in order of occurrence (KPG)

5618 RAGHAVACHARY K Identification of Rāmāyana scenes [Engl] In JOI 21 1971 1972 pp 210-216

»In this article an attempt is made by the author in identifying and interpreting the paintings of the Etruscans' history from the events of the Rāmāyaṇa period of India. ... The paintings ... date back to 600 B.C.« (JLB)

5619 RAGHAVAN, V[ENKATARAMA]: Address by the general president [Engl.]. In: PTAIOC 21,1, Srinagar October 1961, publ. Poona 1964, pp. 1-57.

Contains pp. 13-17 some remarks on the problems of Epic text constitution, dealing with the *draupadīvastrāpaharaṇa* story (the seizure of Draupadī's garments) from MBh and with the *śaraṇāgati* concept and the Vālin episode from Rm. (F)

[quoted passages:] MBh (cr.ed.) 12,97.3; Rm (K) 5,14.15; 6,17.17; 6,18.32.

5620 RAGHAVAN, V[ENKATARAMA]: The Bhagavad Gītā & Jain literature [Engl.]. In: BhV 10, 1949: Shri K. M. Munshi diamond jubilee volume. Part 2. ... 1950. - pp. 80-87.

Gives examples of the influence of the BhG on Jain literature. (AM)

5621 RAGHAVAN, V[ENKATARAMA]: The Bhagavadgītā [Engl.]. In: VK 37,4, August 1950, pp. 142-148; and 37,5, September 1950, pp. 188-193.

A lecture delivered at the Ramakrishna Mission Student's Home in Madras. Aims to tell the students what the BhG is as a book »of authority for our religion and philosophy« and what its nature, extent, scope and emphasis is. (KPG)

5622 RAGHAVAN, V[ENKATARAMA]: The Bhagavata [Engl.]. In: VK 52,6, 1965, pp. 269-272.

5623 RAGHAVAN, V[ENKATARAMA]: The Bhagavata and the Bhagavadgītā [Engl.]. In: JOR 13, 1939, pp. 71-72.

5624 RAGHAVAN, V[ENKATARAMA]: Bhāskara's Gītābhāṣya [Engl.]. In: WZKSO 12-13, 1968-1969: Beiträge zur Geistesgeschichte Indiens: Festschrift für Erich Frauwallner ... 1968. - pp. 281-294.

Presentation of Bhāskara's text, transmitted only in fragments, based upon a Banaras and a London ms. The close discussion includes text specimens along with corresponding passages of Śankara's Gītābhāṣya. The critical examination leads to the conclusion that »the BhGbhāṣya of Śaṅkara is an authentic work of his and that Bhāskara wrote after Śaṅkara« (F)

5625 RAGHAVAN, VENKATARAMA: *Buddhological texts and the Epics* [Engl.]. In: ALB 20, 1956, pp. 349-359.

Demonstrates the borrowings by Aśvaghoṣa in the harem scene of the Buddhacarita from Rm 5,9-11 and some echoes in the Saundarananda of Rm 2, particularly of Rm 2,105 in Saundarananda 15.31-24; claims that the Lalitavistara and Mahāvastu »have parallels to the Rāmāyaṇa in ideas and expression as striking as those in Aśvaghoṣa's poems and play.« (JLB)

[quoted passages:] Rm (B) 2,1.11; 2,48.15; 2,105.18; 2,106 2; 2,109.17; 3,1.12; 3,37.2; 5,9 8; 5,20.15; 6,16 21.

5626 RAGHAVAN, V[ENKATARAMA]: The date of the Narasiṃha Purāṇa [Engl.] In: India maior: congratulatory volume presented to J. Gonda ... 1972. - pp. 239-240.

Demands a revision of Hazra's (in »Studies in the upapurāṇas«, vol 1) date (5th century A D) Gives three instances (47 82, 49 40, 52 21-32, from Bombay ed 1911) which show that the authors of the NarSP borrowed also from Kālidāsa's Raghuvaṃśa and Subhata's Dūtāṅgada (13th cent) (AK)

5627 RAGHAVAN, V[ENKATARAMA] The date of the Yoga-Vāsistha [Engl]. In JOR 13, 1939, pp 100-128, and 17, 1947-1948, pp 228-231

5628 RAGHAVAN, V[ENKATARAMA] »Did the Bhāgavata know Kālidāsa?« [Engl] In Purāna 15,1, January 1973, pp 141-142

Refers to a contribution in Purāna 14,2, July 1972, pp 137-140 by a *certain* Sheo Shankar (variant readings found in the same issue Sheo Shanker and Shiva Shanker) Prasad Seeks to show the influence of Kālidāsa's Abhijñānaśakuntala on BhāgP Also compares a passage from Kumārasambhava concerning the definition of *tīrtha* to a parallel passage of the BhāgP (F)

[quoted passages] *BhāgP 1,19 8, 9,20 12*

5629* RAGHAVAN, V[ENKATARAMA] Festivals, sports and pastimes of India [Engl] Ahmedabad B J Institute of Learning and Research, 1979 - 287 pp

A series of lectures The author deals with Vedic festive gatherings (*samana*) sacrifices (*mahavrata*, *sautramani*, *gosava*), sports (chariot racing, dice playing *vajapeya*) and some seasonal observances (*aśvayujikarman āgrayana*, *vrsotsarga*, *rājakarman*) »It is only in the epics that we have a full picture of the *aśvamedha* and the *rajasūya* sacrifices The *dhanurveda mallayuddha gudāyuddha* [i e *gadāyuddha*?] sword play, *jalavihara brahmotsava*, *mrgayā*, *aksa* are full of graphic descriptions In the HV there is reference to a special music and dance programme, viz the *chalikyakrīdā* The *chalikya* and *asārita* music comprised the six *gramarāgas* and with his flute Krsna provided the *hallisaka* music« Buddhist and Jain literature, Pānini, Vātsyāyana and Bhoja provide further material »In the eighth chapter the author takes up, in order of seasons the number of festivals by collating all Skt sources including the Purānas and *nibandhas* and discusses fire works cards kites, acrobatics the *kalarividya* the *silambam* « [source] Rahurkar, V G [Review] (SD)

[reviews] Rahurkar, V G In ABORI 61 1980 pp 345-346

5630 RAGHAVAN, V[ENKATARAMA] Further gleanings from the Matsya Purāna [Engl] In Purāna 3,2, July 1961, pp 321-330

Miscellaneous remarks on some passages of the MtP Deals with the story of king Raji, the pairing of *purohita* and *avatara*, the concept of *pancavīras*, the mention of the Rm, references to the BhG, a reference to the sage Bhārata, the MtP author s knowledge of Jayadeva s Gitagovinda and of Kālidāsa, references to the Sāmkhya philosophy and Veda mention of Nandikesvara and Agastya also gives short geographical and ethnographic remarks Refers to RV, KathU, AitBr ŚBr, JaiBr, TāBr, KausU, ŚāṅkhŚS, SV, NyāyaS (F)

[quoted passages] BdP 2/3 67 80-105, BhāgP 9,17 1, 9,17 12-15, MtP 3 11, 13.5, 24 47-49, 40 6, 47, 47 23-24, 47 140, 47 163, 47.237, 48.5, 51 13, 53 5, 57 15, 61.51, 77 5, 85 5, 93 99, 93 130, 95 30, 96 21, 139 15-16, 139 20, 139 24-25, 139.31, 140 58, 154 19-24, 154 208-209, 154 239, 154 287, 154 294, 154 298-299, 154 464, 154 477, 154 479-480, 154 484, 154 501, 161 89, 180 24, 180.36, 180 43, 188, VāP 92.74-99, 97, 98, ViP 4 9 20

Demands a revision of Hazra's (in »Studies in the upapurānas«, vol 1) date (5th century A D) Gives three instances (47 82, 49 40, 52 21-32, from Bombay ed 1911) which show that the authors of the NarSP borrowed also from Kālidāsa's Raghuvamśa and Subhata's Dūtāngada (13th cent) (AK)

5627 RAGHAVAN, V[ENKATARAMA] The date of the Yoga-Vāsistha [Engl]. In JOR 13, 1939, pp 100-128, and 17, 1947-1948, pp 228-231

5628 RAGHAVAN, V[ENKATARAMA] »Did the Bhāgavata know Kālidāsa?« [Engl] In Purāna 15,1, January 1973, pp 141-142

Refers to a contribution in Purāna 14,2, July 1972, pp 137-140 by a certain Sheo Shankar (variant readings found in the same issue Sheo Shanker and Shiva Shanker) Prasad Seeks to show the influence of Kālidāsa's Abhijñānaśakuntala on BhāgP Also compares a passage from Kumārasambhava concerning the definition of *tīrtha* to a parallel passage of the BhāgP (F)

[quoted passages] BhāgP *1,19 8, 9,20 12*

5629* RAGHAVAN, V[ENKATARAMA] Festivals, sports and pastimes of India [Engl] Ahmedabad B J Institute of Learning and Research, 1979 - 287 pp

A series of lectures The author deals with Vedic festive gatherings (*samana*) sacrifices (*mahavrata, sautramani, gosava*), sports (chariot racing, dice playing *vajapeya*) and some seasonal observances (*aśvayujikarman āgrayana, vrsotsarga, rājakarman*) »It is only in the epics that we have a full picture of the *aśvamedha* and the *rajasūya* sacrifices The *dhanurveda mallayuddha gudāyuddha* [i e *ga dāyuddha*?] sword play, *jalavihara brahmotsava, mrgayā, aksa* are full of graphic descriptions In the HV there is reference to a special music and dance programme, viz the *chalikyakridā* The *chalikya* and *asārita* music comprised the six *gramarāgas* and with his flute Krsna provided the *hallisaka* music« Buddhist and Jain literature, Pānini, Vātsyāyana and Bhoja provide further material »In the eighth chapter the author takes up, in order of seasons the number of festivals by collating all Skt sources including the Purānas and *nibandhas* and discusses fire works cards kites, acrobatics the *kalarividya* the *silambam* « [source] Rahurkar, V G [Review] (SD)

[reviews] Rahurkar, V G In ABORI 61 1980 pp 345-346

5630 RAGHAVAN, V[ENKATARAMA] Further gleanings from the Matsya Purāna [Engl] In Purāna 3,2, July 1961, pp 321-330

Miscellaneous remarks on some passages of the MtP Deals with the story of king Raji, the pairing of *purohita* and *avatara*, the concept of *pancaviras*, the mention of the Rm, references to the BhG, a reference to the sage Bhārata, the MtP author s knowledge of Jayadeva s Gitagovinda and of Kālidāsa, references to the Sāmkhya philosophy and Veda mention of Nandikesvara and Agastya also gives short geographical and ethnographic remarks Refers to RV, KathU, AitBr ŚBr, JaiBr, TāBr, KausU, ŚānkhŚS, SV, NyāyaS (F)

[quoted passages] BdP 2/3 67 80-105, BhāgP 9,17 1, 9,17 12-15, MtP 3 11, 13.5, 24 47-49, 40 6, 47, 47 23-24, 47 140, 47 163, 47.237, 48.5, 51 13, 53 5, 57 15, 61.51, 77 5, 85 5, 93 99, 93 130, 95 30, 96 21, 139 15-16, 139 20, 139 24-25, 139.31, 140 58, 154 19-24, 154 208-209, 154 239, 154 287, 154 294, 154 298-299, 154 464, 154 477, 154 479-480, 154 484, 154 501, 161 89, 180 24, 180.36, 180 43, 188, VāP 92.74-99, 97, 98, ViP 4 9 20

5631* Raghavan, V[enkatarama]: The Gītā and the Bhāgavata [Engl.]. In: JOR 9, 1935, pp. 238-254.

Continuation of an article entitled »Śrīmad Bhāgavata and the Bhagavad Gītā«? [source:] table of contents. (PS)

5632 Raghavan, V[enkatarama] / Rāghava, Ve.: Gleanings from the Matsya Purāṇa [Engl., Skt.]. In: Purāṇa 1,1, July 1959, pp. 80-88.

Collection of MtP references to Vedic and Purāṇic literature (with Skt. quotations). Contains the list of 108 places sacred to the Devī as mentioned in MtP 13. (F)

[quoted passages:] BdP 1,35.49-50; BhāgP 4,18; 12,6.78; 12,6.80; HV 20 41-44; MtP 2.13; 2.22; 3.14-29; 4.19-20; 4 47; 7.63; 10.12-35; 12.50-51; 12.55; 13; 20.24; 21.30-31; 24.2-3; 24.10-32; 49.75-76; 52.3; 52.26; 53.6; 53.70-72; 60 20; 60.36; 61.15; 62.18-19; 62.30; 63.5-21; 64.5; 70.1; 110 19; 144.13-23; 183.44-50; 188.72; 204.17; 220.2; 247.9; 247.17; 272.22; VāP 2.1-2; 61.44; ViP 1,132.

5633 Raghavan, V[enkatarama]: Greater Gītā [Engl.]. In: JOR 12, 1938, pp. 86-122.

An address to the Sanskrit Academy, Madras, on Gītā Day 1938, examining ethical and philosophical passages of the MBh held to show a similar outlook to the BhG, whether called by the title *gītā* (e.g. Anugītā) or having some other name (e.g Dharmavyādhākhyāna). An appendix gives an alphabetical list of texts titled *gītā* from various sources (MBh, Purāṇas, independent) (JLB)

5634* Raghavan, V[enkatarama]: The greater Rāmāyaṇa [Engl.]. Varanasi: All India Kashiraj Trust, 1973. - 7, 91 pp.

Comparative study of Vālmīki's Rm with the MBh and the Purāṇas. Discusses the writings of some earlier indologists, both Indian and foreign, on the interrelation of the story as given in the Rm and the Rāmopākhyāna (of the MBh) Traces the development of the redactions or adaptations of the Rāma-story from the Rm to the MBh and the Purāṇas. [source.] Gupta, A S.: [Review] (F) 1974, p. 261. (F)

[reviews:] Gupta, A[nand] S[warup]. In: Purāṇa 16,2, July 1974, p. 261. - Mesquita, R.: In: WZKS 21, 1977, pp 260-263.

5635 Raghavan, V[enkatarama]: Inventory of the Matsya Purāṇa manuscripts [Engl.]. In: Purāṇa 1,2, February 1960, pp. 220-232.

List without commentary, mainly based on Aufrecht's »Catalogus catalogorum«. (F)

5636* Raghavan, V[enkatarama]: The Kālikā (Upa)Purāṇa [Engl.]. In: JOR 12, 1938, pp. 331-360.

5637* Raghavan, V[enkatarama]: The Kālikāpurāṇa, Kālidāsa, and Māgha [Engl.]. In: Woolner commemoration volume ... 1940. - pp. 191-195.

R. thinks that the Kumārasambhava story in the KāP shows repeatedly that »the Purāṇa is unable to escape the influence of the poet which goes to the extent of not only borrowing the same details, same ideas and figures, but also of using the same words « According to R., chapter 44 - the Tārakāsura episode - is based not only on Kumārasambhava II, but also on the first canto of Māgha's Śiśupālavadha; this gives a terminus post quem of the end of the 7th or beginning of the 8th century for the KāP. [source] Rocher, p 89. (AP)

5631* RAGHAVAN, V[ENKATARAMA]: The Gītā and the Bhāgavata [Engl.]. In: JOR 9, 1935, pp. 238-254.

Continuation of an article entitled »Śrīmad Bhāgavata and the Bhagavad Gītā«? [source:] table of contents. (PS)

5632 RAGHAVAN, V[ENKATARAMA] / RĀGHAVA, VE.: Gleanings from the Matsya Purāṇa [Engl., Skt.]. In: Purāṇa 1,1, July 1959, pp. 80-88.

Collection of MtP references to Vedic and Purāṇic literature (with Skt. quotations). Contains the list of 108 places sacred to the Devī as mentioned in MtP 13. (F)

[quoted passages:] BḍP 1,35.49-50; BhāgP 4,18; 12,6.78; 12,6.80; HV 20 41-44; MtP 2.13; 2.22; 3.14-29; 4.19-20; 4 47; 7.63; 10.12-35; 12.50-51; 12.55; 13; 20.24; 21.30-31; 24.2-3; 24.10-32; 49.75-76; 52.3; 52.26; 53.6; 53.70-72; 60 20; 60.36; 61.15; 62.18-19; 62.30; 63.5-21; 64.5; 70.1; 110 19; 144.13-23; 183.44-50; 188.72; 204.17; 220.2; 247.9; 247.17; 272.22; VāP 2.1-2; 61.44; ViP 1,132.

5633 RAGHAVAN, V[ENKATARAMA]: Greater Gītā [Engl.]. In: JOR 12, 1938, pp. 86-122.

An address to the Sanskrit Academy, Madras, on Gītā Day 1938, examining ethical and philosophical passages of the MBh held to show a similar outlook to the BhG, whether called by the title *gītā* (e.g. Anugītā) or having some other name (e.g Dharmavyādhākhyāna). An appendix gives an alphabetical list of texts titled *gītā* from various sources (MBh, Purāṇas, independent) (JLB)

5634* RAGHAVAN, V[ENKATARAMA]: The greater Rāmāyaṇa [Engl.]. Varanasi: All India Kashiraj Trust, 1973. - 7, 91 pp.

Comparative study of Vālmīki's Rm with the MBh and the Purāṇas. Discusses the writings of some earlier indologists, both Indian and foreign, on the interrelation of the story as given in the Rm and the Rāmopākhyāna (of the MBh) Traces the development of the redactions or adaptations of the Rāma-story from the Rm to the MBh and the Purāṇas. [source.] Gupta, A S.: [Review] (F) 1974, p. 261. (F)

[reviews:] Gupta, A[nand] S[warup]. In: Purāṇa 16,2, July 1974, p. 261. - Mesquita, R.: In: WZKS 21, 1977, pp 260-263.

5635 RAGHAVAN, V[ENKATARAMA]: Inventory of the Matsya Purāṇa manuscripts [Engl.]. In: Purāṇa 1,2, February 1960, pp. 220-232.

List without commentary, mainly based on Aufrecht's »Catalogus catalogorum«. (F)

5636* RAGHAVAN, V[ENKATARAMA]: The Kālikā (Upa)Purāṇa [Engl.]. In: JOR 12, 1938, pp. 331-360.

5637* RAGHAVAN, V[ENKATARAMA]: The Kālikāpurāṇa, Kālidāsa, and Māgha [Engl.]. In: Woolner commemoration volume ... 1940. - pp. 191-195.

R. thinks that the Kumārasambhava story in the KāP shows repeatedly that »the Purāṇa is unable to escape the influence of the poet which goes to the extent of not only borrowing the same details, same ideas and figures, but also of using the same words « According to R., chapter 44 - the Tārakāsura episode - is based not only on Kumārasambhava II, but also on the first canto of Māgha's Śiśupālavadha; this gives a terminus post quem of the end of the 7th or beginning of the 8th century for the KāP. [source] Rocher, p 89. (AP)

5638 RAGHAVAN, V[ENKATARAMA] Kapāla-Mocana an ancient holy place [Engl] In Purāna 11,1, January 1969, pp 169-170

Gives some literary references to this *tirtha* Refers to Kalhana's Rājataranginī, Jayaratha s Kāvyamālā (F)

5639 RAGHAVAN, V[ENKATARAMA] The Kapālamocana tīrtha [Engl] In Purāna 13,1, January 1971, pp 77-78

Examines the KūP description of the named *tirtha* (F)

[quoted passages] KūP [2] 31, VmP 2 18-3 51, 3 44, 18 3-13

5640 RAGHAVAN, V[ENKATARAMA] Literary notes [Engl] In ABORI 16,1-2, 1934-1935, pp 129-142, and 18,2, 1937, pp 198-207

Note no IX (p 141-142) deals with the names of Abhinanda and with the question of the original extent of the Rāmacarita - The second article deals inter alia (p 201-204) with a ms of the Itihāsottama gives a brief survey of contents of this work It is of the same nature as the Itihāsasamuccaya but has taken its stories mainly from the Purānas (SD)

5641 RAGHAVAN, V[ENKATARAMA] Methods of popular religious instruction in South India [Engl] In The cultural heritage of India 2nd ed Vol 4 1956 - pp 503-514 - Reprint in Traditional India structure and change 1959 - pp 130-138

Also deals with the Purānas as means of education (AK)

5642 RAGHAVAN, V[ENKATARAMA] Mother worship [Engl] In VK 39,5, September 1952, pp 215-219

Mainly refers to Purānic sources (KPG)

5643* RAGHAVAN, V[ENKATARAMA] Music in the brhaddharmapurāna [Engl] In JMusicAcad 9, 1938, pp 37-39

5644* RAGHAVAN, V[ENKATARAMA] Music in the Lingapurana [Engl] In JMusicAcad 19 1948 pp 203-205

5645 RAGHAVAN V[ENKATARAMA] Notes on some Mahābhārata commentaries [Engl] In A volume of studies in indology, presented to Prof P V Kane 1941 - pp 351-355

Presents ms evidence and excerpts of MBh commentaries by Varada Yajñanārāyana and Ānandapūrna (PS)

5646 RAGHAVAN V[ENKATARAMA] The Purānarthasamgraha of Venkatarāya [Engl, Skt] In Purāna 5,1, January 1963, pp 47-60

The work is available in manuscripts only It is a digest of knowledge of all branches of learning comprehended in Purānic literature The contribution gives a detailed summary of the contents along with various text samples (F)

5647 RAGHAVAN, VENKATARAMA Rāmāyana - Triveni [Engl] In VK 38, 1951-1952, pp 303-307, 336-340, 410-414, and 467-471 - Also in book form Madras Ramayana Publishing House, 1970

The chapter-headings run: 1. Vāli, 2. Maṇḍodarī, 3. Sugrīva-paṭṭābhiṣeka, 4. Indrajit-saṃhāra, 5. Duty to people. (JLB)

5648* RAGHAVAN, V[ENKATARAMA]: The Ramayana in Greater India [Engl.]. Surat: South Gujarat University, 1975.

5649 RAGHAVAN, V[ENKATARAMA]: The Ramayana in Sanskrit literature [Engl.]. In: The Ramayana tradition in Asia ... 1980. - pp. 1–19.

After brief remarks on the Rm story in the MBh and the Purāṇas, Raghavan provides a rapid but comprehensive survey of classical Sanskrit literature based on the Rm, including also the late Rāmāyaṇas. (JLB)

5650 RAGHAVAN, VENKATARAMA: Rāmāyaṇa: quotations and textual criticism [Engl.]. In: Mélanges d'Indianisme à la mémoire de Louis Renou ... 1968. - pp. 595–604.

»This paper on the Rāmāyaṇa-citations is an essay in emphasising the value of external testimonia.« Accordingly, Raghavan collects and analyses for their value for textual criticism, whether lower or higher, quotations from the Rm in works such as Bhavabhūti's plays, the MBh, Manu and Kālidāsa's Raghuvaṃśa. His main point is that these testimonia are older than extant manuscripts of the Rm. (JLB)

[quoted passages:] MBh (cr.ed.) 7,118 48; Rm (cr.ed.) 1,1.1; 1,63.11; 1,514*.19; 1,1394*; 2, App. I,30; 2, App. I,26.11–12; 2,3.9; 2,8.14; 2,62.13; 4,230*.10–11; 6,11.15; 6,12 20; 6,68.27; 6,1551*.

5651 RAGHAVAN, V[ENKATARAMA]: *Rātri and Rātri Sūkta [Engl.]. In: Purāṇa 20,2,* July 1978, pp. 268–275.

Refers to the so-called Rātrisūkta as printed in Purāṇa 20,1, January 1978, pp. 1–6 Traces the Vedic and Purāṇic sources of this text. Discusses passages from ṚV, AV, ms of a text named Śaunakīya, Prapañcasārasaṃgraha of Gīrvāṇendra Sarasvatī, SāmavidhānaBr. (F)

[quoted passages] VDhottP 2,124 135

5652 RAGHAVAN, V[ENKATARAMA]: Rīti and guṇa in the Agni Purāṇa *[Engl.] In:* IHQ 10,4, 1934, pp. 767–779.

A critique of P. C. Lahiri's article on the theory of *rīti* and *guna* in the AgP (IHQ 9, 1933, pp. 448-460) Whereas Lahiri had followed S. K. De in the judgement that the eleven chapters on *alaṃkāra* in the AgP were pre-Bhoja, Raghavan claims that they are definitely post-Bhoja Criticizes Lahiri on the following points: statements about *rasa*; statements that the Purāṇa follows Bhārata in regard to *rīti*, *vṛtti* and *pravṛtti* (seen as *anubhāvas*); and on his treatment of the *śabda-gunas* and *artha-gunas* (vSt)

5653 RAGHAVAN, V[ENKATARAMA]: Ṛtu in Sanskrit literature [Engl.]. Delhi: Shri Lal Bahadur Shastri Kendriya Sanskrit Vidyapeetha, 1972. - 18, 196 pp. (Saradiya Jnana Mahotsava lecture series 5)

A study of the treatment of *ṛtu*, covering the »entire Sanskrit literature« (Veda, Rm. *kāvya*, Purāṇas, medical works, Kāmasūtra, works on poetics and dramaturgy, prose and *campū* works, anthologies, poems, etc.). [source:] Palsule, G. B.: [Review] (SD)

[reviews] Palsule, G. B : In: ABORI 57, 1976, pp. 291-292.

The chapter-headings run: 1. Vāli, 2. Maṇḍodarī, 3. Sugrīva-paṭṭābhiṣeka, 4. Indrajit-saṃhāra, 5. Duty to people. (JLB)

5648* RAGHAVAN, V[ENKATARAMA]: The Ramayana in Greater India [Engl.]. Surat: South Gujarat University, 1975.

5649 RAGHAVAN, V[ENKATARAMA]: The Ramayana in Sanskrit literature [Engl.]. In: The Ramayana tradition in Asia ... 1980. - pp. 1-19.

After brief remarks on the Rm story in the MBh and the Purāṇas, Raghavan provides a rapid but comprehensive survey of classical Sanskrit literature based on the Rm, including also the late Rāmāyaṇas. (JLB)

5650 RAGHAVAN, VENKATARAMA: Rāmāyaṇa: quotations and textual criticism [Engl.]. In: Mélanges d'Indianisme à la mémoire de Louis Renou ... 1968. - pp. 595-604.

»This paper on the Rāmāyaṇa-citations is an essay in emphasising the value of external testimonia.« Accordingly, Raghavan collects and analyses for their value for textual criticism, whether lower or higher, quotations from the Rm in works such as Bhavabhūti's plays, the MBh, Manu and Kālidāsa's Raghuvaṃśa. His main point is that these testimonia are older than extant manuscripts of the Rm. (JLB)

[quoted passages:] MBh (cr.ed.) 7,118 48; Rm (cr.ed.) 1,1.1; 1,63.11; 1,514*.19; 1,1394*; 2, App. I,30; 2, App. I,26.11-12; 2,3.9; 2,8.14; 2,62.13; 4,230*.10-11; 6,11.15; 6,12 20; 6,68.27; 6,1551*.

5651 RAGHAVAN, V[ENKATARAMA]: *Rātri and Rātri Sūkta [Engl.]. In: Purāṇa 20,2,* July 1978, pp. 268-275.

Refers to the so-called Rātrisūkta as printed in Purāṇa 20,1, January 1978, pp. 1-6 Traces the Vedic and Purāṇic sources of this text. Discusses passages from RV, AV, ms of a text named Śaunakīya, Prapañcasārasaṃgraha of Gīrvāṇendra Sarasvatī, SāmavidhānaBr. (F)

[quoted passages] VDhottP 2,124 135

5652 RAGHAVAN, V[ENKATARAMA]: Rīti and guṇa in the Agni Purāṇa *[Engl.] In:* IHQ 10,4, 1934, pp. 767-779.

A critique of P. C. Lahiri's article on the theory of *rīti* and *guna* in the AgP (IHQ 9, 1933, pp. 448-460) Whereas Lahiri had followed S. K. De in the judgement that the eleven chapters on *alaṃkāra* in the AgP were pre-Bhoja, Raghavan claims that they are definitely post-Bhoja Criticizes Lahiri on the following points: statements about *rasa*; statements that the Purāṇa follows Bhārata in regard to *rīti*, *vṛtti* and *pravṛtti* (seen as *anubhāvas*); and on his treatment of the *śabda-gunas* and *artha-gunas* (vSt)

5653 RAGHAVAN, V[ENKATARAMA]: Ṛtu in Sanskrit literature [Engl.]. Delhi: Shri Lal Bahadur Shastri Kendriya Sanskrit Vidyapeetha, 1972. - 18, 196 pp. (Saradiya Jnana Mahotsava lecture series 5)

A study of the treatment of *ṛtu*, covering the »entire Sanskrit literature« (Veda, Rm. *kāvya*, Purāṇas, medical works, Kāmasūtra, works on poetics and dramaturgy, prose and *campū* works, anthologies, poems, etc.). [source.] Palsule, G. B.: [Review] (SD)

[reviews] Palsule, G. B : In: ABORI 57, 1976, pp. 291-292.

5654 RAGHAVAN, V[ENKATARAMA] Sanskrit [Engl] In An anthology of Indian literature Santhanam, K [ed] New Delhi Gandhi Peace Foundation, Bombay Bharatiya Vidya Bhavan, 1969 - 16, 724 pp - pp 1-114

Contains pp 29-55 selections from MBh, Rm, BhG, and BhāgP in Engl translations (F)

5655* RAGHAVAN, VENKATA[RAMA] Sanskrit Rāmāyanas other than Vālmīki's souvenir of the 5th anniversary, Dharma Paripalana Sabha Sat Sangha [Engl] Madras Adyar, April 1967

5656* RAGHAVAN, V[ENKATARAMA] Śrīmad Bhāgavata and the Bhagavad Gītā [Engl] In JOR 9, 1935, pp 156-169

Possibly continued under the title »The Gītā and the Bhāgavata« (see there) in the same number [source] table of contents (AK)

5657 RAGHAVAN, V[ENKATARAMA] The Śukānusāsana (Śukānupraśna) [Engl] In ABORI 48-49, 1968, pp 421-426

The Śukānusāsana a ›text‹ from which Śaṅkara quotes in his BhG and other commentaries and the Śukānuprasna quoted by Bhāskara in his BhG commentary are identified as a MBh passage (12 224-246 and 12 310ff) in which Vyāsa teaches spiritual wisdom to his son Śuka (SD)

[quoted passages] MBh (cr ed) 12,224 40 12 224 55 12 231 23 12 233 6-7 12 314 45, 12 316 40 12 320 19

5658 RAGHAVAN, V[ENKATARAMA] The Suta Samhita [Engl] In ABORI 22 3-4 July October 1941, pp 236-253

Deals with text history and importance of the SūtaSa a part of the SkP [source] Raghavan V In Purāna 2 1-2 July 1960 p 234 (F)

5659 RAGHAVAN, V[ENKATARAMA] Tamil versions of the Purānas [Engl] In Purāna 2,1-2, July 1960, pp 225-242

Gives short accounts of Tamil Purāna texts now in existence manuscripts as well as printed texts and discusses their relationship to the Skt versions considering the Tamil versions to be sometimes older than the Skt ones Refers to KūP LiP ŚiP VāyuSa ŚiDhP, ŚiDhottP SkP, Śivarahasyakhanda Brahmottarakānda SūtaSa, Kāsīkhanda VināyakaP MkP, ViP BhāgP PdP DBhāgP GaP ĀdiP KalkiP DevāngaP (F)

5660 RAGHAVAN, V[ENKATARAMA] The Tattvasamgraharāmāyana of Rāmabrahmānanda [Engl] In AOR 10, 1952-1953, pp 1-55 [separate pagination]

5661* RAGHAVAN, VENKATARAMA The two brothers Rama and Lakshmana [Engl] Madras The author, 1976

5662 RAGHAVAN, VENKATARAMA Udāli s commentary on the Rāmāyana the date and identification of the author and the discovery of his commentary [Engl] In AOR 7 2 1943, pp 1-8 [separate pagination]

5663 [RAGHAVAN, VENKATARAMA] RAGHAVA, VE An unique two-khanda version of the Matsya Purāna [Engl] In Purāna 1,1, July 1959, pp 42-57

Description of a Grantha ms of the MtP. With textual comparison to other manuscripts and a complete concordance to the ASS edition and to corresponding passages from other Purāṇas. (F)

[quoted passages:] BhāgP 7,1.35-7,4.13; 7,4.15-36; 7,5.33-38; HV [1],41.3-26; [1],41.28; [1],41.33-36; [1],41.46-57; [1],42.1-20; KūP 1,16.36-53; LiP 1,9.1-67; 1,10.1-53; 1,17.13-32; 1,18.1-13; 1,19.1-3; 1,20.1-32; 1,21.2-32; MtP (ASS) 161.3-28; *161.30-31; 161.38-89;* NarSP *40.16-52; 41.40-52; 41.60-63; 42.28-36; ŚiP 3,8.19-53;* 3,8.61-66; 3,9.10-72; SkP 4,31.20-49; 4,31.52-58; 4,31.70-97; VāP 24.91-114; ViP 1,17.3; 1,17.10; 1,17.32-40; 1,17.42-47; 1,18.2-46; 1,19.1-25.

5664 RAGHAVAN, VENKATARAMA: Vālmīki and Kālidāsa [Engl.]. In: Professor K. V. Rangaswami Aiyangar commemoration volume ... 1940. - pp. 409-424.

5665 RAGHAVAN, V[ENKATARAMA]: The Vāmana Purāṇa [Engl., Skt.]. In: Purāṇa 4,1, January 1962, pp. 184-192.

Gives a list of the manuscripts of the VmP and adds a concordance which is bound to show the influence of Kālidāsa's Kumārasaṃbhava on this recent text of the VmP (which the author considers to differ from its lost original form). (F)

[quoted passages:] VmP 51.38; 51.58-59; 51.63-68; 52.1; 52.11; 52.13; 52.26; 52.28-31; 52.39; 52.41, 52.59-61; 53.11; 53.23-27; 53.30.

5666 RAGHAVAN, V[ENKATARAMA]: The Viṣṇupurāṇa and Advaita [Engl.]. In: Purāṇa 18,2, July 1976, pp. 149-152. - Same title in: ALB 39, 1975, pp. 294-299.

Refers to a contribution by J. A. B. van Buitenen in ALB 19,1-2, pp. 3-19. Rejects this author's opinion that it was »very unlikely that a convinced Advaitin would ever quote the Viṣṇupurāṇa as an authority to be reckoned with.« Gives quotations from Viṣṇucitta's and Ratnagarbha's commentaries on the ViP. (F)

[quoted passages:] ViP 1,2.10-11, 1,5.59-60; 1,5.62; 2,13.67; 2,14.26; 2,14.28; 2,14.31-32; 2,15.1, 2,15.5, 2,16.16-24.

5667 RAGHAVAN, V[ENKATARAMA]: *Worship of the sun [Engl.] In: Purāṇa 12,2,* July 1970, pp. 205-230.

After giving a short survey of the various international forms of sun cult, esp. Mithraism, the author deals with: solar deities in ṚV and the Vedic literature; sun worship in Epic literature; historical records (coins and inscriptions); sun worship in Purāṇas, texts on Sūrya worship (uncommented list only); temples *dedicated to sun worship. Refers to BĀU, ChāU, TaiĀ. (F)*

5668 RAGHAVAN, V[ENKATARAMA]: Yajña-Varāha: some more material [Engl.]. In: Purāṇa 6,1, January 1964, pp. 202-203.

Refers to the contribution by V. S. Agrawala in Purāṇa 5,2, July 1963, pp. 199-236. Refers to TaiĀ. (F)

[quoted passages:] NarSP 39.10-13, VāP 6.16; 23.103-108

5669 RAGHAVAN, V[ENKATARAMA]: The Yoga-Vāsiṣṭha and the Bhagavadgītā and the place of origin of the Yoga-Vāsiṣṭha [Engl.]. In: JOR 13, 1939, pp. 73-82 and 161-163.

Description of a Grantha ms of the MtP. With textual comparison to other manuscripts and a complete concordance to the ASS edition and to corresponding passages from other Purāṇas. (F)

[quoted passages:] BhāgP 7,1.35-7,4.13; 7,4 15-36; 7,5.33-38; HV [1],41.3-26; [1],41.28; [1],41.33-36; [1],41.46-57; [1],42.1-20; KūP 1,16.36-53; LiP 1,9.1-67; 1,10.1-53; 1,17.13-32; 1,18.1-13; 1,19 1-3; 1,20.1-32; 1,21.2-32; MtP (ASS) 161.3-28; *161.30-31; 161.38-89;* NarSP *40.16-52; 41.40-52; 41.60-63; 42.28-36; ŚiP 3,8.19-53;* 3,8 61-66; 3,9.10-72; SkP 4,31.20-49; 4,31.52-58; 4,31.70-97; VāP 24.91-114; ViP 1,17.3; 1,17.10; 1,17.32-40; 1,17.42-47; 1,18.2-46; 1,19.1-25.

5664 RAGHAVAN, VENKATARAMA: Vālmīki and Kālidāsa [Engl.]. In: Professor K. V. Rangaswami Aiyangar commemoration volume ... 1940. - pp. 409-424.

5665 RAGHAVAN, V[ENKATARAMA]: The Vāmana Purāṇa [Engl., Skt.]. In: Purāṇa 4,1, January 1962, pp. 184-192.

Gives a list of the manuscripts of the VmP and adds a concordance which is bound to show the influence of Kālidāsa's Kumārasaṃbhava on this recent text of the VmP (which the author considers to differ from its lost original form). (F)

[quoted passages:] VmP 51.38; 51.58-59; 51.63-68; 52.1; 52.11; 52.13; 52.26; 52.28-31; 52.39; 52.41, 52.59-61; 53.11; 53.23-27; 53.30.

5666 RAGHAVAN, V[ENKATARAMA]: The Viṣṇupurāṇa and Advaita [Engl.]. In: Purāṇa 18,2, July 1976, pp. 149-152. - Same title in: ALB 39, 1975, pp. 294-299.

Refers to a contribution by J. A. B van Buitenen in ALB 19,1-2, pp. 3-19. Rejects this author's opinion that it was »very unlikely that a convinced Advaitin would ever quote the Viṣṇupurāṇa as an authority to be reckoned with.« Gives quotations from Viṣṇucitta's and Ratnagarbha's commentaries on the ViP. (F)

[quoted passages:] ViP 1,2.10-11, 1,5.59-60; 1,5 62; 2,13.67; 2,14 26; 2,14 28; 2,14.31-32; 2,15.1, 2,15 5, 2,16 16-24.

5667 RAGHAVAN, V[ENKATARAMA]: *Worship of the sun [Engl.] In: Purāṇa 12,2,* July 1970, pp. 205-230.

After giving a short survey of the various international forms of sun cult, esp. Mithraism, the author deals with: solar deities in ṚV and the Vedic literature; sun worship in Epic literature; historical records (coins and inscriptions); sun worship in Purāṇas, texts on Sūrya worship (uncommented list only); temples *dedicated to sun worship. Refers to BĀU, ChāU, TaiĀ (F)*

5668 RAGHAVAN, V[ENKATARAMA]: Yajña-Varāha: some more material [Engl.]. In: Purāṇa 6,1, January 1964, pp. 202-203.

Refers to the contribution by V. S Agrawala in Purāṇa 5,2, July 1963, pp 199-236 Refers to TaiĀ (F)

[quoted passages:] NarSP 39.10-13, VāP 6.16; 23.103-108

5669 RAGHAVAN, V[ENKATARAMA]: The Yoga-Vāsiṣṭha and the Bhagavadgītā and the place of origin of the Yoga-Vāsiṣṭha [Engl.]. In: JOR 13, 1939, pp. 73-82 and 161-163.

Purāṇas. This family moved south across the Vindhya mountains and became an important agent for the transmission of Aryan culture to the South of India and across the sea to Greater India. (vSt)

5678 RAHURKAR, V. G.: The Sāṁkhya as depicted in the Mahābhārata [Engl.]. In: PTAIOC 30, 1980, pp. 399-405.

Discusses accounts of Sāṃkhya philosophy in the Mokṣadharma section, the BhG and the Anugītā of the MBh. Includes remarks on the distinction of puruṣa and prakṛti, on ahaṃkāra and on Yoga. (KPG)

[quoted passages:] MBh (cr.ed.) 7,35.20; 12,308.79; 12,187.42; 12,187.84; 12,203.23-26; 12,203.35; 12,204.12; 12,289.2-5; 12,290.103-105; 12,294.32; 12,308 82; 14,47.16; 14,48.6.

5679 RAI, GANGA SAGAR: Bibliography on the Vāmana-Purāṇa [Engl.]. In: Purāṇa 12,1, January 1970, pp. 178-179.

List of some important editions, translations, and studies. (F)

5680 RAI, GANGA SAGAR: Boons granted to Trijaṭā [Engl.] In: Purāṇa 21,2, July 1979, pp. 194-195.

Gives four passages from MBh, VarP, and the ĀnandaRm (Sārakāṇḍa 36-43), *mentioning the boons given by Rāma to the demoness Trijaṭā. (F)*

[quoted passages:] MBh 3,264.4; 3,291.41; Rm 5,27.4; VarP 180.66-69; 180 75.

5681 RAI, GANGA SAGAR: The five vedīs of Brahmā [Engl.]. In: Purāṇa 22,2, July 1980, pp. 234-235.

»According to the VmP Prajāpati Brahmā performed sacrifices at five places and these five places are regarded as *vedīs* or sacrificial places of Brahmā.« Surveys the passages in Purāṇic literature mentioning the three most important places, namely *Prayāga, kurukṣetra and Gayā. Refers to TāBr. (F)*

[quoted passages:] AgP 111.5, KūP 1,34.20, MBh 3,83.206; 3,83.208; 3,85.77; MtP 103.4; 110.14; NāP 2,63.130; 2,64.13; 2,64.23; PdP SṛṣṭiKh 15-22; PdP 3,26 4; 3,39.73; 3,41.5; Virajākṣetramāhātmya 1-3; 25-26; VmP 23.17-20.

5682 RAI, GANGA SAGAR: Importance of the Sāmaveda [Engl.]. In: Purāṇa 26,1, January 1984, pp. 68-70.

Interesting collection of statements praising the value of the SV, starting with BhG 10.22 (*Kṛṣṇa says of himself: vedānām sāmavedo 'smi) (F)*

[quoted passages:] BhG 10.22; BVP 3,3.24; 4,77.2; MBh 13,14.317; MtP 85.5; NāP 1,125.44; SkP 6,168 48.

5683 RAI, GANGA SAGAR: Kurukṣetramāhātmya: a manuscript ascribed to Śaṅkarācārya [Engl.]. In: Purāṇa 12,1, January 1970, pp. 161-164.

Short description of the ms. Gives some examples of the text, which quotes extensively from the VmP and the MBh. (F)

5684 RAI, GANGA SAGAR: A note on a Kashmirian manuscript of the Vāmana Purāṇa [Engl.]. In: Purāṇa 12,1, January 1970, pp. 165-169.

Description of the ms, which contains »the only Skt. commentary on the VmP«. Gives some text samples. (F)

[quoted passages:] VmP (cr.ed.) 15.53; 15.59; 19.24; 22.3; 22.51-53.

5685 RAI, GANGA SAGAR A note on Kātyāyanī [Engl] In Purāna 22,1, January 1980, pp 102-103

Gives a passage from the VmP in connection »with the birth of the goddess Durgā which explains the meaning of the name [Kātyāyanī] as well as its relation with Kātyāyana« (F)

[quoted passages] VmP 19 6-8, 19 13

5686 RAI, GANGA SAGAR Propriety of using umbrella and shoes by Vāmana as a brahmacārin [Engl] In Purāna 14,2, July 1972, pp 141-146

Collects Purānic and other passages on the topic in question (F)

[quoted passages] BhāgP 12,18 12, MBh 3,273 63-64, MtP 246 46-47, PdP 6,267 3, Rm 3,46 3, SkP 1/1,18 150, 7/2,14 18-20, VDhottP 1,55 17, 3,85 54-55, VmP 9 36-39

5687 RAI, GANGA SAGAR Śākhās of the Atharvaveda [Engl] In Purāna 14,1, January 1972, pp 58-69

Detailed account Refers to AV, GopBr, Yājñavalkyasmrti, Manusmrti, BauDhS, TaiSa, SBr, ĀsvŚS, CūlikaU, RV, MuktikaU, KausBr, Mahābhāsya, Śabarabhāsya, Kauśikasūtra, Kesava on Kausikasutra (F)

[quoted passages] AgP 271 8-9, BdP 2,35 57, BhāgP 1,4 22, 10,74 7, 12,6 1-4, 12 6 53, 12,7 9, MBh 1,19, 1,30 65, 1,63 89, 2,4 11 12,47 5-6 12,261-262, 13,30 65 VāP 1,61 49-55, 60 13-15, 61 49, 61 69 ViP 3,4 9 3 6 8-14

5688 RAI, GANGA SAGAR Śākhās of the Krsna Yajurveda in the Purānas [Engl] In Purana 7,2, July 1965, pp 235-253

Account of the branches of the Black YV as occurring in Purāna literature Refers to Pānini, Mīmāmsābhāsya Śaunaka s Caranavyūha Mahābhāsya Kātyāyana s Prātisākhya, PingalaS, Nirukta Yādavaprakāśa LaugāksiGS BrSa, JaiGS, Brhad devatā Mahārnava, MaiSa, ĀpŚS, BĀU, and numerous minor works (F)

[quoted passages] AgP 270 4-5, BdP 1 35 8-13, 2,1 3, 2 8 98 2 33 5 2 34 33 2 35 8-9, 2,35 12, 3,66 72, BhāgP 12,6 65, 12,7 5, HV 34 76, MBh 1 8 25 1 122 51, 1,129 33-38, 2 4 8, 2 424, 3 60, 3,73, 3,77, 5,150, 12 47 8 12,336 9, 12,344 9 13 6 3, 13,7 55 13,46 76, MtP 196 46, 196 48-49, 196 50, 200 11 Rm 2,32 18, 2 35 15 VāP 61 5-10, 61 14-16 61 66 106 33, 106 39, ViP 3 5 12

5689 RAI, GANGA SAGAR Śākhās of the Rgveda as mentioned in the Purānas [Engl] In Purāna 6,1, January 1964, pp 97-112

The Purānas contain various differing enumerations of recensions or branches of the RV The author examines the Purānic accounts of the following branches Śākalaśākhā, Bāskalasākhā, Māndūkāyanaśākhā, Āśvalāyanaśākhā, Śānkhāyana śākhā, Aitareyaśākhā Kausītakīśākhā Śaunakaśākhā Gives finally a short account of the branches not mentioned in the Purānas as well as a concordance of the branches which occur only in the Purānas Refers to RV Caranavyūha of Śaunaka MuktikaU, AV, AhirbudhnyaSa, Vedaprakarana of Prapañcahrdaya, BĀU, ĀsvGS, ŚāṅkhŚS, Pānini's grammar and other Vedic texts (F)

[quoted passages] AgP 270 2, 271 2, BdP 1,34 24-33 1,35 1-7, 2,32 109, 2,33 6, 2,34 3-4, 2 34 32-57, 2,35 1, BhāgP 3,8 7-8, 6,15 14, 9 21, 9,31-34, 12,5 58, 12,6 12, 12,6 54-59, DBhāgP 2,2 45, KūP 1,52, 1,52 8, MBh 1 47 6, 1,53 9, 2,4 14, 3,260 3, 12,47 5, 12,47 9, 12,178 13 4 54, 13,14 100, MtP 50 53, 145 103, 199 6, 200 11, Rm

5685 Rai, Ganga Sagar A note on Kātyāyanī [Engl] In Purāna 22,1, January 1980, pp 102-103

Gives a passage from the VmP in connection »with the birth of the goddess Durgā which explains the meaning of the name [Kātyāyanī] as well as its relation with Kātyāyana« (F)

[quoted passages] VmP 19 6-8, 19 13

5686 Rai, Ganga Sagar Propriety of using umbrella and shoes by Vāmana as a brahmacārin [Engl] In Purāna 14,2, July 1972, pp 141-146

Collects Purānic and other passages on the topic in question (F)

[quoted passages] BhāgP 12,18 12, MBh 3,273 63-64, MtP 246 46-47, PdP 6,267 3, Rm 3,46 3, SkP 1/1,18 150, 7/2,14 18-20, VDhottP 1,55 17, 3,85 54-55, VmP 9 36-39

5687 Rai, Ganga Sagar Śakhās of the Atharvaveda [Engl] In Purāna 14,1, January 1972, pp 58-69

Detailed account Refers to AV, GopBr, Yājñavalkyasmrti, Manusmrti, BauDhS, TaiSa, SBr, ĀsvŚS, CūlikaU, RV, MuktikaU, KausBr, Mahābhāsya, Śabarabhāsya, Kauśikasūtra, Kesava on Kausikasutra (F)

[quoted passages] AgP 271 8-9, BdP 2,35 57, BhāgP 1,4 22, 10,74 7, 12,6 1-4, 12 6 53, 12,7 9, MBh 1,19, 1,30 65, 1,63 89, 2,4 11 12,47 5-6 12,261-262, 13,30 65 VāP 1,61 49-55, 60 13-15, 61 49, 61 69 ViP 3,4 9 3 6 8-14

5688 Rai, Ganga Sagar Śākhās of the Krsna Yajurveda in the Purānas [Engl] In Purana 7,2, July 1965, pp 235-253

Account of the branches of the Black YV as occurring in Purāna literature Refers to Pānini, Mīmāmsābhāsya Śaunaka s Caranavyūha Mahābhāsya Kātyāyana s Prātisākhya, PingalaS, Nirukta Yādavaprakāśa LaugāksiGS BrSa, JaiGS, Brhad devatā Mahārnava, MaiSa, ĀpŚS, BĀU, and numerous minor works (F)

[quoted passages] AgP 270 4-5, BdP 1 35 8-13, 2,1 3, 2 8 98 2 33 5 2 34 33 2 35 8-9, 2,35 12, 3,66 72, BhāgP 12,6 65, 12,7 5, HV 34 76, MBh 1 8 25 1 122 51, 1,129 33-38, 2 4 8, 2 424, 3 60, 3,73, 3,77, 5,150, 12 47 8 12,336 9, 12,344 9 13 6 3, 13,7 55 13,46 76, MtP 196 46, 196 48-49, 196 50, 200 11 Rm 2,32 18, 2 35 15 VāP 61 5-10, 61 14-16 61 66 106 33, 106 39, ViP 3 5 12

5689 Rai, Ganga Sagar Śākhās of the Rgveda as mentioned in the Purānas [Engl] In Purāna 6,1, January 1964, pp 97-112

The Purānas contain various differing enumerations of recensions or branches of the RV The author examines the Purānic accounts of the following branches Śākalaśākhā, Bāskalasākhā, Māndūkāyanaśākhā, Āśvalāyanaśākhā, Śānkhāyana śākhā, Aitareyaśākhā Kausītakīśākhā Śaunakaśākhā Gives finally a short account of the branches not mentioned in the Purānas as well as a concordance of the branches which occur only in the Purānas Refers to RV Caranavyūha of Śaunaka MuktikaU, AV, AhirbudhnyaSa, Vedaprakarana of Prapañcahrdaya, BĀU, ĀsvGS, ŚāṅkhŚS, Pānini's grammar and other Vedic texts (F)

[quoted passages] AgP 270 2, 271 2, BdP 1,34 24-33 1,35 1-7, 2,32 109, 2,33 6, 2,34 3-4, 2 34 32-57, 2,35 1, BhāgP 3,8 7-8, 6,15 14, 9 21, 9,31-34, 12,5 58, 12,6 12, 12,6 54-59, DBhāgP 2,2 45, KūP 1,52, 1,52 8, MBh 1 47 6, 1,53 9, 2,4 14, 3,260 3, 12,47 5, 12,47 9, 12,178 13 4 54, 13,14 100, MtP 50 53, 145 103, 199 6, 200 11, Rm

2,73.102; SkP 1/2,52.27-54; VāP 23.213; 30; 60; 60.24-66; 64; ViP 3,4-22; 3,4.10; 3,4.16-26.

5690 RAI, GANGA SAGAR: Śākhās of the Sāmaveda in the Purāṇas [Engl.]. In: Purāṇa 8,1, January 1966, pp. 115-134.

Detailed account of the various SV branches as occurring in the Purāṇas. Also deals with the topics: the meaning of the word *sāman*; Jaimini as founder of the Sāmavedic schools; number of the *sāman* verse. Refers to Bṛhaddevatā, ṚV, Nirukta, ChāU, Ṛktantra, Caraṇavyūha, Patañjali's Mahābhāṣya, MuktikaU, Atharvapariśiṣṭa, Prapañcahṛdaya, Divyāvadāna, JaiGS, Gobhila Gṛhya Karmaprakāśikā, KhādiraS, ŚāṅkhGS, JaiBr, Śaṅkara, Pāṇini, PiṅgalaS, BrSbhāṣya of Śaṅkara, Puṣpasūtra, DrāhyāyaṇaS, and numerous minor works, mainly from *sūtra* literature. (F)

[*quoted passages:*] AgP 153.28-29; 271.6; BdP 2,35; 2,35.31; 2,35.33; 2,35.45-46; 2,35.52; 3,46; BhG 10.22; BhāgP 10,6.75-80; 12,6.8; 12,6 33; 12,6 75-76; MBh 1,53 6; 1,122; 1,122 50-51; 1,154.18; 7,190.36-40; 12,4.17; 12,47 6; 12,47.10; 12,318 59; MtP 49.75-76; VāP 60.13; 61; 61.26-49; 61 63; 88.207; ViP 3,4 9; 3,6.1-7; 4,4 107; 4,19.50.

5691 RAI, GANGA SAGAR: Śākhās of the Yajurveda in the Purāṇas [Engl.]. In: Purāṇa 7,1, January 1965, pp. 6-17. - Summary »The śākhās of the White Yajurveda in the Purāṇas« in: PTAIOC 22, [1965], summaries, pp. 234-235.

Gives an account of the various schools or branches of the Śukla YV as found in Purāṇa literature. Refers to JaiS, MuktikaU, AV, Avadāna, Mahābhāṣya, Kāṭhakasaṃkalana, Sāyana's introduction to Kāṇvabhāṣya, Bhavabhūti's Mahāvīracarita, BĀU, Yājñavalkyasmṛti, Śaunaka's Caraṇavyūha, ChāU, Pāṇini, Kalyāṇa, TāBr, and some minor works. (F)

[quoted passages:] BdP (VePr) 1,35 18-26; 1,35 28-30; 2,34.17; 2,34 32-67; BhāgP 9,12 3-5; 9,20.6-12; 10,74 7; 10,86 18; 11,1.12; 12,6.74; 12,626 74; KūP 1,52.16; 1,52 19; MBh 1,53.6; 2,4.12; 2,7.19; 2,33.35; 7,11.15; 12,310-318; 12,323.15; 12,353 33, 13,4.55, MtP 49 46; 198.4; VāP 60; 60.17; 61.12-22; 61.24-26; ViP 1,70 21-28, 1,73-74; 3,4 11; 3,5.1-26; 3,5.28-29; 4,4.107; 4,19 5-7; VmP 63.38.

5692 RAI, GANGA SAGAR: Vāmana legend in the Vedas, Epics and Purāṇas [Engl.] In: Purāṇa 12,1, January 1970, pp. 102-140.

After a short survey of the Vāmana legend in Vedic literature the author examines the relevant passages in Epic and Purāṇic literature. Deals with: the texts; Bali's victory over *trailokya*; praise of Bali and his rule; Lakṣmī's approach to Bali; oppressed gods along with Kaśyapa, Aditi and Brahman went to Viṣṇu; Aditi's penance and Viṣṇu's boon to her; effects of Viṣṇu's arrival in the womb of Aditi; Vāmana's birth and his physical shape; initiation of Vāmana and his arrival in Bali's sacrifice; place of Bali's sacrifice; cosmic form of Vāmana (*virāj*); three steps of Vāmana; *fettering of Bali* and boons granted to him. *Concludes that in the Purāṇas* we meet »with three legends of Vāmana: 1. Bali-Vāmana legend contained in Purāṇas and the Epics; 2. Bāṣkali-Vāmana legend contained in PdP and VDhottP; and 3. Dhundhu-Vāmana legend contained in the VmP.« Refers to ṚV, TaiSa, TaiBr, AitBr, ŚBr, Sāyana on ṚV, Nirukta, Durga on Nirukta (F)

[quoted passages:] AgP 4 5; BhG 4.7-8; BhāgP 8,15-23; BhvP 4,76; BrP 73; 213; HV 3,65-72; KūP 1,17; MBh 3,272 61-76; MtP 243-245; PdP 1,30; 6,266-267; Rm 1,29; SkP 1/1,17.276-1/1,19.63; 5/3,151.11-13; 7/1,114.1-11; 7/2,14 8-83; 7/2,18.201-

2,73.102; SkP 1/2,52.27-54; VāP 23.213; 30; 60; 60.24-66; 64; ViP 3,4-22; 3,4.10; 3,4.16-26.

5690 RAI, GANGA SAGAR: Śākhās of the Sāmaveda in the Purāṇas [Engl.]. In: Purāṇa 8,1, January 1966, pp. 115-134.

Detailed account of the various SV branches as occurring in the Purāṇas. Also deals with the topics: the meaning of the word *sāman*; Jaimini as founder of the Sāmavedic schools; number of the *sāman* verse. Refers to Bṛhaddevatā, ṚV, Nirukta, ChāU, Ṛktantra, Caraṇavyūha, Patañjali's Mahābhāṣya, MuktikaU, Atharvapariśiṣṭa, Prapañcahṛdaya, Divyāvadāna, JaiGS, Gobhila Gṛhya Karmaprakāśikā, KhādiraS, ŚāṅkhGS, JaiBr, Śaṅkara, Pāṇini, PiṅgalaS, BrSbhāṣya of Śaṅkara, Puṣpasūtra, DrāhyāyaṇaS, and numerous minor works, mainly from *sūtra* literature. (F)

[*quoted passages:*] *AgP 153.28-29; 271.6; BdP 2,35; 2,35.31; 2,35.33; 2,35.45-46;* 2,35.52; 3,46; BhG 10.22; BhāgP 10,6.75-80; 12,6.8; 12,6 33; 12,6 75-76; MBh 1,53 6; 1,122; 1,122 50-51; 1,154.18; 7,190.36-40; 12,4.17; 12,47 6; 12,47.10; 12,318 59; MtP 49.75-76; VāP 60.13; 61; 61.26-49; 61 63; 88.207; ViP 3,4 9; 3,6.1-7; 4,4 107; 4,19.50.

5691 RAI, GANGA SAGAR: Śākhās of the Yajurveda in the Purāṇas [Engl.]. In: Purāṇa 7,1, January 1965, pp. 6-17. - Summary »The śākhās of the White Yajurveda in the Purāṇas« in: PTAIOC 22, [1965], summaries, pp. 234-235.

Gives an account of the various schools or branches of the Śukla YV as found in Purāṇa literature. Refers to JaiS, MuktikaU, AV, Avadāna, Mahābhāṣya, Kāṭhakasaṃkalana, Sāyana's introduction to Kāṇvabhāṣya, Bhavabhūti's Mahāvīracarita, BĀU, Yājñavalkyasmṛti, Śaunaka's Caraṇavyūha, ChāU, Pāṇini, Kalyāṇa, TāBr, and some minor works. (F)

[quoted passages:] BdP (VePr) 1,35 18-26; 1,35 28-30; 2,34.17; 2,34 32-67; BhāgP 9,12 3-5; 9,20.6-12; 10,74 7; 10,86 18; 11,1.12; 12,6.74; 12,626 74; KūP 1,52.16; 1,52 19; MBh 1,53.6; 2,4.12; 2,7.19; 2,33.35; 7,11.15; 12,310-318; 12,323.15; 12,353 33, 13,4.55, MtP 49 46; 198.4; VāP 60; 60.17; 61.12-22; 61.24-26; ViP 1,70 21-28, 1,73-74; 3,4 11; 3,5.1-26; 3,5.28-29; 4,4.107; 4,19 5-7; VmP 63.38.

5692 RAI, GANGA SAGAR: Vāmana legend in the Vedas, Epics and Purāṇas [Engl.] In: Purāṇa 12,1, January 1970, pp. 102-140.

After a short survey of the Vāmana legend in Vedic literature the author examines the relevant passages in Epic and Purāṇic literature. Deals with: the texts; Bali's victory over *trailokya*; praise of Bali and his rule; Lakṣmī's approach to Bali; oppressed gods along with Kaśyapa, Aditi and Brahman went to Viṣṇu; Aditi's penance and Viṣṇu's boon to her; effects of Viṣṇu's arrival in the womb of Aditi; Vāmana's birth and his physical shape; initiation of Vāmana and his arrival in Bali's sacrifice; place of Bali's sacrifice; cosmic form of Vāmana (*virāj*); three steps of Vāmana; *fettering of Bali* and boons granted to him. *Concludes that in the Purāṇas* we meet »with three legends of Vāmana: 1. Bali-Vāmana legend contained in Purāṇas and the Epics; 2. Bāṣkali-Vāmana legend contained in PdP and VDhottP; and 3. Dhundhu-Vāmana legend contained in the VmP.« Refers to ṚV, TaiSa, TaiBr, AitBr, ŚBr, Sāyana on ṚV, Nirukta, Durga on Nirukta (F)

[quoted passages:] AgP 4 5; BhG 4.7-8; BhāgP 8,15-23; BhvP 4,76; BrP 73; 213; HV 3,65-72; KūP 1,17; MBh 3,272 61-76; MtP 243-245; PdP 1,30; 6,266-267; Rm 1,29; SkP 1/1,17.276-1/1,19.63; 5/3,151.11-13; 7/1,114.1-11; 7/2,14 8-83; 7/2,18.201-

7/2 19 4 7/4 18 10 14 VāP 2 36 74-86 VDhottP 1 21 4 32 1 55 1-56 VmP SaroMā 2-10 50 51 62 66

5693 RAI GANGA SAGAR Vedic śākhās [Engl] In Purāna 15 1, January 1973 pp 133-140

A short historical review (F)

[quoted passages] BhāgP 12 6 47 MtP 143 10-11 VāP 1 61 2 1 61 5 1 61 7-87 ViP 3 4 11

5694 RAI GANGA SAGAR A verse of Varāha Purāna in Kāvyamīmāmsā [Engl] In Purāna 20 1 January 1978 p 130

Compares a verse from Rājaśekhara s Kāvyamīmāmsā chapter 6 with VarP 1 1 › Out of 17 manuscripts collated for the cr ed this verse is available only in 11 manuscripts while one ms (Poona) contains only second half ‹ (F)

[quoted passages] VarP 1 1

5695* RAI GULSHAN Five periods of traditional history in the Vedic age [Engl] In PIHC 4 Lahore 1940 pp 101-116

Based on an examination of the Purānic lists of kings the author › [divides] the earliest Indian history - 132 reigns from Manu Vaivasvata to Mahāpadma Nanda - into five periods starting in 7350 B C ‹ [source] Rocher p 122 (AK)

5696* RAI LAJPAT LALA The message of the Bhagavadgītā [Engl] Allahabad 1908

5697* [RAI LAJPAT LALA] LAJPAT LALA The message of the Bhagavadgītā [Engl] In ModernR 3 1908 pp 209-222

5698 RAI RAMKUMAR Mahābhārata kosha a descriptive index to the names and subjects in the Mahābharata Part 1-5 [Hi] Varanasi Chowkhamba Sanskrit Series Office 1964-1982 - 739 pp (Chowkhamba Sanskrit Series 98)

Refers to Bombay edition (JLB)

5699 RAI RAMKUMAR Vālmiki rāmāyana kosha descriptive index to the names and subjects of Rāmāyana [Hi Skt] Varanasi Chowkhamba Sanskrit Series Office 1965 - (Kashi Sanskrit Series 168)

An alphabetical listing (in Nagari order) of names of persons (including deities, places and peoples mentioned in the Rm) The entries include a brief definition, a summary of the main events connected with individuals listed and the principle textual references (taken from the ed published by the Chowkhamba Sanskrit Series Office and sometimes from the Gita Press ed) Three appendices list (with a single textual citation for each item) the animals and birds the trees and plants, and the weapons mentioned however the listings are far from complete (JLB)

5700 RAJA RAO M The astronomical background of Vedic Rudra and Purānic Śiva [Engl] In BhV 13 1952 pp 158 168

An explanation of Rudra-Śiva mythology through astral symbolism (vSt)

7/2 19 4 7/4 18 10 14 VāP 2 36 74-86 VDhottP 1 21 4 32 1 55 1-56 VmP SaroMā 2-10 50 51 62 66

5693 RAI GANGA SAGAR Vedic śākhās [Engl] In Purāna 15 1, January 1973 pp 133-140

A short historical review (F)

[quoted passages] BhāgP 12 6 47 MtP 143 10-11 VāP 1 61 2 1 61 5 1 61 7-87 ViP 3 4 11

5694 RAI GANGA SAGAR A verse of Varāha Purāna in Kāvyamīmāmsā [Engl] In Purāna 20 1 January 1978 p 130

Compares a verse from Rājaśekhara s Kāvyamīmāmsā chapter 6 with VarP 1 1 › Out of 17 manuscripts collated for the cr ed this verse is available only in 11 manuscripts while one ms (Poona) contains only second half ‹ (F)

[quoted passages] VarP 1 1

5695* RAI GULSHAN Five periods of traditional history in the Vedic age [Engl] In PIHC 4 Lahore 1940 pp 101-116

Based on an examination of the Purānic lists of kings the author › [divides] the earliest Indian history - 132 reigns from Manu Vaivasvata to Mahāpadma Nanda - into five periods starting in 7350 B C ‹ [source] Rocher p 122 (AK)

5696* RAI LAJPAT LALA The message of the Bhagavadgītā [Engl] Allahabad 1908

5697* [RAI LAJPAT LALA] LAJPAT LALA The message of the Bhagavadgītā [Engl] In ModernR 3 1908 pp 209-222

5698 RAI RAMKUMAR Mahābhārata kosha a descriptive index to the names and subjects in the Mahābharata Part 1-5 [Hi] Varanasi Chowkhamba Sanskrit Series Office 1964-1982 - 739 pp (Chowkhamba Sanskrit Series 98)

Refers to Bombay edition (JLB)

5699 RAI RAMKUMAR Vālmiki rāmāyana kosha descriptive index to the names and subjects of Rāmāyana [Hi Skt] Varanasi Chowkhamba Sanskrit Series Office 1965 - (Kashi Sanskrit Series 168)

An alphabetical listing (in Nagari order) of names of persons (including deities, places and peoples mentioned in the Rm) The entries include a brief definition, a summary of the main events connected with individuals listed and the principle textual references (taken from the ed published by the Chowkhamba Sanskrit Series Office and sometimes from the Gita Press ed) Three appendices list (with a single textual citation for each item) the animals and birds the trees and plants, and the weapons mentioned however the listings are far from complete (JLB)

5700 RAJA RAO M The astronomical background of Vedic Rudra and Purānic Śiva [Engl] In BhV 13 1952 pp 158 168

An explanation of Rudra-Śiva mythology through astral symbolism (vSt)

5701 RAJA RAO, M.: The astronomical classification of the Mahābhārata-text [Engl.]. In: BhV 10, 1949: Shri K. M. Munshi diamond jubilee volume. Part 2. ... 1950. - p. 104-132.

An extensive collation and analysis of astronomical data included in the MBh (or elsewhere) to date its main events, from which is calculated various possible dates (since it is recognised that the MBh has been subject to growth and that therefore the dates may not be consistent). (JLB)

5702 RAJA RAO, M.: The chronology of events in the Silappadhikaram [Engl.]. In: QJMS (N.S.) [46,3-4], 1956: The culture and heritage number of the Quarterly Journal of the Mythic Society ... 1956. - pp. 261-282.

On the date of composition of the Tamil epic Śilappadhikāram of Ilango-Adigal [or Iḷaṅkōvaṭikaḷ] and the chronology of events narrated therein, from the view-point »of the student of astronomy«. (AK)

5703 RAJA RAO, M.: The correlation of Mahābhārata comets with those of Vṛddhagarga [Engl.]. In: Sarūpa-bhāratī ... being the Dr. Lakshman Sarup memorial volume ... 1954. - pp. 286-295.

Concise presentation of the material, aiming at a common identification of planets and comets as described in MBh Bhīṣmaparvan and by the astronomer Vṛddhagarga (as quoted in Ballālasenadeva's Adbhutasāgara). Compares omens and portents, the descriptions of the movements of planets, the classifications of comets, the *nakṣatras*, etc. »The two remarkable discoveries that a comet resembles a planet in *having an orbit of its own and that comets return to us at stated intervals* were not only made but employed by our ancient Indian astronomers for classifying and cataloguing them in their brief, characteristic enigmatic *sūtra* style.« (F)

[quoted passages] MBh 5,141; 6,2.20-22; 6,2.26-27; 6,3.1-7; 6,3.10-13; 6,3.15-26; 6,3.30; 6,3.32-42; 6,17.2.

5704 RAJA RAO, M.: The Purāṇic date of the Mahābhārata [Engl.] In: JGJRI 2,2-3, 1945, pp. 125-144.

5705 RĀJACŪḌĀMAṆI DĪKṢITA: Śrīrājacūḍāmaṇidīkṣita viracitam ānandarāghavam / Anandaraghavam [Skt., Engl., Tam.] Padmanabha Sarma, P. M. / Padmanābhaśarmā, Pu. Ma. [ed.]. Thanjavur: N. Kandaswamy Pillai, The Tanjore Maharaja Serforji's Sarasvati Mahal Library, *Śaka* 1893, A.D 1971. - 16, 168, 2 pp. (Tanjore Sarasvati Mahal Series, No. 134).

Skt. play dealing »with the story of Rm ... beginning with the episode of Sītā's *svayamvara* up to the coronation of Rāma«. The Engl. introduction contains information on date (first half of 17th century) and biography of the author. Besides this, there are also two further introductions in Tamil and Skt respectively. - *Śloka* index. (F)

5706• RAJAGOPALA RAO, T.: The historical basis for Kanyaka Purana [Engl.]. In: SouthIndianR 1,10, 1919, pp. 338-341; and 1,11, 1919, pp. 379-383.

5707 RAJAGOPALA SASTRI, S: Yoga vasistha [Engl.]. In: VK 48,1, 1961, pp 9-13.

5701 RAJA RAO, M.: The astronomical classification of the Mahābhārata-text [Engl.]. In: BhV 10, 1949: Shri K. M. Munshi diamond jubilee volume. Part 2. ... 1950. - p. 104-132.

An extensive collation and analysis of astronomical data included in the MBh (or elsewhere) to date its main events, from which is calculated various possible dates (since it is recognised that the MBh has been subject to growth and that therefore the dates may not be consistent). (JLB)

5702 RAJA RAO, M.: The chronology of events in the Silappadhikaram [Engl.]. In: QJMS (N.S.) [46,3-4], 1956: The culture and heritage number of the Quarterly Journal of the Mythic Society ... 1956. - pp. 261-282.

On the date of composition of the Tamil epic Śilappadhikāram of Ilango-Adigal [or Iḷaṅkōvaṭikaḷ] and the chronology of events narrated therein, from the view-point »of the student of astronomy«. (AK)

5703 RAJA RAO, M.: The correlation of Mahābhārata comets with those of Vṛddhagarga [Engl.]. In: Sarūpa-bhāratī ... being the Dr. Lakshman Sarup memorial volume ... 1954. - pp. 286-295.

Concise presentation of the material, aiming at a common identification of planets and comets as described in MBh Bhīṣmaparvan and by the astronomer Vṛddhagarga (as quoted in Ballālasenadeva's Adbhutasāgara). Compares omens and portents, the descriptions of the movements of planets, the classifications of comets, the *nakṣatras*, etc. »The two remarkable discoveries that a comet resembles a planet in *having an orbit of its own and that comets return to us at stated intervals* were not only made but employed by our ancient Indian astronomers for classifying and cataloguing them in their brief, characteristic enigmatic *sūtra* style.« (F)

[quoted passages] MBh 5,141; 6,2.20-22; 6,2.26-27; 6,3.1-7; 6,3.10-13; 6,3.15-26; 6,3.30; 6,3.32-42; 6,17.2.

5704 RAJA RAO, M.: The Purāṇic date of the Mahābhārata [Engl.] In: JGJRI 2,2-3, 1945, pp. 125-144.

5705 RĀJACŪḌĀMAṆI DĪKṢITA: Śrīrājacūḍāmaṇidīkṣita viracitam ānandarāghavam / Anandaraghavam [Skt., Engl., Tam.] Padmanabha Sarma, P. M. / Padmanābhaśarmā, Pu. Ma. [ed.]. Thanjavur: N. Kandaswamy Pillai, The Tanjore Maharaja Serforji's Sarasvati Mahal Library, *Saka* 1893, A.D 1971. - 16, 168, 2 pp. (Tanjore Sarasvati Mahal Series, No. 134).

Skt. play dealing »with the story of Rm ... beginning with the episode of Sītā's *svayamvara* up to the coronation of Rāma«. The Engl. introduction contains information on date (first half of 17th century) and biography of the author. Besides this, there are also two further introductions in Tamil and Skt respectively. - *Śloka* index. (F)

5706• RAJAGOPALA RAO, T.: The historical basis for Kanyaka Purana [Engl.]. In: SouthIndianR 1,10, 1919, pp. 338-341; and 1,11, 1919, pp. 379-383.

5707 RAJAGOPALA SASTRI, S: Yoga vasistha [Engl.]. In: VK 48,1, 1961, pp 9-13.

5708* RAJAGOPALACHARI, C The Ayodhya canto of the Ramayana as told by Kamban [Engl] London 1961

5709* RAJAGOPALACHARI, C Gita, the biggest revolutionary document [Engl] In BhJ 13, 23 April 1967, pp 20-21

5710* RAJAGOPALACHARIAR, T Yoga in the Bhagavadgītā [Engl] In IRev 17, 1916, pp 762-765

5711 RAJAGOPALAN, K R Place names connected with Agastya in South India and their significance [Engl] In JIH 36, 1958, pp 1-8

Attests a wide popularity of Agastya traditions in South India by the place names associated with him and suggests that the Vels and Pāndyas may be responsible for propagating them (AM)

5712* [RAJAGRHAMĀHATMYA, 1904] [Skt, Hi] Lucknow Lucknow Printing Press, 1904

Claims to belong to the AgP With Hindi commentary [source] Rocher p 137 (AP)

5713* RAJAM AYAR Thoughts on the Gita [Engl] Bangalore Dr Swamiji, 1970 - 42 pp

5714* RAJAMANIKAM PILLAI, V VIDVAN M Cultural history from the Periyapurānam [Engl] In JOR 16, 1946-1947, pp 50-57

5715* RAJARAMA Gitā hamem kyā sikhalātī hai? [Hi] Lahore Bombay Machine Press 1910 - 48 pp

5716* RAJAVADE, ŚANKARA RĀMACANDRA / RAJWADE, ŚANKARA RAMCHANDRA Gītābhasya athavā nītiśāstra va samājaśāstradrstyā gitārthavivarana [Mar] Poona Jagaddhitecchu Press, *saka* 1836 [A D 1917] - 20, 540, 2 pp

A critical examination of Tilak s commentary on the BhG in the light of political and sociological interpretations of its teachings [source] Kapoor Nr 2063, Caliewaert/Hemraj (PS)

5717 RĀJENDRALĀLA MITRA Indo Aryans contributions towards the elucidation of their ancient and medieval history Vol 1-2 [Engl] Reprint Delhi, Varanasi Indological Book House, 1969 - Vol 1 11, 443, 18 pp - Vol 2 6, 478, 26 pp - 1st ed London 1881

Collection of articles with various aspects of Indian culture The articles in vol 1 deal with arts dress and ornament, material culture food and drink and with [illegible] Vol 2 contains inter alia contributions to the following themes imperial coronation in ancient India (discusses the *rajasuya* of Yudhisthira in MBh 2) human sacrifice (refers to KāP), funeral ceremony, on the supposed identity of the Greeks with the Yavanas of Sanskrit writers early life of Asoka Each volume contains an index (AM)

5718 RAJENDRALĀLA MITRA Notices of Sanskrit mss Vol 1-11 [Engl] Calcutta Baptist Mission Press, 1871-1895

Vol 1-10 describe Skt mss found in Bengal »The works have been noticed as they had turned up without any attempt of classification« (Preface) [illegible] Epic/Pu-

5708* RAJAGOPALACHARI, C The Ayodhya canto of the Ramayana as told by Kamban [Engl] London 1961

5709* RAJAGOPALACHARI, C Gita, the biggest revolutionary document [Engl] In BhJ 13, 23 April 1967, pp 20-21

5710* RAJAGOPALACHARIAR, T Yoga in the Bhagavadgītā [Engl] In IRev 17, 1916, pp 762-765

5711 RAJAGOPALAN, K R Place names connected with Agastya in South India and their significance [Engl] In JIH 36, 1958, pp 1-8

Attests a wide popularity of Agastya traditions in South India by the place names associated with him and suggests that the Vels and Pāndyas may be responsible for propagating them (AM)

5712* [RAJAGRHAMĀHATMYA, 1904] [Skt, Hi] Lucknow Lucknow Printing Press, 1904

Claims to belong to the AgP With Hindi commentary [source] Rocher p 137 (AP)

5713* RAJAM AYAR Thoughts on the Gita [Engl] Bangalore Dr Swamiji, 1970 - 42 pp

5714* RAJAMANIKAM PILLAI, V VIDVAN M Cultural history from the Periyapurānam [Engl] In JOR 16, 1946-1947, pp 50-57

5715* RAJARAMA Gitā hamem kyā sikhalātī hai? [Hi] Lahore Bombay Machine Press 1910 - 48 pp

5716* RAJAVADE, ŚANKARA RĀMACANDRA / RAJWADE, ŚANKARA RAMCHANDRA Gītābhasya athavā nitiśāstra va samājaśāstradrstyā gitārthavivarana [Mar] Poona Jagaddhitecchu Press, *saka* 1836 [A D 1917] - 20, 540, 2 pp

A critical examination of Tilak s commentary on the BhG in the light of political and sociological interpretations of its teachings [source] Kapoor Nr 2063, Caliewaert/Hemraj (PS)

5717 RĀJENDRALĀLA MITRA Indo Aryans contributions towards the elucidation of their ancient and medieval history Vol 1-2 [Engl] Reprint Delhi Varanasi Indological Book House, 1969 - Vol 1 11, 443, 18 pp - Vol 2 6, 478, 26 pp - 1st ed London 1881

Collection of articles with various aspects of Indian culture The [illegible] in vol 1 deal with arts dress and ornament, material culture food and drink [illegible] Vol 2 contains inter alia contributions to the following themes [illegible] in ancient India (discusses the *rajasuya* of Yudhisthira in MBh 2) [illegible] (refers to KāP), funeral ceremony, on the supposed identity of the Greeks [illegible] Yavanas of Sanskrit writers early life of Asoka Each volume [illegible] an index (AM)

5718 RAJENDRALĀLA MITRA Notices of Sanskrit mss Vol 1-11 [Engl] Calcutta Baptist Mission Press, 1871-1895

Vol 1-10 describe Skt mss found in Bengal »The works have been [illegible] as they had turned up without any attempt of classification« (Preface) [illegible] Epic/Pu-

5727 RAM GOPAL: Vedic sources of the Śārṅgaka legend of the Mahābhārata [Engl] In: JGJRI 25,1-4, January-October 1969: Umeshamishra commemoration volume Vol 2 . 1970 - pp 397-401.

5728 RĀMA NĀRĀYANAŚĀSTRĪ. Bibliographische Anzeigen: Anhang [Skt] Weber, Albrecht [Friedrich] [ed] In ZDMG 27, 1873, pp 190-194

Contains the text of parallel passages to Kumārasambhava from ŚiP and Śivarahasya (from ŚaṅkaraSa of SkP), compiled by Rāma Nārāyanaśāstrī, and a Skt summary of contents of the Śivarahasya, by the same author The whole corpus is drawn from The Pandit, vol 3, no 25, 27, and 28, 1868 (F)

[quoted passages] [Unfortunately, Weber gives only the numbers of *adhyāyas*, but not of *ślokas*]

5729* [RĀMA PAṆIKKAR] KANNAŚŚA PAṆIKKAR The Kannassa Ramayanam (Balakandam) edited with a commentary, grammatical and philological notes and a vocabulary [Mal] Sivasankara Pillai, K P [ed] Trivandrum 1925 - 22, 236 pp (Abhinava-Kalpa-Granthamālā The New Era Series of Standard Works 2)

5730 RAMA RAJU, B Sanskrit works with Rāmāyana theme written by Āndhras [Engl] In JOI 16, 1966-1967, pp 149-156

5731 RAMA RAO, M The initial year of Sātavāhana rule [Engl] In PIHC 21, 1958, pp 54-57

Discusses also the king lists from VāP and MtP and concludes that the rule began in 236 B C (AM)

5732* RAMA RAO, R Origin and development of Siva-worship with special reference to Virasaivism [Engl] In QJMS (N S) 14, 1923-1924, pp 190-210

5733* RAMACANDRA MOHOLAKARA, V Śrīmadbhagavadgītokta samatvayogasāstra [Mar] *Pandharpur ca 1950*

5734* RĀMACANDRA PĀTANKARA, N Tulyam tu darsanam athavā gītā-rahasya nirnaya [Mar] Rajpur 1922

5735* RĀMĀCĀRYA Śrīmat-Sunīti-Bhāgavata of Rāmācārya [Skt, Engl] Pai, G K [ed, tr] Cochin 1973 - 15, 159 pp

A critical edition and English translation »Rāmācārya, the author of the SSB [Śrimat Suniti Bhāgavata] lived in the 17th century and was a Gauda Sārasvata *brahmana* and an adherent of the Mādhva school of philosophy« »The SSB, a work of 470 verses, the bulk of which is composed in the *anustubh* metre, is ingeniously planned and executed the first half of each *anustubh* verse contains a sententious maxim of practical wisdom (*suniti*) composed by the author and the second half illustrates the maxim by a reference to a suitable episode in the BhāgP« [source] Bedekar, V M [Review] (SD)

[reviews] Bedekar, V M In ABORI 55, 1974, pp 270-271

5727 RAM GOPAL: Vedic sources of the Śārṅgaka legend of the Mahābhārata [Engl] In: JGJRI 25,1-4, January-October 1969: Umeshamishra commemoration volume Vol 2 . 1970 - pp 397-401.

5728 RĀMA NĀRĀYANAŚĀSTRĪ. Bibliographische Anzeigen: Anhang [Skt] Weber, Albrecht [Friedrich] [ed] In ZDMG 27, 1873, pp 190-194

Contains the text of parallel passages to Kumārasambhava from ŚiP and Śivarahasya (from ŚaṅkaraSa of SkP), compiled by Rāma Nārāyanaśāstrī, and a Skt summary of contents of the Śivarahasya, by the same author The whole corpus is drawn from The Pandit, vol 3, no 25, 27, and 28, 1868 (F)

[quoted passages] [Unfortunately, Weber gives only the numbers of *adhyāyas*, but not of *ślokas*]

5729* [RĀMA PAṆIKKAR] KANNAŚŚA PAṆIKKAR The Kannassa Ramayanam (Balakandam) edited with a commentary, grammatical and philological notes and a vocabulary [Mal] Sivasankara Pillai, K P [ed] Trivandrum 1925 - 22, 236 pp (Abhinava-Kalpa-Granthamālā The New Era Series of Standard Works 2)

5730 RAMA RAJU, B Sanskrit works with Rāmāyana theme written by Āndhras [Engl] In JOI 16, 1966-1967, pp 149-156

5731 RAMA RAO, M The initial year of Sātavāhana rule [Engl] In PIHC 21, 1958, pp 54-57

Discusses also the king lists from VāP and MtP and concludes that the rule began in 236 B C (AM)

5732* RAMA RAO, R Origin and development of Siva-worship with special reference to Virasaivism [Engl] In QJMS (N S) 14, 1923-1924, pp 190-210

5733* RAMACANDRA MOHOLAKARA, V Śrīmadbhagavadgītokta samatvayogaśāstra [Mar] *Pandharpur ca 1950*

5734* RĀMACANDRA PĀTANKARA, N Tulyam tu darsanam athavā gītā-rahasya nirnaya [Mar] Rajpur 1922

5735* RĀMĀCĀRYA Śrīmat-Sunīti-Bhāgavata of Rāmācārya [Skt, Engl] Pai, G K [ed, tr] Cochin 1973 - 15, 159 pp

A critical edition and English translation »Rāmācārya, the author of the SSB [Śrimat Suniti Bhāgavata] lived in the 17th century and was a Gauda Sārasvata *brahmana* and an adherent of the Mādhva school of philosophy« »The SSB, a work of 470 verses, the bulk of which is composed in the *anustubh* metre, is ingeniously planned and executed the first half of each *anustubh* verse contains a sententious maxim of practical wisdom (*suniti*) composed by the author and the second half illustrates the maxim by a reference to a suitable episode in the BhāgP« [source] Bedekar, V M [Review] (SD)

[reviews] Bedekar, V M In ABORI 55, 1974, pp 270-271

5736* RAMACHANDRA, MAGDAL: Buddhiyoga of the Gita or the basic science of the soul [Engl.]. Bangalore: Gitashram, 1948.

5737* RAMACHANDRA AIYAR, P. V.: *The ethical ideal of the Bhagavadgītā* [Engl.]. In: IRev [12], 1911, pp. 753–761.

5738 RAMACHANDRA DIKSHITAR, V. R.: The age of the Vishnu Purāṇa [Engl.]. In: PIHC 13, Nagpur 1950, pp. 46–50.

5739 RAMACHANDRA DIKSHITAR, V. R.: The age of the Viṣṇu Purāṇa: the evidence of the Maṇimekhalai [Engl.]. In: IHQ 7,1–2, 1931, pp. 370–371.

Discusses a reference in Maṇimekhalai (2nd cent. A.D.) to a »Vaiṣṇava Purāṇa« and concludes that the ViP existed in its present form from the beginning of the Christian era at the latest. (AM)

5740 RAMACHANDRA DIKSHITAR, V. R.: Geographical data of the Dekhan and South India as gathered from the Rāmāyaṇa [Engl.]. In: IC 1,4, April 1935, pp. 579–585.

5741* RAMACHANDRA DIKSHITAR, V. R.: The Gupta polity [Engl.]. Madras: University of Madras, 1952.

5742 RAMACHANDRA DIKSHITAR, V. R.: *Kṛṣṇa in early Tamil literature* [Engl.] In: IC 4, 1937–1938, pp. 267–271.

5743* RAMACHANDRA DIKSHITAR, V. R.: The Lalitā cult [Engl.]. In: BDIHAUMadras 8, 1942.

Refers to the Lalitopākhyāna of the BdP. [source] Rocher, p. 158. (AK)

5744* RAMACHANDRA DIKSHITAR, V. R.: The Matsya Purāṇa: a study [Engl.]. In: BDIHAUMadras 5, 1935.

5745* RAMACHANDRA DIKSHITAR, V. R.: The polity in the Puranas [Engl.] In: IRev 36, 1935, pp. 365–368.

Deals, briefly, with *dharma* and *artha* in Purāṇas. [source:] Rocher, p. 88. (AK)

5746 RAMACHANDRA DIKSHITAR, V. R.: The Purāṇa index. Vol. 1–3 [Engl.]. Madras: University of Madras, 1951–1955. – Vol. 1: From A to Ṇ, 1951. – 36, 660 pp. – Vol. 2: From T to M, 1952. – 746 pp. – Vol. 3: From Ya to H, 1955. – 786 pp. – (Madras University Historical Series 49).

Large index of deities, heroes, kings, tribes, place-names, etc., drawn from the BhāgP (Kumbhakonam ed., 1916), BdP (Veṅkateśvar, 1912), MtP (ASS, 1907), VāP (ASS, 1905) and ViP (Veṅkateśvar, 1910). The entries sometimes give a summary of myths and stories associated with the resp. deities or heroes. The introduction deals briefly with the character and the age of the Purāṇas. (AM)

[reviews] Rylands, C. A.: In: JRAS 1954, pp. 88–89.

5747 RAMACHANDRA DIKSHITAR, V. R.: The Purāṇas: a study [Engl.] In: IHQ 8, 1932, pp. 747–767.

Gives a brief survey of Purāṇic studies, the term *purāṇa*, the origin of the Purāṇas, their classification (according to sectarian attributes, or *guṇas*, or scope of content),

5736* RAMACHANDRA, MAGDAL: Buddhiyoga of the Gita or the basic science of the soul [Engl.]. Bangalore: Gitashram, 1948.

5737* RAMACHANDRA AIYAR, P. V.: *The ethical ideal of the Bhagavadgītā* [Engl.]. In: IRev [12], 1911, pp. 753–761.

5738 RAMACHANDRA DIKSHITAR, V. R.: The age of the Vishnu Purāṇa [Engl.]. In: PIHC 13, Nagpur 1950, pp. 46–50.

5739 RAMACHANDRA DIKSHITAR, V. R.: The age of the Viṣṇu Purāṇa: the evidence of the Maṇimekhalai [Engl.]. In: IHQ 7,1–2, 1931, pp. 370–371.

Discusses a reference in Maṇimekhalai (2nd cent. A.D.) to a »Vaiṣṇava Purāṇa« and concludes that the ViP existed in its present form from the beginning of the Christian era at the latest. (AM)

5740 RAMACHANDRA DIKSHITAR, V. R.: Geographical data of the Dekhan and South India as gathered from the Rāmāyaṇa [Engl.]. In: IC 1,4, April 1935, pp. 579–585.

5741* RAMACHANDRA DIKSHITAR, V. R.: The Gupta polity [Engl.]. Madras: University of Madras, 1952.

5742 RAMACHANDRA DIKSHITAR, V. R.: Kṛṣṇa *in early Tamil literature* [Engl.] In: IC 4, 1937–1938, pp. 267–271.

5743* RAMACHANDRA DIKSHITAR, V. R.: The Lalitā cult [Engl.]. In: BDIHAU-Madras 8, 1942.

Refers to the Lalitopākhyāna of the BdP. [source] Rocher, p. 158. (AK)

5744* RAMACHANDRA DIKSHITAR, V. R.: The Matsya Purāṇa: a study [Engl.]. In: BDIHAUMadras 5, 1935.

5745* RAMACHANDRA DIKSHITAR, V. R.: The polity in the Puranas [Engl.] In: IRev 36, 1935, pp. 365–368.

Deals, briefly, with *dharma* and *artha* in Purāṇas. [source:] Rocher, p. 88. (AK)

5746 RAMACHANDRA DIKSHITAR, V. R.: The Purāṇa index. Vol. 1–3 [Engl.]. Madras: University of Madras, 1951–1955. – Vol. 1: From A to Ṇ, 1951. – 36, 660 pp. – Vol. 2: From T to M, 1952. – 746 pp. – Vol. 3: From Ya to H, 1955. – 786 pp. – (Madras University Historical Series 49).

Large index of deities, heroes, kings, tribes, place-names, etc, drawn from the BhāgP (Kumbhakonam ed., 1916), BdP (Veṅkateśvar, 1912), MtP (ASS, 1907), VāP (ASS, 1905) and ViP (Veṅkateśvar, 1910). The entries sometimes give a summary of myths and stories associated with the resp. deities or heroes. The introduction deals briefly with the character and the age of the Purāṇas. (AM)

[reviews] Rylands, C. A.: In: JRAS 1954, pp. 88–89.

5747 RAMACHANDRA DIKSHITAR, V. R.: The Purāṇas: a study [Engl.] In: IHQ 8, 1932, pp. 747–767.

Gives a brief survey of Purāṇic studies, the term *purāna*, the origin of the Purāṇas, their classification (according to sectarian attributes, or *gunas*, or scope of content),

ma. The inscription is undated, but it should have been issued somewhere between the Gāṅga years 284 and 306, for, by the Gāṅga year 306 Dēvēndravarma, a brother of Anantavarma, issued his inscription. The initial year of the Gāṅga era has been debated and the consensus of opinion is that it started in 496 or 498 A.D. If so, the rule of Anantavarma should be placed between 780-782 A.D. and 801-803 A.D.« *Text of the plates is given in Roman transliteration, Engl. translation, and* photographical representation. (F)

5757 RAMACHANDRAN, T. N.: Fresh light on the Deogarh relief of Nara-Nārāyaṇa [Engl.]. In: IHQ 27, 1951, pp. 191-196.

Explains the relief with reference to the story of Nara and Nārāyaṇa's penance in Himālaya in MBh 12,344.34, 3,47.13 and 3,90 27 and in BhāgP 11,4.6ff. The representation of other details seems to be based on DBhāgP 4,5-10. (AM)

[quoted passages:] MBh 3,47.13; 3,90.27; 12,344 34; BhāgP 11,4.6ff; DBhāgP 4,5-10.

5758 RAMACHANDRAN, T. N.: An interesting Sūrya sculpture from Koṇārka, Orissa [Engl.]. In: Sarūpa-bhāratī ... being the Dr. Lakshman Sarup memorial volume ... 1954. - pp. 280-285.

Description and interpretation of the sculpture, partly with the help of Purāṇic passages (insufficiently verified, unfortunately) (F)

5759 RAMACHANDRAN, T. N.: An interesting terracotta plaque from Ahicchatra (U.P.) [Engl.]. In: IHQ 27,4, 1951, pp. 304-311, 1 pl.

The plaque depicts the fight between Yudhiṣṭhira and Jayadratha (MBh 7,43). Explains the details given on the plaque by relating it to the MBh account. (AM)

[quoted passages.] MBh 7,43.

5760 RAMACHARI, C.: Takṣan and similar artisans in the Aṣṭādhyāyī [Engl.] In: MysoreO 1,2, April 1968, pp. 105-114.

On *takṣan, rathakāra, karmāra, kuśala, vāja, sūnu, pañcāla, arka, tvaṣṭṛ, takṣaka*; with incidental references to Epic and Purāṇic occurrences. (PS)

[quoted passages:] MBh 2,69; MtP (GMS) 251.2-4; Rm (M 1933) 2,100.14; VāP 2,4.76-77; 2,4 102-103.

5761 RAMACHARI, C.: The three Āptyas and their descendants (in the Vedic and post-Vedic literature) [Engl.] In: MysoreO 3, March-September 1970, pp. 138-145; and 4,2, September 1972, pp. 90-97.

Discusses the identity of Ekata Āptya with Bhavana Āptya, the relationship of the Āptyas to an artisan *gotra*, and the descendants of Bhuvana, Dvita and Trita; draws on material from Vedic, Epic and Purāṇic sources. (PS)

[quoted passages:] BhāgP 5,15.15; MBh 1,32.3; 3,114.17-20; 5,56.7ff; 13,26 7; 13,91.35.

5762 [RAMADAS, G.:] RAMDAS, G.: Aboriginal names in the Rāmāyaṇa [Engl.]. In: JBORS 11, 1925, pp. 41-53.

5763 RAMADAS, G.: The aboriginal tribes in the Rāmāyaṇa [Engl.] In: Man in India 5, 1925, pp. 28-55.

ma. The inscription is undated, but it should have been issued somewhere between the Gāṅga years 284 and 306, for, by the Gāṅga year 306 Dēvēndravarma, a brother of Anantavarma, issued his inscription. The initial year of the Gāṅga era has been debated and the consensus of opinion is that it started in 496 or 498 A.D. If so, the rule of Anantavarma should be placed between 780-782 A.D. and 801-803 A.D.« *Text of the plates is given in Roman transliteration, Engl. translation, and* photographical representation. (F)

5757 RAMACHANDRAN, T. N.: Fresh light on the Deogarh relief of Nara-Nārāyaṇa [Engl.]. In: IHQ 27, 1951, pp. 191-196.

Explains the relief with reference to the story of Nara and Nārāyaṇa's penance in Himālaya in MBh 12,344.34, 3,47.13 and 3,90 27 and in BhāgP 11,4.6ff. The representation of other details seems to be based on DBhāgP 4,5-10. (AM)

[quoted passages:] MBh 3,47.13; 3,90.27; 12,344 34; BhāgP 11,4.6ff; DBhāgP 4,5-10.

5758 RAMACHANDRAN, T. N.: An interesting Sūrya sculpture from Koṇārka, Orissa [Engl.]. In: Sarūpa-bhāratī ... being the Dr. Lakshman Sarup memorial volume ... 1954. - pp. 280-285.

Description and interpretation of the sculpture, partly with the help of Purāṇic passages (insufficiently verified, unfortunately) (F)

5759 RAMACHANDRAN, T. N.: An interesting terracotta plaque from Ahicchatra (U.P.) [Engl.]. In: IHQ 27,4, 1951, pp. 304-311, 1 pl.

The plaque depicts the fight between Yudhiṣṭhira and Jayadratha (MBh 7,43). Explains the details given on the plaque by relating it to the MBh account. (AM)

[quoted passages.] MBh 7,43.

5760 RAMACHARI, C.: Takṣan and similar artisans in the Aṣṭādhyāyī [Engl.] In: MysoreO 1,2, April 1968, pp. 105-114.

On *takṣan, rathakāra, karmāra, kuśala, vāja, sūnu, pañcāla, arka, tvaṣṭṛ, takṣaka*; with incidental references to Epic and Purāṇic occurrences. (PS)

[quoted passages:] MBh 2,69; MtP (GMS) 251.2-4; Rm (M 1933) 2,100.14; VāP 2,4.76-77; 2,4 102-103.

5761 RAMACHARI, C.: The three Āptyas and their descendants (in the Vedic and post-Vedic literature) [Engl.] In: MysoreO 3, March-September 1970, pp. 138-145; and 4,2, September 1972, pp. 90-97.

Discusses the identity of Ekata Āptya with Bhavana Āptya, the relationship of the Āptyas to an artisan *gotra*, and the descendants of Bhuvana, Dvita and Trita; draws on material from Vedic, Epic and Purāṇic sources. (PS)

[quoted passages:] BhāgP 5,15.15; MBh 1,32.3; 3,114.17-20; 5,56.7ff; 13,26 7; 13,91.35.

5762 [RAMADAS, G.:] RAMDAS, G.: Aboriginal names in the Rāmāyaṇa [Engl.]. In: JBORS 11, 1925, pp. 41-53.

5763 RAMADAS, G.: The aboriginal tribes in the Rāmāyaṇa [Engl.] In: Man in India 5, 1925, pp. 28-55.

Ramadas sees in the Vānaras Rākṣasas and similar groups of the Rm the transformation of aboriginal tribal groups He generalises from the reference to Virādha's burial to the general practice of burial by the Rākṣasas and therefore regards Rāvana's cremation as a deliberate innovation instigated by Rāma as the first stage in the Aryanisation of the Rākṣasas, Kabandha's cremation is also alluded to After some brief remarks about the Niṣādas the rest of the article is devoted to noting similarities between the customs of the Vānaras and the modern Savara (Saora) tribe (JLB)

5764 RAMADAS, G Rāvana and his tribes [Engl] In IHQ 5, 1929, pp 281-299, and 6, 1930, pp 284-289 and 544-548

Uses linguistic evidence to identify the Rākṣasas of Rāvana as early Dravidians (prior to the development of different Dravidian languages) States that both in regard to language and customs the Kui tribe now living in the Western Ghāts is closest to the Rm s description of the Rākṣasas and believes that the original habitat of these Dravidians in the time of the Rm was near the Amarakantaka hills (vSt)

5765 RAMADAS, G Rāvana's Laṅkā [Engl] In IHQ 4, 1928, pp 339-346

5766 RAMADAS, G Samapa or the Asokan Kaliṅga [Engl] In IA 52, 1923 pp 66-70 and 87-91

Identifies Samāpa mentioned in the Kaliṅga edicts of Aśoka as a place where officers in charge of the control of tribes were stationed with Sampeta in the Chikati estate ca 15 miles east of Mahendragiri Uses inter alia the *tīrthayātrā* of the Pāndavas and other passages in MBh and Purānas for his identification (vSt)

5767 RAMADAS, G Tirilinga and Kulingah [Engl] In IA 54 1925 pp 221-227

On the geographical location of the country Tiriliṅga (mentioned in BdP and seen by the author as place of origin of the Telugu language) and the people Kuliṅga (= Kaliṅga named after the grain *kulinga* identified as paddy which is eaten by the Dravidians) (KPG)

[quoted passages] Rm 4 58 29

5768* RAMADE, P C Jnāna and karma in the Gītā [Engl] In BhJ 14, August 1967, pp 21-22

5769* RAMADHYANI, R K The Gita and modern man [Engl] In BhJ 12, 29 August 1965, pp 37-42

5770* RAMADHYANI, R K Gita's light in every home [Engl] Delhi Armaram, 1961

5771 RAMĀI PANDITA Rāmāipandita biracita sūnyapurāna (sūnyapurāna, samjāta paddhati, dharmapurāna) [Beng] Cattopādhyāya, Bhaktimādhaba [ed, introd] Kālikātā Ke El Em [i e K L M] 1977 - 270 pp

An introduction of 68 pp dealing with the ŚūnyaP and the god Dharma is followed by the editions of the ŚūnyaP of two texts named samjātapaddhati of one DharmaP, of a Śūnyapurānapariśiṣṭa and of a second DharmaP (written or copied by Arjuna Karmakāra Pandita) A glossary and a short bibliography conclude the book (KPG)

5772• Rāmāi Paṇḍita: [Śūnyapurāṇa] [Beng.]. Vasu, Nāgendranātha [ed.]. Calcutta: Bāṅgīya Sāhitya-Pariṣad, 1314 [A.D. 1908].

5773• Ramakantacharya, S.: The sovereign secret of Bhagavadgītā [Engl.]. In: PTAIOC 8, *1935, summaries, p. 48.*

5774 Ramakoti Sastri, K. V.: Telugu versions of the Purāṇas [Engl.]. In: Purāṇa 4,2, July 1962, pp. 384–407.

Seeks to present a detailed chronological order of the Tel. versions of the Purāṇas. Also gives some characteristics specific to all Tel. versions and some remarks on the history of Tel Purāṇa-literature. Describes printed material as well as manuscripts. (F)

5775 Ramakrishna, G.: The poetic element in Vālmīki's Rāmāyana [Engl.]. In: VK 52,7, 1965, pp. 321–325.

5776* Ramakrishna Ayyar, V. G.: The traditions of Chidambaram [Engl.]. In: JAnnamalaiU 2, 1933, pp. 25–35.

Concerns *māhātmyas*. (SP)

5777 Ramakrishna Bhat, M.: The yoga of synthesis in the Bhagavad Gita [Engl.]. In: QJMS (N.S.) [46,3–4], 1956: The culture and heritage number of the Quarterly Journal of the Mythic Society ... 1956. – pp. 69–82, 1 pl.

5778 R[amakrishna] Rao, K. B.: Sri Lalita-sahasranama and psychotherapy: a theoretical analysis [Engl.]. In: VK 48, 1961–1962, pp. 102–104.

Brief exposition of the »theoretical bases to the claim« that meditation on the goddess Lalitā can restore the »balance and peace of mind for an individual in his daily life«, and also lead »to the ultimate goal that any man may aspire after« Deals with *kundalinī* and the *cakra*-physiology of *hathayoga*, and with the possibility of »shaking up« »the hidden and repressed tendencies« (*saṃskāras*) which are stored in *mūlādhāra-cakra* and are the causes of mental illness. (vSt)

5779 Ramakrishna Rao, K. B.: Theism of pre-classical Sāṁkhya *[Engl.]. Mysore:* Prasaranga, University of Mysore, 1966. – 16, 444, 4, 24 pp.

The following three chapters are concerned with the Epics and the Purāṇas: ch 4: »The Bhagavadgītā and the recognition of the Sāṁkhyan way of thinking« (p. 139–197), ch. 5: »Philosophies of the Mahābhārata Śānti-Parva (The emergence of the pre-classical Sāṁkhya)« (p. 199–296), and ch. 7: »Bhāgavata-Purāṇa and Kāpila-Sāṁkhya« (p 391–401) – With bibliography and index. (AK)

5780 Ramakrishna Shastri, T. R.: Vālmīki: his mind and art [Engl.] In: JOR 12, 1938, pp. 266–270

A brief essay on the Rm as an exposition of dharma and on Vālmīki's delineation of character. (JLB)

5781 Ramakrishnan, R.: The appeal of the Gita to the individual [Engl.]. In: PBh 41, 1936, pp. 282–290.

5782 Ramakrishnan, R.: The Gita and the Ganga [Engl.]. In: VK 52,3, 1965, pp. 158–161.

5772* Rāmāi Paṇḍita: [Śūnyapurāṇa] [Beng.]. Vasu, Nāgendranātha [ed.]. Calcutta: Bāṅgīya Sāhitya-Pariṣad, 1314 [A.D. 1908].

5773* Ramakantacharya, S.: The sovereign secret of Bhagavadgītā [Engl.]. In: PTAIOC 8, *1935, summaries, p. 48.*

5774 Ramakoti Sastri, K. V.: Telugu versions of the Purāṇas [Engl.]. In: Purāṇa 4,2, July 1962, pp. 384–407.

Seeks to present a detailed chronological order of the Tel. versions of the Purāṇas. Also gives some characteristics specific to all Tel. versions and some remarks on the history of Tel Purāṇa-literature. Describes printed material as well as manuscripts. (F)

5775 Ramakrishna, G.: The poetic element in Vālmīki's Rāmāyana [Engl.]. In: VK 52,7, 1965, pp. 321–325.

5776* Ramakrishna Ayyar, V. G.: The traditions of Chidambaram [Engl.]. In: JAnnamalaiU 2, 1933, pp. 25–35.

Concerns *māhātmyas*. (SP)

5777 Ramakrishna Bhat, M.: The yoga of synthesis in the Bhagavad Gita [Engl.]. In: QJMS (N.S.) [46,3–4], 1956: The culture and heritage number of the Quarterly Journal of the Mythic Society ... 1956. – pp. 69–82, 1 pl.

5778 R[amakrishna] Rao, K. B.: Sri Lalita-sahasranama and psychotherapy: a theoretical analysis [Engl.]. In: VK 48, 1961–1962, pp. 102–104.

Brief exposition of the »theoretical bases to the claim« that meditation on the goddess Lalitā can restore the »balance and peace of mind for an individual in his daily life«, and also lead »to the ultimate goal that any man may aspire after« Deals with *kundalinī* and the *cakra*-physiology of *hathayoga*, and with the possibility of »shaking up« »the hidden and repressed tendencies« (*saṃskāras*) which are stored in *mūlādhāra-cakra* and are the causes of mental illness. (vSt)

5779 Ramakrishna Rao, K. B.: Theism of pre-classical Sāṁkhya *[Engl.]. Mysore:* Prasaranga, University of Mysore, 1966. – 16, 444, 4, 24 pp.

The following three chapters are concerned with the Epics and the Purāṇas: ch 4: »The Bhagavadgītā and the recognition of the Sāṁkhyan way of thinking« (p. 139–197), ch. 5· »Philosophies of the Mahābhārata Śānti-Parva (The emergence of the pre-classical Sāṁkhya)« (p. 199–296), and ch. 7: »Bhāgavata-Purāṇa and Kāpila-Sāṁkhya« (p 391–401) – With bibliography and index. (AK)

5780 Ramakrishna Shastri, T. R.: Vālmīki: his mind and art [Engl.] In: JOR 12, 1938, pp. 266–270

A brief essay on the Rm as an exposition of dharma and on Vālmīki's delineation of character. (JLB)

5781 Ramakrishnan, R.: The appeal of the Gita to the individual [Engl.]. In: PBh 41, 1936, pp. 282–290.

5782 Ramakrishnan, R.: The Gita and the Ganga [Engl.]. In: VK 52,3, 1965, pp. 158–161.

Adduces the reality of the world as taught in the ViP as evidence for its Viśiṣṭādvaita standpoint. (vSt)

5792• RĀMĀNUJĀCARYULU, GUDIMELLA: Gītāsandeśamu [Tel.]. Madras: Śrī Viśishthādvaita Pracāraka Sanghamu, 1950.

In verse. [source:] Callewaert/Hemraj, p. 372. (PS)

5793 RAMANUJACHARYA, V. K.: Introduction to the Bhagavad-Gītā [Engl., Skt.]. Madras: Theosophical Publ. House, 1922. - 11, 257 pp.

The book consists of an introduction (covering an outline of the teaching of the BhG, *ātman* and body, *karmayoga*, *īśvara*, *bhakti* and *prapatti* and concluding with text and translation of BhG 2.11-72) and an annotated translation (with accompanying text) of BhG 3-18. The interpretation is based on Rāmānuja's commentary but with a theosophical slant. (JLB)

5794• [RAMANUJACHARYA, V. K.:] RAMANUJACARYA, V. K. DEVANBAHĀDUR: Teachings of the Bhagavadgītā [Engl.]. In: VK 6, 1919, p. 292, 332, and 360.

5795 RĀMAŚARMĀ: Prākṛta-kalpataru: with introduction, translation and notes and also with Puruṣottama Deva's Prākṛtānuśāsana, Laṅkeśvara's Prākṛta-kāmadhenu and the Prākṛta-lakṣaṇa in the Viṣṇudharmottara [Skt., Engl.]. Ghosh, Manomohan [ed.]. Calcutta: Asiatic Society, 1954. - 23, 200 pp. (BibInd work 278).

Appendix III gives the text and translation of the Prākṛtalakṣaṇa of VDhottP on Prakrit grammar (11 *ślokas*) (KPG)

5796• RĀMAŚĀSTRĪ, R.: Śrīviṣṇusahasranāmastotrotkarṣaḥ, tadupalabdhā nītayaś ca [Skt.] In: MysoreO 1,1, March 1967, pp. 34-36; and 1,2, April 1968, p. 100-101.

5797• RĀMASUKHADĀSA, SVĀMĪ: Gītā paricaya [Hi.]. Gorakhpur: Gita Press, 1948.

5798• RAMASWAMI AIYAR, C. P.: Bhagavadgītā, its setting and substance [Engl.]. In: Voice of Samanvaya 2, April 1977, pp. 15-20.

5799 RAMASWAMI AIYAR, C. P.: Some thoughts on the Purāṇas [Engl.] In: PBh 58, February 1953, pp. 86-91.

Considers the Purāṇas and Epics as instruments of popular education and gives some examples (vSt)

5800• RAMASWAMI SASTRI, K. S.: The ancient doctrine in the Gita [Engl.] In: KK 27, 1963, pp. 195-196 - Also in: Gītātattvāṅka ... 1939.

5801• RAMASWAMI SASTRI, K. S.: The concept of yoga in the Bhagavadgītā [Engl.]. In: KK 7, 1940, pp. 87-92.

5802• RAMASWAMI SASTRI, K. S.: The cosmogony of the Bhagavadgītā [Engl.] In: KK 7, 1940, pp. 380-392.

5803• RAMASWAMI SASTRI, K. S.: The Gita as a gospel of mysticism [Engl.] In: KK 2, 1935, pp. 70-72.

Adduces the reality of the world as taught in the ViP as evidence for its Viśiṣṭādvaita standpoint. (vSt)

5792• RĀMĀNUJĀCARYULU, GUDIMELLA: Gītāsandeśamu [Tel.]. Madras: Śrī Viśishthādvaita Pracāraka Sanghamu, 1950.

In verse. [source:] Callewaert/Hemraj, p. 372. (PS)

5793 RAMANUJACHARYA, V. K.: Introduction to the Bhagavad-Gītā [Engl., Skt.]. Madras: Theosophical Publ. House, 1922. – 11, 257 pp.

The book consists of an introduction (covering an outline of the teaching of the BhG, *ātman* and body, *karmayoga*, *īśvara*, *bhakti* and *prapatti* and concluding with text and translation of BhG 2.11–72) and an annotated translation (with accompanying text) of BhG 3–18. The interpretation is based on Rāmānuja's commentary but with a theosophical slant. (JLB)

5794• [RAMANUJACHARYA, V. K.:] RAMANUJACARYA, V. K. DEVANBAHĀDUR: Teachings of the Bhagavadgītā [Engl.]. In: VK 6, 1919, p. 292, 332, and 360.

5795 RĀMAŚARMĀ: Prākṛta-kalpataru: with introduction, translation and notes and also with Puruṣottama Deva's Prākṛtānuśāsana, Laṅkeśvara's Prākṛta-kāmadhenu and the Prākṛta-lakṣaṇa in the Viṣṇudharmottara [Skt., Engl.]. Ghosh, Manomohan [ed.]. Calcutta: Asiatic Society, 1954. – 23, 200 pp. (BibInd work 278).

Appendix III gives the text and translation of the Prākṛtalakṣaṇa of VDhottP on Prakrit grammar (11 *ślokas*) (KPG)

5796• RĀMAŚĀSTRĪ, R.: Śrīviṣṇusahasranāmastotrotkarṣaḥ, tadupalabdhā nītayaś ca [Skt.] In: MysoreO 1,1, March 1967, pp. 34–36; and 1,2, April 1968, p. 100–101.

5797• RĀMASUKHADĀSA, SVĀMĪ: Gītā paricaya [Hi.]. Gorakhpur: Gita Press, 1948.

5798• RAMASWAMI AIYAR, C. P.: Bhagavadgītā, its setting and substance [Engl.]. In: Voice of Samanvaya 2, April 1977, pp. 15–20.

5799 RAMASWAMI AIYAR, C. P.: Some thoughts on the Purāṇas [Engl.] In: PBh 58, February 1953, pp. 86–91.

Considers the Purāṇas and Epics as instruments of popular education and gives some examples (vSt)

5800• RAMASWAMI SASTRI, K. S.: The ancient doctrine in the Gita [Engl.] In: KK 27, 1963, pp. 195–196 – Also in: Gītātattvāṅka ... 1939.

5801• RAMASWAMI SASTRI, K. S.: The concept of yoga in the Bhagavadgītā [Engl.]. In: KK 7, 1940, pp. 87–92.

5802• RAMASWAMI SASTRI, K. S.: The cosmogony of the Bhagavadgītā [Engl.] In: KK 7, 1940, pp. 380–392.

5803• RAMASWAMI SASTRI, K. S.: The Gita as a gospel of mysticism [Engl.] In: KK 2, 1935, pp. 70–72.

5804* RAMASWAMI SASTRI K S The Gıta ıdeal of devotıon [Engl] Madras Ganesh and Co, 1928

5805* RAMASWAMI SASTRI, K S Gıta the lıberator [Engl] In KK 11, 1945, p 138 and 373, and 12 1946 p 354 and 487

5806* RAMASWAMI SASTRI, K S The Gıta vısıon of lıfe and superlıfe [Engl] In KK 27, 1963 p 3 and 169

5807* RAMASWAMI SASTRI, K S The heart of the Bhagavadgītā [Engl] In KK 16, 1950, p 490 and 658, and 17, 1951, pp 293-295

5808* RAMASWAMI SASTRI, K S A Mahābhārata prımer [Engl] Tırupatı S V Orıental Instıtute, 1956

5809 RAMASWAMI SASTRI K S Mother worshıp the Purānıc concept [Engl] In VK 39 8, December 1952 pp 356-357

5810* RAMASWAMI SASTRI, K S Problems of the Bhagavadgītā [Engl] In KK 5, 1938, p 368 and 469

5811 RAMASWAMI SASTRI, K S The Purānas [Engl] In The cultural herıtage of Indıa 2nd ed Vol 5 1978 - pp 64-71 - Revısed versıon of Rama swamı Sastrı K S The Puranas and theır contrıbutıon to Indıan thought In The cultural herıtage of Indıa Srı Ramakrıshna centenary memorıal Vol 1 1937 - pp 169-182 2 pp of pl

5812 RAMASWAMI SASTRI K S The Purānas and theır contrıbutıon to Indıan thought [Engl] In The cultural herıtage of Indıa Srı Ramakrıshna centenary memorıal Vol 1 1937 - pp 169-182 2 pp of pl - Revısed versıon Ramaswamı Sastrı K S The Purānas In The cultural herıtage of Indıa 2nd ed Vol 5 1978 - pp 64-71

The author ınterprets the Purānas as necessary companıons for the correct under standıng and ınterpretatıon of the Veda » they must be fully utılızed by us ıf we are to understand the truths of the Vedas« (p 182) [source] Rocher p 73 (AP)

5813 [RAMASWAMI SASTRI K S] RAMASWAMI SASTRIGAL, K S The Rāmāyana as a guıde to a new world order [Engl] In JOR 4 1930 pp 368-383

Text of an address holdıng up the Rm as an exemplar of ethıcal ıdeals (JLB)

5814* RAMASWAMI SASTRI K S Studıes ın Rāmāyana [Engl] Baroda Baroda State Department of Educatıon 1948 - Part 1 158 pp - Part 2 4 274 6 pp

»The fırst part of thıs book aıms at presentıng wıthın brıef lımıts an estımate of the lıfe and lıfe work of Indıa s greatest and oldest poet Vālmīkı and the second part ıs devoted to the dıscussıon ın detaıl of some of the rıddles ın Rm wıth theır solutıons whıch wıll exalt the glory of Rm and the fame of Vālmīkı « [source] PoonaO 13 1-2 January and Aprıl 1948 p 107 (JLB)

5815 RAMASWAMI SASTRI K S Valmıkı s vıew of the socıal economıc and polıtıcal roots of culture and happıness [Engl] In JOR 24 1954-1955, pp 72-83

5816* RAMASWAMY IYENGAR, A.: Karmayoga in Rāmānuja's Gītābhāshya [Engl.]. In: PTAIOC 29, 1978, pp. 299-300.

5817 RAMASWAMY IYENGAR, D.: A lawyer's view of the Ramayana [Engl.]. In: Public Affairs 16, 1972, pp. 210-220, 237-244, and 257-265.

5818* RAMASWAMY IYER, E.: The Bhagavadgītā: both a metaphysics and an art of life [Engl.]. In: KK 32, 1970, pp. 209-214, 238-283, and 304-306.

5819 [RĀMATĀPANĪYOPANIṢAD, 1864]: Die Râma-Tâpanîya-Upanishad [Skt., Ger.]. Weber, [Albrecht Friedrich] [ed., tr., introd.]. In: Abh. Kgl. Ak. Wiss. Berlin 1864, pp. 271-373, index. - Berlin: F. Dümmler, 1865.

In the introduction to this edition and translation of the Rāmatāpanīya-Upaniṣad, Weber deals with the worship of Rāma as an *avatāra* of Viṣṇu, also quoting Rm, MBh, BrP, AdhyātmaRm of BdP, AgP, PdP, NarSP, and SkP, and concluding that the cult of Rāma played a small role in the Purāṇas. On the whole the Upaniṣad seems to have more in common with the AdhyātmaRm than with the Rm (KPG)

5820 RAMAVARMA RAJA, K.: The age of the first Manu (Sváyambhuva) or the antiquity of the heretical (pákhanda) schools [Engl.]. In: QJMS (N.S.) 16,1, 1925, pp. 25-31.

5821 RAMAVARMA RAJA, K.: Daksha versus Siva, or, karma versus jnana [Engl.]. In: QJMS (N.S.) 17, 1926-1927, pp. 23-29.

Refers to BhāgP 4,2-7 and the heretics which are alluded to in the story. (AM)

[quoted passages.] BhāgP 4,2-7.

5822 RAMAVARMA RAJA, K.: Story of Vrishakapi and his transformations [Engl.] In: QJMS (N.S.) 21,1, 1930, pp. 10-17.

5823* RAMAVATAR: Rambhakti and its expression in Hindi literature [Engl.]. Allahabad: Allahabad University, 1960.

5824* RĀMĀVATĀRA VIDYĀBHĀSKARA: Gītāpariśīlana. Amalner: Tattvajñāna Mandir, 1939.

5825 [RĀMĀYAṆA, 1806-1810]: The Ramayuna of Valmeeki in the original Sungskrit: with a prose translation and explanatory notes. Vol. 1-3 [Skt., Engl.] Carey, William; Marshman, Joshua [ed., tr., comm.]. Serampore 1806-1810. - Vol. 1: 1806. - 653 pp. - Vol. 2: 1808. - 522 pp. - Vol. 3: 1810. - 492 pp.

Vol. 1 containing the first book. Vol 2 containing part of the second book (*sargas* 1-43). Vol. 3 containing the latter part of the second book (*sargas* 44-80). (JLB)

5826 [RĀMĀYAṆA, 1808]: The Ramayuna of Valmeeki: translated from the original Sungskrit. With explanatory notes. Vol. 1 [Engl.]. Carey, William; Marshman, Joshua [tr., comm.]. Dunstable: J. W. Morris, 1808. - [12], 449 pp.

Translation, started by the Baptist Mission at Serampore with the support of the Asiatic Society and the College of Fort William, of the Bālakāṇḍa up to *sarga* 64 By the translators »a strict conformity to the original has been the object constantly kept in view«. [An edition in three volumes containing the text and translation up to Ayodhyākāṇḍa, *sarga* 80, was published in Serampore 1806-1810] (vSt)

5816* RAMASWAMY IYENGAR, A.: Karmayoga in Rāmānuja's Gītābhāshya [Engl.]. In: PTAIOC 29, 1978, pp. 299-300.

5817 RAMASWAMY IYENGAR, D.: A lawyer's view of the Ramayana [Engl.]. In: Public Affairs 16, 1972, pp. 210-220, 237-244, and 257-265.

5818* RAMASWAMY IYER, E.: The Bhagavadgītā: both a metaphysics and an art of life [Engl.]. In: KK 32, 1970, pp. 209-214, 238-283, and 304-306.

5819 [RĀMATĀPANĪYOPANIṢAD, 1864]: Die Râma-Tâpanîya-Upanishad [Skt., Ger.]. Weber, [Albrecht Friedrich] [ed., tr., introd.]. In: Abh. Kgl. Ak. Wiss. Berlin 1864, pp. 271-373, index. - Berlin: F. Dümmler, 1865.

In the introduction to this edition and translation of the Rāmatāpanīya-Upaniṣad, Weber deals with the worship of Rāma as an *avatāra* of Viṣṇu, also quoting Rm, MBh, BrP, AdhyātmaRm of BdP, AgP, PdP, NarSP, and SkP, and concluding that the cult of Rāma played a small role in the Purāṇas. On the whole the Upaniṣad seems to have more in common with the AdhyātmaRm than with the Rm (KPG)

5820 RAMAVARMA RAJA, K.: The age of the first Manu (Sváyambhuva) or the antiquity of the heretical (pákhanda) schools [Engl.]. In: QJMS (N.S.) 16,1, 1925, pp. 25-31.

5821 RAMAVARMA RAJA, K.: Daksha versus Siva, or, karma versus jnana [Engl.]. In: QJMS (N.S.) 17, 1926-1927, pp. 23-29.

Refers to BhāgP 4,2-7 and the heretics which are alluded to in the story. (AM)

[quoted passages.] BhāgP 4,2-7.

5822 RAMAVARMA RAJA, K.: Story of Vrishakapi and his transformations [Engl.] In: QJMS (N.S.) 21,1, 1930, pp. 10-17.

5823* RAMAVATAR: Rambhakti and its expression in Hindi literature [Engl.]. Allahabad: Allahabad University, 1960.

5824* RĀMĀVATĀRA VIDYĀBHĀSKARA: Gītāpariśīlana. Amalner: Tattvajñāna Mandir, 1939.

5825 [RĀMĀYAṆA, 1806-1810]: The Ramayuna of Valmeeki in the original Sungskrit: with a prose translation and explanatory notes. Vol. 1-3 [Skt., Engl.] Carey, William; Marshman, Joshua [ed., tr., comm.]. Serampore 1806-1810. - Vol. 1: 1806. - 653 pp. - Vol. 2: 1808. - 522 pp. - Vol. 3: 1810. - 492 pp.

Vol. 1 containing the first book. Vol 2 containing part of the second book (*sargas* 1-43). Vol. 3 containing the latter part of the second book (*sargas* 44-80). (JLB)

5826 [RĀMĀYAṆA, 1808]: The Ramayuna of Valmeeki: translated from the original Sungskrit. With explanatory notes. Vol. 1 [Engl.]. Carey, William; Marshman, Joshua [tr., comm.]. Dunstable: J. W. Morris, 1808. - [12], 449 pp.

Translation, started by the Baptist Mission at Serampore with the support of the Asiatic Society and the College of Fort William, of the Bālakāṇḍa up to *sarga* 64 By the translators »a strict conformity to the original has been the object constantly kept in view«. [An edition in three volumes containing the text and translation up to Ayodhyākāṇḍa, *sarga* 80, was published in Serampore 1806-1810] (vSt)

5827 [RAMAYANA 1814] Yadjnadatta badha ou la mort d Yadjnadatta épisode extrait et traduit du Ramayana poeme epique sanskrit [Fr] Chézy A[ntoine] L[ouis] [tr] Paris Didot l Aine 1814 - 48 pp - Translation The death of Yajnadatta [Engl] Costello Louisa Stuart [tr] In Annals of Oriental Literature [1] 1820 pp 570-576 - Enlarged reprint Yajnadattabada ou la mort d Yajnadatta 1826

A translation of the passage in book two of the Rm where Daśaratha remembers his having involuntarily killed the young ascetic Yajnadatta and incurred the curse of his old blind father to die one day out of sorrow for the loss of his son (vSt)

5828* [RAMAYANA 1816] Der Kampf des Atikaya ein Fragment aus dem indischen Heldengedichte Ramayana aus dem Englischen ubersetzt [Ger] Semler C A [tr] In Zeitung fur die elegante Welt [16] 1816 pp 179-181

Ger translation of the story of Laksmana fighting Atikāya from Rm translated from an apparently unknown Engl source [Gildemeister › nescio unde] [source] Gildemeister p 34 (F)

5829* [RAMAYANA 1818] Le combat de Lakshmanas avec le géant Atikayas traduit du Sanscrit [Fr] Chezy A[ntoine] L[ouis] [tr] Paris 1818

Fr translation of the story of Laksmana fighting Atikāya, from Rm [source] Gildemeister p 34 (F)

5830* [RAMAYANA 1820] The death of Yajnadatta translated from the French of A L. Chezy [Engl] Costello Louisa Stuart [tr] In Annals of Oriental Literature [1] 1820 pp 570 576 Translation of Yadjnadatta badha ou la mort d Yajnadatta [Fr] 1814

5831* [RAMAYANA 1823] Proeve van indische dichtkunde volgens den Ramayon naar het oorspronkelyk Sanskritisch gevolgd door Jac Haafner en mit deszelfs nagelatene papieren in het licht gegeven door C M Haafner [Dt] Haafner Jac [tr comm] Haafner C M [ed] Amsterdam 1823

The title means › Specimen of Indian poetry from the Rm from the original Skt by J H and with the latter s posthumous papers brought to l ght by C M H [source] Gildemeister p 31 (F)

5832* [RAMAYANA 1826] Yajnadattabada ou la mort d Yajnadatta épisode extrait du Ramayana donne avec le texte grave une analyse grammaticale tres detaillee une traduction française et des notes par A L Chezy et suivi par forme d appendice d une traduction latine litterale par J L. Burnouf Ouvrage publie par la Societe Asiatique [Skt Fr Lat] Chezy A[ntoine] L[ouis] [ed tr comm] Burnouf J L. [tr] Paris F Didot 1826 - 32 120 pp 15 tables appendix [not paginated] - Partial reprint in Yajnadattabadha ou la mort de Yajnadatta Loiseleur Deslongchamps A [ed] 1829 Enlarged reprint of Yadjnadatta badha ou la mort d Yajnadatta 1814

5827 [RAMAYANA 1814] Yadjnadatta badha ou la mort d Yadjnadatta épisode extrait et traduit du Ramayana poeme epique sanskrit [Fr] Chézy A[ntoine] L[ouis] [tr] Paris Didot l Aine 1814 - 48 pp - Translation The death of Yajnadatta [Engl] Costello Louisa Stuart [tr] In Annals of Oriental Literature [1] 1820 pp 570-576 - Enlarged reprint Yajnadattabada ou la mort d Yajnadatta 1826

A translation of the passage in book two of the Rm where Daśaratha remembers his having involuntarily killed the young ascetic Yajnadatta and incurred the curse of his old blind father to die one day out of sorrow for the loss of his son (vSt)

5828* [RAMAYANA 1816] Der Kampf des Atikaya ein Fragment aus dem indischen Heldengedichte Ramayana aus dem Englischen ubersetzt [Ger] Semler C A [tr] In Zeitung fur die elegante Welt [16] 1816 pp 179-181

Ger translation of the story of Laksmana fighting Atikāya from Rm translated from an apparently unknown Engl source [Gildemeister › nescio unde] [source] Gildemeister p 34 (F)

5829* [RAMAYANA 1818] Le combat de Lakshmanas avec le géant Atikayas traduit du Sanscrit [Fr] Chezy A[ntoine] L[ouis] [tr] Paris 1818

Fr translation of the story of Laksmana fighting Atikāya, from Rm [source] Gildemeister p 34 (F)

5830* [RAMAYANA 1820] The death of Yajnadatta translated from the French of A L. Chezy [Engl] Costello Louisa Stuart [tr] In Annals of Oriental Literature [1] 1820 pp 570 576 Translation of Yadjnadatta badha ou la mort d Yajnadatta [Fr] 1814

5831* [RAMAYANA 1823] Proeve van indische dichtkunde volgens den Ramayon naar het oorspronkelyk Sanskritisch gevolgd door Jac Haafner en mit deszelfs nagelatene papieren in het licht gegeven door C M Haafner [Dt] Haafner Jac [tr comm] Haafner C M [ed] Amsterdam 1823

The title means › Specimen of Indian poetry from the Rm from the original Skt by J H and with the latter s posthumous papers brought to l ght by C M H [source] Gildemeister p 31 (F)

5832* [RAMAYANA 1826] Yajnadattabada ou la mort d Yajnadatta épisode extrait du Ramayana donne avec le texte grave une analyse grammaticale tres detaillee une traduction française et des notes par A L Chezy et suivi par forme d appendice d une traduction latine litterale par J L. Burnouf Ouvrage publie par la Societe Asiatique [Skt Fr Lat] Chezy A[ntoine] L[ouis] [ed tr comm] Burnouf J L. [tr] Paris F Didot 1826 - 32 120 pp 15 tables appendix [not paginated] - Partial reprint in Yajnadattabadha ou la mort de Yajnadatta Loiseleur Deslongchamps A [ed] 1829 Enlarged reprint of Yadjnadatta badha ou la mort d Yajnadatta 1814

»*Yajñadattavadha* or the death of Yajñadatta, episode from Rm, with text, detailed grammatical analysis, French translation, and notes, by A. L. Chézy; followed by a literal Lat. translation in the form of an appendix made by J. L. Burnouf.« [source:] Gildemeister, p. 32. (F)

5833* [Rāmāyaṇa, 1829]: Yadjnadattabadha ou la mort de Yadjnadatta épisode du Ramayana, publié en Sanscrit d'après le texte donné par M. Chézy; suivi d'une épisode du Raghouvansa sur le même sujet et d'un choix de sentences de Bhartrihari / Ārṣe rāmāyaṇe ayodhyakāṇḍe yajñadattavadhaḥ raghuvaṅśe navame sarge muniputravadhaḥ bhartṛhariśatakasāraḥ [Skt.]. Loiseleur-Deslongchamps, A. [ed.]. Paris: Dondey-Dupré, 1829. - 32 pp.

Yajñadattavadha or the death of Yajñadatta from Rm, Skt. *text according to* Chézy's edition of 1826; followed by a corresponding episode from Raghuvaṃśa and a selection from Bhartṛhari. [source:] Gildemeister, p. 32f. (F)

5834 [Rāmāyaṇa, 1829-1838]: Ramayana id est carmen epicum de Ramae rebus gestis poetae antiquissimi Valmicis opus. Textum codd. mss. collatis recensuit, interpretationem latinam et annotationes criticas adiecit Augustus Guilelmus a Schlegel. Vol. 1,1-2 and 2,1 [Skt., Lat.]. Schlegel, August Wilhelm von / Schlegel, Augustus Guilelmus a [ed., tr., comm., introd.]. *Bonn 1829-1838. - Vol. 1,1: 1829. - 72, 380 pp. - Vol. 1,2: 1838.* - 315 pp. - Vol. 2,1: 1838. - 362 pp. - 2nd unaltered ed.: Bonn 1846.

Vol. 1,1 contains the text of Bālakāṇḍa 1-77 (complete) and of Ayodhyākāṇḍa 1-20; vol. 2,1 contains the text of the remaining portions of Ayodhyākāṇḍa, viz. chapters 21-115. Vol. 1,2 gives the Lat. translation of the Skt. text of vol. 1,1; there is no translation of the text of vol 2,1 Besides this, no further volumes were issued; the work was to remain unfinished - The text is critically edited; the (Lat.) preface accounts vol. 1,1, p. 35ff for the manuscripts used (12 in number) The collation of the manuscripts was done together with Christian Lassen; as a result, Schlegel and Lassen asserted the existence of two main recensions: the Bengal recension and the »recensio australis« (vol 1,1, p. XXXIII), i e. the one compiled in the southern regions of India, or at least propagated in these regions (ibid) Besides these, a third recension is in existence which can be said to be made by »eclectici« (p. XXXIV) Versions of this type do not strictly follow either the Bengal recension or the Southern one, but *mix their own text according to the preferences* of the compilers - In addition, on p 58ff of this preface, a short discussion of the *śloka* metre can be found, and on p. 64ff some remarks on the Serampore edition of 1806-1810 - The translation in vol. 1,2 is in Lat. prose; explanatory footnotes are added. (F)

5835 [Rāmāyaṇa, 1838]: Der Fluch: aus dem Sanskrit übersetzt [Ger.] Bohlen, P[eter] von [tr.]. In: Blätter zur Kunde der Literatur des Auslands 1838, No. 73, 18 August 1838, p. 292; and 1838, No. 74, 22 August 1838, p 296; and 1838, No. 75-76, 25 August 1838, pp. 303-304. - Contained in: Das Ausland Jahrgang 11,2, July 1838.

A Ger. translation of the *Yajñadattavadha* (the death of Yajñadatta) story from Rm. according to Chézy's edition of 1814 [source] Gildemeister, p 33 (F)

5836 [RÂMÂYANA, 1839] Épisode de Viṣvamitra, traduit du Sanscrit [Fr]. Jacquet, [E] [tr] In JA (3e serie) 7, 1839, pp 146-167

5837* [RÂMÂYANA, 1841] Bruchstücke aus Walmiki's Ramajana übersetzt [Ger]. Holtzmann, A[dolph] [tr] Karlsruhe G Holtzmann, 1841 - 8, 140 pp - 2nd enlarged ed Rama ein indisches Gedicht nach Walmiki Deutsch [Ger] Holtzmann, A [tr] 1843

Passages from the first 64 chapters of the second book of Rm amounting to about a quarter of the whole portion [source] Gildemeister p 34 (F)

5838* [RÂMÂYANA, 1843] Rama ein indisches Gedicht nach Walmiki Deutsch Zweite vermehrte Auflage [Ger] Holtzmann A[dolph] [tr]. Karlsruhe G Holtzmann, 1843 - 14, 193 pp - 2nd enlarged ed of Bruchstücke aus Walmiki's Ramajana ubersetzt [Ger] Holtzmann, A [tr] 1841

Passages from the remaining part of the 2nd book of Rm not considered in the first ed [source] Gildemeister, p 34 (F)

5839 [RÂMÂYANA, 1843-1850] Ramayana poema indiano di Valmici Testo sanscrito secondo i codici manoscritti della scuola gaudana Vol 1-5 [Skt]. Gorresio, Gaspare [ed] Parigi Stamperia Reale 1843-1850 - Vol 1 1843 - 143, 364 pp - Vol 2 1844 - 42, 488 pp - Vol 3 1845 - 36 479 pp - Vol 4 1848 - 20, 536 pp - Vol 5 1850 - 40 604 pp - Reprint (facsimile Indian ed, in 7 vols) Madras Indian Heritage Trust 1980-1982 - Vol 1 Adikandam / Âdikândam 1981 - 3, 311 pp 1 pl - Vol 2 Ayodhyâkândam 1981 - 2, 515 pp, 1 pl - Vol 3 Aranyakandam / Âranyakândam, 1982 - 4 329 pp, 1 pl - Vol 4 Sundarakandam / Sundarakândam 1980 - 5, 399 pp 1 pl - Vol 5 Kishkindhyakandam / Kishkindhyâkândam 1982 - 4 268 pp 1 pl - Vol 6 Yuddhakandam / Yuddhakândam, 1982 - 4 596 pp 1 pl - Vol 7 Uttarakandam / Uttarakândam 1982 - 4 453 pp 1 pl

Edition of the Bengali recension of the Rm based on mss from Paris and London The introduction describes and compares it to the versions found in the other editions Each volume of the edition contains a preface which describes the contents and also gives a comparison with other versions of the respective stories (AM)

5840 [RAMAYANA, 1847-1858] Ramayana poema sanscrito di Valmici Traduzione italiana con note dal testo della scuola gaudana Vol 1-5 [It]. Gorresio Gaspare [tr, comm] Parigi Stamperia Reale, 1847-1858 - Vol 1 1847 - 16, 450 pp - Vol 2 1851 - 75, 365 pp - Vol 3 1853 - 15, 365 pp - Vol 4 1856 - 24, 383 pp - Vol 5 1858 - 35, 371 pp

The translation covers also vol 6-10 of the edition of the works of Gorresio Italian prose translation of the author s edition of the Bengali recension of the Rm The notes contain explanations and sometimes refer to other editions or translations. The appendix to volume 5 gives variant readings from other mss of the Bengali recension (AM)

5841 [RAMÂYANA, 1853] Le Râmayana de Valmiki, traduit pour la premiere fois du Sanskrit en Français avec des études sur les questions les plus graves

5836 [RĀMĀYANA, 1839] Épisode de Viṣvamitra, traduit du Sanscrit [Fr]. Jacquet, [E] [tr] In JA (3e serie) 7, 1839, pp 146–167

5837* [RĀMĀYANA, 1841] Bruchstücke aus Walmiki's Ramajana übersetzt [Ger]. Holtzmann, A[dolph] [tr] Karlsruhe G Holtzmann, 1841 – 8, 140 pp – 2nd enlarged ed Rama ein indisches Gedicht nach Walmiki Deutsch [Ger] Holtzmann, A [tr] 1843

Passages from the first 64 chapters of the second book of Rm amounting to about a quarter of the whole portion [source] Gildemeister p 34 (F)

5838* [RĀMĀYANA, 1843] Rama ein indisches Gedicht nach Walmiki Deutsch Zweite vermehrte Auflage [Ger] Holtzmann A[dolph] [tr]. Karlsruhe G Holtzmann, 1843 – 14, 193 pp – 2nd enlarged ed of Bruchstücke aus Walmiki's Ramajana ubersetzt [Ger] Holtzmann, A [tr] 1841

Passages from the remaining part of the 2nd book of Rm not considered in the first ed [source] Gildemeister, p 34 (F)

5839 [RĀMĀYANA, 1843–1850] Ramayana poema indiano di Valmici Testo sanscrito secondo i codici manoscritti della scuola gaudana Vol 1–5 [Skt]. Gorresio, Gaspare [ed] Parigi Stamperia Reale 1843–1850 – Vol 1 1843 – 143, 364 pp – Vol 2 1844 – 42, 488 pp – Vol 3 1845 – 36 479 pp – Vol 4 1848 – 20, 536 pp – Vol 5 1850 – 40 604 pp – Reprint (facsimile Indian ed, in 7 vols) Madras Indian Heritage Trust 1980–1982 – Vol 1 Adikandam / Ādikāndam 1981 – 3, 311 pp 1 pl – Vol 2 Ayodhyākāndam 1981 – 2, 515 pp, 1 pl – Vol 3 Aranyakandam / Āranyakāndam, 1982 – 4 329 pp, 1 pl – Vol 4 Sundarakandam / Sundarakāndam 1980 – 5, 399 pp 1 pl – Vol 5 Kishkindhyakandam / Kishkindhyākāndam 1982 – 4 268 pp 1 pl – Vol 6 Yuddhakandam / Yuddhakāndam, 1982 – 4 596 pp 1 pl – Vol 7 Uttarakandam / Uttarakāndam 1982 – 4 453 pp 1 pl

Edition of the Bengali recension of the Rm based on mss from Paris and London The introduction describes and compares it to the versions found in the other editions Each volume of the edition contains a preface which describes the contents and also gives a comparison with other versions of the respective stories (AM)

5840 [RAMAYANA, 1847–1858] Ramayana poema sanscrito di Valmici Traduzione italiana con note dal testo della scuola gaudana Vol 1–5 [It]. Gorresio Gaspare [tr, comm] Parigi Stamperia Reale, 1847–1858 – Vol 1 1847 – 16, 450 pp – Vol 2 1851 – 75, 365 pp – Vol 3 1853 – 15, 365 pp – Vol 4 1856 – 24, 383 pp – Vol 5 1858 – 35, 371 pp

The translation covers also vol 6–10 of the edition of the works of Gorresio Italian prose translation of the author s edition of the Bengali recension of the Rm The notes contain explanations and sometimes refer to other editions or translations. The appendix to volume 5 gives variant readings from other mss of the Bengali recension (AM)

5841 [RAMĀYANA, 1853] Le Râmayana de Valmiki, traduit pour la premiere fois du Sanskrit en Français avec des études sur les questions les plus graves

relatives à ce poème. Tome 1er: Âdikânda [Fr.]. Parisot, Val. [tr., comm., introd.]. Paris: Benjamin Duprat, 1853. - 4, 43, 332 pp.

The preface includes comments on the unity of the poem, its naïveté, its encyclopaedic character, the loftiness of its morals, previous editions and translations into European languages, and some remarks on the translation presented. The translation is in simple French prose, but with each verse numbered and paragraphed separately. (JLB)

5842 [RĀMĀYAṆA, 1854-]: Ramayana: poëme sanscrit, traduit en Français pour la première fois. Tome 1-10 [Fr.]. Fauche, Hippolyte [ed., tr.]. Paris: Franck, 1854ff. - Tome 1: 1854. - [Tome 2-3]. - Tome 4: Aranyakanda, IIIe tome du poëme, IVe de la traduction, 1855. - Tome 5: Kishkindyakanda [sic], IVe tome du poëme, Ve de la traduction, 1856. - [Tome 6-7]. - Tome 8: Tome 6 du poëme, 8 de la traduction, avec une étude sur la connaissance qu'Homère dut ou put avoir du Rāmāyaṇa, 1857. - 45, 435 pp. - [Tome 9-10].

French translation in 10 volumes. - Title of vol. 1 (according to Rodiger, E.)· »Ramayana: poëme sanscrit de Valmiki, mis en Français«. [source:] Callewaert/Hemraj, p. 310; Rödiger, E : In: ZDMG 9, 1855, p. 327. (AK)

5843 [RĀMĀYAṆA, 1855]: [Vālmīki's Rāmāyaṇa with Govindarāja's and Maheśvara's commentaries] Vol. 1-3 [Skt.]. Govindarāja; Maheśvara [comm.] Madras *kaliyuga* 4957 [A.D. 1855].

In Grantha script (JLB)

5844* [RĀMĀYAṆA, 1857]: [Skt.]. Veṅkaṭa Subbāśāstrin, Dampūru [ed.] Madras: jñānasūryodayamudrākṣaraśālāyām, 1857. - 2, 6, 584 pp.

In 6 *kāṇḍas*. The commentary ends at *kāṇḍa* 2, *sarga* 100. In Telınga script. [source·] Klatt, J.: In· ZDMG 35, 1881, p 204 (F)

5845* [RĀMĀYAṆA, 1859]: [Skt.]. Rāmavarmā (son of Himmativarmā) [comm.]; Mahādeva Śāstrī; [Kṣetraṃkara (of Nāśika).] Tātyāśāstrī Kheḍakara [ed.]. Mumbā [Bombay] *śaka* 1781 [A.D. 1859]. - 1108 sheets.

[reviews:] Weber, Albrecht [Friedrıch]: In: ZDMG 17, 1863, pp. 771-778

5846* [RĀMĀYAṆA, 1865]: Sītāharaṇam, episod ur Rāmāyana: text, öfversättning och förklaringar [Skt., Sw.]. Donner, Otto [ed., tr., comm., introd.]. Helsingfors 1865.

»After a short introduction Donner gave the lithographed Sanskrit text and a Swedısh metrical translatıon of the *sītāharaṇa* [abduction of Sītā] episode of the Rāmāyaṇa (Āraṇyakāṇḍa 48-55) The text gave nothing new and the translation was very free and not without faults.« [source] Kartunnen, Klaus: In: StOr 55, 1984, p. 503. *(JLB)*

[quoted passages:] Rm 3,48-55.

5847 [RĀMĀYAṆA, 1867]: Uttarakanda: testo con note secondo i codici della recensione gaudana [Skt., It.]. *Gorresio, Gaspare [ed.]* Parigi: Stamparia Imperiale, 1867. - 18, 479 pp.

relatives à ce poème. Tome 1er: Âdikânda [Fr.]. Parisot, Val. [tr., comm., introd.]. Paris: Benjamin Duprat, 1853. – 4, 43, 332 pp.

The preface includes comments on the unity of the poem, its naïveté, its encyclopaedic character, the loftiness of its morals, previous editions and translations into European languages, and some remarks on the translation presented. The translation is in simple French prose, but with each verse numbered and paragraphed separately. (JLB)

5842 [RĀMĀYAṆA, 1854–]: Ramayana: poëme sanscrit, traduit en Français pour la première fois. Tome 1–10 [Fr.]. Fauche, Hippolyte [ed., tr.]. Paris: Franck, 1854ff. – Tome 1: 1854. – [Tome 2–3]. – Tome 4: Aranyakanda, IIIe tome du poëme, IVe de la traduction, 1855. – Tome 5: Kishkindyakanda [sic], IVe tome du poëme, Ve de la traduction, 1856. – [Tome 6–7]. – Tome 8: Tome 6 du poëme, 8 de la traduction, avec une étude sur la connaissance qu'Homère dut ou put avoir du Rāmāyaṇa, 1857. – 45, 435 pp. – [Tome 9–10].

French translation in 10 volumes. – Title of vol. 1 (according to Rodiger, E.): »Ramayana: poëme sanscrit de Valmiki, mis en Français«. [source:] Callewaert/Hemraj, p. 310; Rödiger, E.: In: ZDMG 9, 1855, p. 327. (AK)

5843 [RĀMĀYAṆA, 1855]: [Vālmīki's Rāmāyaṇa with Govindarāja's and Maheśvara's commentaries] Vol. 1–3 [Skt.]. Govindarāja; Maheśvara [comm.] Madras *kaliyuga* 4957 [A.D. 1855].

In Grantha script (JLB)

5844* [RĀMĀYAṆA, 1857]: [Skt.]. Veṅkaṭa Subbāśāstrin, Dampūru [ed.] Madras: jñānasūryodayamudrākṣaraśālāyām, 1857. – 2, 6, 584 pp.

In 6 *kāṇḍas*. The commentary ends at *kāṇḍa* 2, *sarga* 100. In Telinga script. [source:] Klatt, J.: In: ZDMG 35, 1881, p. 204 (F)

5845* [RĀMĀYAṆA, 1859]: [Skt.]. Rāmavarmā (son of Himmativarmā) [comm.]; Mahādeva Śāstrī; [Kṣetraṃkara (of Nāśika).] Tātyāśāstrī Kheḍakara [ed.]. Mumbā [Bombay] *śaka* 1781 [A.D. 1859]. – 1108 sheets.

[reviews:] Weber, Albrecht [Friedrich]: In: ZDMG 17, 1863, pp. 771–778

5846* [RĀMĀYAṆA, 1865]: Sītāharaṇam, episod ur Rāmāyana: text, öfversättning och förklaringar [Skt., Sw.]. Donner, Otto [ed., tr., comm., introd.]. Helsingfors 1865.

»After a short introduction Donner gave the lithographed Sanskrit text and a Swedish metrical translation of the *sītāharaṇa* [abduction of Sītā] episode of the Rāmāyaṇa (Āraṇyakāṇḍa 48–55). The text gave nothing new and the translation was very free and not without faults.« [source:] Kartunnen, Klaus: In: StOr 55, 1984, p. 503. (JLB)

[quoted passages:] Rm 3,48–55.

5847 [RĀMĀYAṆA, 1867]: Uttarakanda: testo con note secondo i codici della recensione gaudana [Skt., It.]. Gorresio, Gaspare [ed.] Parigi: Stamparia Imperiale, 1867. – 18, 479 pp.

Text edition of the Uttarakānda of the Rm, according to Bengal recension With notes giving variant readings from different mss of the recension (AM)

5848* [RĀMĀYANA, 1868] Scenes from the Ramayan [Engl] Griffith, Ralph T [H] [adapt] London Trübner, 1868 - 4th ed Varanasi Chowkhamba Sanskrit Series Office, 1977

5849* [RĀMĀYANA, 1868] [Skt] Tiruvengadācārya, Sarasvati [ed] Cannapurī (Madras) Sarasvatīnilaya, 1868 - 4, 4, 504 pp

In 6 *kāndas*, without commentary In Telinga script [source] Klatt J In ZDMG 35, 1881, p 204 (F)

5850 [RĀMĀYANA, 1870] The Iliad of the East a selection of legends drawn from Vālmiki's Sanskrit poem, the Rāmāyana [Engl] Richardson, Frederika / Macdonald, Frederika [tr] By Frederika Richardson London, New York Macmillan, 1870 - 19, 315 pp - Reprint By Frederika Macdonald With illustr by J Lockwood Kipling London The Bodley Head, New York Lane, 1908 - 33, 311 pp

Based on H Fauche s French translation of the Rm (JLB)

5851 [RĀMĀYANA, 1870] Uttaracanda versione italiana [It] Gorresio Gaspare [tr] Parigi Stamperia Nazionale 1870 - 10 340 pp

Translation according to the Bengal recension (AM)

5852 [RĀMĀYANA, 1870-1871] The Ramayan of Valmiki translated into English verse Vol 1-2 [Engl] Griffith, Ralph T H [tr , comm] London Trubner Benares Lazurus, 1870-1871 - Vol 1 1870 - 32 439 pp - Vol 2 1871 - 7 504 pp - 3rd ed With a memoir by M N Venkataswami Varanasi The Chowkhamba Sanskrit Series Office 1963 - 5 9, 576 pp (The Chowkham ba Sanskrit Studies 29)

Metrical translation of books 1 and 2 according to Schlegel s edition and for the rest according to the Bombay edition With explanation of names and technical terms The appendix contains extracts from other translations Additional notes provide further information Includes an index (AM)

5853* [RAMĀYANA, 1879] The Ramayana with notes for the use of schools book the first [Skt , Engl] Peterson, Peter [ed , comm] Bombay Government Central Book Depot, 1879 - Reprint The first book of Ramayana with notes for the use of schools 1883

5854* [RĀMĀYANA, 1883] The first book of Ramayana with notes for the use of schools [Skt , Engl] Peterson Peter [ed , comm] Bombay Government Central Book Depot, 1883 - Reprint of The Ramayana with notes for the use of schools book the first 1879

5855* [RĀMAYANA, 1888] The Râmâyana of Vâlmiki with the commentary (Tilaka) of Rāma Part 1-2 [Skt] [Rāmavarmā (son of Himmativarmā)] Rāma [comm], Kâsinâth Pandurang Parab [ed] Bombay Nirnaya-Sāgara

Press, 1888. - Part 1: Bāla-kāṇḍa to Kiṣkindhā-kāṇḍa. - [3], 20, 741, 4 pp. - Part 2: Sundara-kāṇḍa to Uttara-kāṇḍa. - [3], 24, 690, 4 pp. - 3rd revised ed.: 1909.

[reviews:] Meier, Franz Joseph: In: OLZ 58, 1963, p. 286.

5856* [RĀMĀYAṆA, 1893]: L'exil de Rama: trad. [Fr.]. Rosny, J.-H. [tr.]. Paris: Dentu, 1893. - 156 pp.

5857* [RĀMĀYAṆA, 1895]: Crestomazia del Rāmāyaṇa [It.]. Pavolini, P. E. [ed., tr.]. Firenze 1895.

5858* [RĀMĀYAṆA, 1899]: The Ramayana: Epic of Rama, prince of India. Condensed into English verse [Engl.]. Dutt, Romesh Chunder [adapt.]. London: Dent, 1899. - New ed.: 1944. - Reprint (1st Jaico impression): Bombay: Jaico Publishing House, 1966.

5859* [RĀMĀYAṆA, 1902]: saṃkshipta-Vālmīki-Rāmāyana or the Rāmāyana of Vālmīki abridged [Skt.]. Vaidya, C[hintamani] V[inayaka] [adapt., ed.]. Bombay: Ramachandra Govind, 1902.

5860 [RĀMĀYAṆA, 1903]: La légende de Râma dans un avadâna chinois [Fr.]. Ki-kia-ye [tr.]; Lévi, Sylvain [tr., adapt., comm.]. In: Album-Kern ... 1903. - p. 279-281.

In 472 A D. the Buddhist monk Ki-kia-ye translated a collection of 121 *avadānas* into Chinese. The first *avadāna* [the Dasarathajātaka?, cf. 1938 ed] whose subject is the Rāma-story is presented in a French translation. The author points out certain corrections of the story in order to make it suitable as edifying reading for Buddhist devotees. (SD)

5861 [RĀMĀYAṆA, 1903]: The Rāmāyaṇa of Vālmīki: an English abridgment with introduction, notes, and review [Engl.]. 2nd revised ed.: London, Madras: The Christian Literature Society for India, 1903. - 14, 157 pp. (The Sacred Books of the East Described and Examined).

A summary. The introduction gives brief information on authorship and date, metre, growth of the text, topic, historicity, comparison with MBh and Iliad, excellences of the Rm, and a list of existing translations or summaries. (vSt)

5862 [RĀMĀYAṆA, 1903]: Le Rāmāyaṇa de Vālmīki: traduit en Français. Tome 1-3 [Fr.] Roussel, Alfred [tr.] Reprint: Paris: Maisonneuve, 1979. - Vol. 1: Bâlakâṇḍa et Ayodhyâkâṇḍa. - 8, 584 pp. - Vol. 2: Araṇyakâṇḍa, Kiṣkindhâkâṇḍa et Sundarakâṇḍa. - 682 pp. - Vol. 3: Yuddhakâṇḍa et Uttarakâṇḍa. - 718 pp. - (Bibliothèque Orientale 6-8). - Original ed.: Paris 1903. - (Bibliothèque Orientale 6-8).

French prose translation. Vol 3 includes an »analytic index« of all three volumes. (AM)

5863* [RĀMĀYAṆA, 1905]: The Vālmīki Rāmāyaṇa according to Southern recension. Vol. 1-2 [Skt.] Krishnacharya, T. R. [ed.]. Bombay: Nirnaya-Sagar Press, [printed at] Kumbakonam, 1905. - Enlarged reprint: Delhi ... 1982.

Press, 1888. - Part 1: Bāla-kāṇḍa to Kiṣkindhā-kāṇḍa. - [3], 20, 741, 4 pp. - Part 2: Sundara-kāṇḍa to Uttara-kāṇḍa. - [3], 24, 690, 4 pp. - 3rd revised ed.: 1909.

[reviews:] Meier, Franz Joseph: In: OLZ 58, 1963, p. 286.

5856* [RĀMĀYAṆA, 1893]: L'exil de Rama: trad. [Fr.]. Rosny, J.-H. [tr.]. Paris: Dentu, 1893. - 156 pp.

5857* [RĀMĀYAṆA, 1895]: Crestomazia del Rāmāyaṇa [It.]. Pavolini, P. E. [ed., tr.]. Firenze 1895.

5858* [RĀMĀYAṆA, 1899]: The Ramayana: Epic of Rama, prince of India. Condensed into English verse [Engl.]. Dutt, Romesh Chunder [adapt.]. London: Dent, 1899. - New ed.: 1944. - Reprint (1st Jaico impression): Bombay: Jaico Publishing House, 1966.

5859* [RĀMĀYAṆA, 1902]: saṃkshipta-Vālmīki-Rāmāyana or the Rāmāyana of Vālmīki abridged [Skt.]. Vaidya, C[hintamani] V[inayaka] [adapt., ed.]. Bombay: Ramachandra Govind, 1902.

5860 [RĀMĀYAṆA, 1903]: La légende de Râma dans un avadâna chinois [Fr.]. Ki-kia-ye [tr.]; Lévi, Sylvain [tr., adapt., comm.]. In: Album-Kern ... 1903. - p. 279-281.

In 472 A.D. the Buddhist monk Ki-kia-ye translated a collection of 121 *avadānas* into Chinese. The first *avadāna* [the Dasarathajātaka?, cf. 1938 ed.] whose subject is the Rāma-story is presented in a French translation. The author points out certain corrections of the story in order to make it suitable as edifying reading for Buddhist devotees. (SD)

5861 [RĀMĀYAṆA, 1903]: The Rāmāyaṇa of Vālmīki: an English abridgment with introduction, notes, and review [Engl.]. 2nd revised ed.: London, Madras: The Christian Literature Society for India, 1903. - 14, 157 pp. (The Sacred Books of the East Described and Examined).

A summary. The introduction gives brief information on authorship and date, metre, growth of the text, topic, historicity, comparison with MBh and Iliad, excellences of the Rm, and a list of existing translations or summaries. (vSt)

5862 [RĀMĀYAṆA, 1903]: Le Rāmāyaṇa de Vālmīki: traduit en Français. Tome 1-3 [Fr.] Roussel, Alfred [tr.] Reprint: Paris: Maisonneuve, 1979. - Vol. 1: Bâlakâṇḍa et Ayodhyâkâṇḍa. - 8, 584 pp. - Vol. 2: Araṇyakâṇḍa, Kiṣkindhâkâṇḍa et Sundarakâṇḍa. - 682 pp. - Vol. 3: Yuddhakâṇḍa et Uttarakâṇḍa. - 718 pp. - (Bibliothèque Orientale 6-8). - Original ed.: Paris 1903. - (Bibliothèque Orientale 6-8).

French prose translation. Vol 3 includes an »analytic index« of all three volumes. (AM)

5863* [RĀMĀYAṆA, 1905]: The Vālmīki Rāmāyaṇa according to Southern recension. Vol. 1-2 [Skt.] Krishnacharya, T. R. [ed.]. Bombay: Nirnaya-Sagar Press, [printed at] Kumbakonam, 1905. - Enlarged reprint: Delhi ... 1982.

5864* [RĀMĀYANA, 1909] The Rāmāyana of Vālmīkı with the commentary (Tılaka) of Rāma [Skt] [Rāmavarmā (son of Hımmatıvarmā)] Rāma [comm], [Vāsudevasarmā »Panaśīkara« (son of Laksmanaśarmā)] Shāstrī Pañśīkar, V L [ed] 3rd revised ed Bombay Nırnayasāgara Press, 1909

5865* [RĀMĀYANA, 1910] Hıkāyat Serī Rāma [Malay, Engl] Maxwell, Wıllıam [ed] In JStraitsBRAS 55, 1910, pp 1-99

Malay version of the Rāma story, »based completely on the Serāt Kānda of Java, and contains many Muslim legends It has little affinity with the Vālmīkı Rm « With Engl introduction [source] Desai, Santosh N In JAsianS 30 1, November 1970, p 10 (F)

5866* [RĀMĀYANA, 1911-1913] Srımad Vālmīkı Rāmāyana a critical edition with the commentary of Srı Govındaraja and extracts from many other commentaries and readings Vol 1-3 [Skt] Govındaraja [comm], Krishnacharya, T R, Vyasacharya, T R [ed] Bombay Nırnaya-Sagar Press, [printed at Kumbakonam] 1911-1913

5867 [RĀMĀYANA 1912-1920] [Rāmāyanam] rāmapranīta rāmāyanatılaka śivasahāyapranıta rāmāyanasıromanı govındarājapranītarāmāyanabhūsanetı tīkatrayenopaskrtam / Rāmāyana of Vālmīkı with the commentaries Tılaka of Rāma Rāmāyanaśıromanı of Śıvasahāya and Bhūsanā of Govındarāja Includes an exhaustive introduction in Sanskrit and index of verses by Satkarı Mukhopadhyaya Vol 1-8 [Skt] [Rāmavarmā (son of Hımmatıvarmā)] Rāma, Śıvasahāya Govındarāja [comm], Mudholakarı, Shrınıvasa Kattı [ed, introd] Mukhopadhyaya Satkarı [ed] Reprint Dillı (Delhı), Ahamadābāda Parımala Pabl, 1983 - (Parımala samskrta Granthamalā / Parımal Sanskrıt Series 11) - Vol 1 Bālakānda - 24, 14, 401 pp - Vol 2 Ayodhyākānda - pp 403-1040 - Vol 3 Aranyakānda - pp 1041-1377 - Vol 4 Kıskındhākānda - pp 1379-1693 - Vol 5 Sundarakānda - p 1692-2037 - Vol 6 Yuddhakānda - pp 2039-2725 - Vol 7 Uttarakānda - pp 2727-3082 - Vol 8 Index of verses - 308 pp - Originally published Bombay Gujaratı Printing Press, 1912-1920

5868* [RAMĀYANA 1915] Hıkāyat Serī Rāma [Malay, Engl] Shellabear, W G [ed] In JStraitsBRAS 71, 1915, pp 1-285

Malay version of the Rāma story »based completely on the Serāt Kānda of Java and contains many Muslim legends It has little affinity with the Vālmīkı Rm « Contains Engl introduction [source] Desai Santosh N In JAsianS 30 1, November 1970 p 10 (F)

5869 [RAMĀYANA, 1916] The picture Rāmāyana compiled and illustrated by Bhavanrao Shrınıvasarao alıas Balasaheb Pandıt Pant Pratınıdhı chief of Aundh [Skt, Engl] Shrınıvasarao, Bhavanrao / Balasaheb Pandıt Pant Pratınıdhı [ed, adapt] Bombay Brıtish India Press, 1916 - 10, 72 pp, 60 pl - Reprint New Delhı Orient Longmans 1978 - 20, 131 pp

5864* [RĀMĀYANA, 1909] The Rāmāyana of Vālmīkı with the commentary (Tılaka) of Rāma [Skt] [Rāmavarmā (son of Hımmatıvarmā)] Rāma [comm], [Vāsudevasarmā »Panaśīkara« (son of Laksmanaśarmā)] Shāstrī Pañśīkar, V L [ed] 3rd revised ed Bombay Nırnayasāgara Press, 1909

5865* [RĀMĀYANA, 1910] Hıkāyat Serī Rāma [Malay, Engl] Maxwell, Wıllıam [ed] In JStraitsBRAS 55, 1910, pp 1-99

Malay version of the Rāma story, »based completely on the Serāt Kānda of Java, and contains many Muslim legends It has little affinity with the Vālmīkı Rm« With Engl introduction [source] Desaı, Santosh N In JAsıanS 30 1, November 1970, p 10 (F)

5866* [RĀMĀYANA, 1911-1913] Srımad Vālmīkı Rāmāyana a critical edition with the commentary of Srı Govındaraja and extracts from many other commentaries and readings Vol 1-3 [Skt] Govındaraja [comm], Krishnacharya, T R, Vyasacharya, T R [ed] Bombay Nırnaya-Sagar Press, [printed at Kumbakonam] 1911-1913

5867 [RĀMĀYANA 1912-1920] [Rāmāyanam] rāmapranīta rāmāyanatılaka śivasahāyapranıta rāmāyanasıromanı govındarājapranītarāmāyanabhūsanetı tīkatrayenopaskrtam / Rāmāyana of Vālmīkı with the commentaries Tılaka of Rāma Rāmāyanaśıromanı of Śıvasahāya and Bhūsanā of Govındarāja Includes an exhaustive introduction in Sanskrit and index of verses by Satkarı Mukhopadhyaya Vol 1-8 [Skt] [Rāmavarmā (son of Hımmatıvarmā)] Rāma, Śıvasahāya Govındarāja [comm], Mudholakarı, Shrınıvasa Kattı [ed, introd] Mukhopadhyaya Satkarı [ed] Reprint Dillı (Delhı), Ahamadābāda Parımala Pabl, 1983 - (Parımala samskrta Granthamalā / Parımal Sanskrıt Series 11) - Vol 1 Bālakānda - 24, 14, 401 pp - Vol 2 Ayodhyākānda - pp 403-1040 - Vol 3 Aranyakānda - pp 1041-1377 - Vol 4 Kıskındhākānda - pp 1379-1693 - Vol 5 Sundarakānda - p 1692-2037 - Vol 6 Yuddhakānda - pp 2039-2725 - Vol 7 Uttarakānda - pp 2727-3082 - Vol 8 Index of verses - 308 pp - Originally published Bombay Gujaratı Printing Press, 1912-1920

5868* [RAMĀYANA 1915] Hıkāyat Serī Rāma [Malay, Engl] Shellabear, W G [ed] In JStraitsBRAS 71, 1915, pp 1-285

Malay version of the Rāma story »based completely on the Serāt Kānda of Java and contains many Muslim legends It has little affinity with the Vālmīkı Rm« Contains Engl introduction [source] Desaı Santosh N In JAsıanS 30 1, November 1970 p 10 (F)

5869 [RAMĀYANA, 1916] The picture Rāmāyana compiled and illustrated by Bhavanrao Shrınıvasarao alıas Balasaheb Pandıt Pant Pratınıdhı chief of Aundh [Skt, Engl] Shrınıvasarao, Bhavanrao / Balasaheb Pandıt Pant Pratınıdhı [ed, adapt] Bombay British India Press, 1916 - 10, 72 pp, 60 pl - Reprint New Delhı Orient Longmans 1978 - 20, 131 pp

5870 [RĀMĀYAṆA, 1917]: Zang [I–VI] van 't oudjavaansche Rāmāyaṇa in vertaling [sic] [Dt.]. Kern, H. [tr.]. In: BKI 73, 1917, pp. 1–29 [I–III], 155–174 [IV–V], and 472–494 [VI]. – Reprinted in: Kern, H.: Verspreide geschriften ... Deel 10. ... 1922. – pp. 77–139.

A Dutch translation of *sargas* 1–6 of the Old Javanese Rm. The author stresses his intention to keep as close as possible to the original text »in consequence of which the Dutch has anything but an idiomatic appearance«. The translation is continued by Juynboll (see Rm, 1922–1936) in subsequent articles. (SD).

5871* [RĀMĀYAṆA, 1920]: The Bālakāṇḍa of the Vālmīki Rāmāyaṇa: with introduction, notes, translation and summary [Engl.]. Bhandare, M. S. [tr., comm.]. Bombay: Standard Publishing Co., 1920.

5872* [RĀMĀYAṆA, 1922]: Mūla-rāmāyaṇam [Skt.]. Mumbaī: Nirṇaya Sāgara, 1922. Contains Rm 1,1. [source:] ZDMG 79, 1925, p. LI. (F)

5873 [RĀMĀYAṆA, *1922–1936*]: *Vertaling van sarga [VII–XXVI] van het oudjavaansche* Rāmāyaṇa [Dt.] Juynboll, H[endrik] H[erman] [tr.]. In: BKI 78, 1922, pp. 373–384 [VII]; and 79, 1923, pp. 569–590 [VIII]; and 80, 1924, pp. 11–22 [IX]; and 81, 1925, pp. 1–7 [X] and 121–133 [XI]; and 82, 1926, pp. 95–109 [XII–XIII]; and 83, 1927, pp. 481–502 [XIV–XVI]; and 84, 1928, pp. 610–624 [XVII]; and 85, 1929, pp. 291–296 [XVIII]; and 86, 1930, pp. 537–556 [XIX]; and 88, 1931, pp. 451–460 [XX]; and 90, 1933, pp. 301–328 [XXI]; and 92, 1935, pp. 123–148 [XXII–XXIII]; and 94, 1936, pp. 409–447 [XXIV–XXVI].

The continuation of the translation series begun by H. Kern (see Rm, 1917). (SD).

5874* [RĀMĀYAṆA, 1927]: Śrīmadvālmīki-rāmāyaṇa: hindībhāṣānuvāda sahita [Skt., Hi.]. Śarmā, Caturvedī Dvārakaprasāda [ed., tr.]. Ilāhābād: Rāmanārāyaṇa Lāla, 1927.

5875 [RĀMĀYAṆA, 1927]: La légende de Râma et Sîtâ extraite du Râmâyaṇa de Vâlmîki: traduite du Sanscrit et rapportée avec une introduction et des notes [Fr.]. Courtillier, Gaston [adapt., comm., introd.]. Paris: Éditions Bossard, 1927. – 272 pp. (Les Classiques de l'Orient 12).

French re-narration of the Rm in 25 chapters. The short popular introduction gives a survey of textual history and the general religious and ethical ideas of the work. An appendix contains some short explanatory notes in the order of the text and a concordance between the chapters of the present text and the Bombay edition of the Rm (F)

5876 [RĀMĀYAṆA, 1927]: The Ramayana: translated from the original of Valmiki. A modernised version in English prose. Vol. 1–3 [Engl.] Sen, Makhan Lal [tr., adapt., introd.]. Calcutta: Oriental Publ. Co., 1927. – Vol. 1: 8, 4, 462 pp. – Vol. 2: 3, 335 pp. – Vol. 3: 3, 476 pp. – 3rd ed.: 1964. – Reprint: 1976. – 2nd revised ed.: The Ramayana of Valmiki: translated from the original Sanskrit. A modernised version in English prose. New Delhi: Munshiram Manoharlal Publ., 1978. – 10, 611 pp.

5870 [RĀMĀYAṆA, 1917]: Zang [I–VI] van 't oudjavaansche Rāmāyaṇa in vertaling [sic] [Dt.]. Kern, H. [tr.]. In: BKI 73, 1917, pp. 1–29 [I–III], 155–174 [IV–V], and 472–494 [VI]. – Reprinted in: Kern, H.: Verspreide geschriften ... Deel 10. ... 1922. – pp. 77–139.

A Dutch translation of *sargas* 1–6 of the Old Javanese Rm. The author stresses his intention to keep as close as possible to the original text »in consequence of which the Dutch has anything but an idiomatic appearance«. The translation is continued by Juynboll (see Rm, 1922–1936) in subsequent articles. (SD).

5871* [RĀMĀYAṆA, 1920]: The Bālakāṇḍa of the Vālmīki Rāmāyaṇa: with introduction, notes, translation and summary [Engl.]. Bhandare, M. S. [tr., comm.]. Bombay: Standard Publishing Co., 1920.

5872* [RĀMĀYAṆA, 1922]: Mūla-rāmāyaṇam [Skt.]. Mumbaī: Nirṇaya Sāgara, 1922. Contains Rm 1,1. [source:] ZDMG 79, 1925, p. LI. (F)

5873 [RĀMĀYAṆA, 1922–1936]: *Vertaling van sarga [VII–XXVI] van het oudjavaansche* Rāmāyaṇa [Dt.] Juynboll, H[endrik] H[erman] [tr.]. In: BKI 78, 1922, pp. 373–384 [VII]; and 79, 1923, pp. 569–590 [VIII]; and 80, 1924, pp. 11–22 [IX]; and 81, 1925, pp. 1–7 [X] and 121–133 [XI]; and 82, 1926, pp. 95–109 [XII–XIII]; and 83, 1927, pp. 481–502 [XIV–XVI]; and 84, 1928, pp. 610–624 [XVII]; and 85, 1929, pp. 291–296 [XVIII]; and 86, 1930, pp. 537–556 [XIX]; and 88, 1931, pp. 451–460 [XX]; and 90, 1933, pp. 301–328 [XXI]; and 92, 1935, pp. 123–148 [XXII–XXIII]; and 94, 1936, pp. 409–447 [XXIV–XXVI].

The continuation of the translation series begun by H. Kern (see Rm, 1917). (SD).

5874* [RĀMĀYAṆA, 1927]: Śrīmadvālmīki-rāmāyaṇa: hindībhāṣānuvāda sahita [Skt., Hi.]. Śarmā, Caturvedī Dvārakaprasāda [ed., tr.]. Ilāhābād: Rāmanārāyaṇa Lāla, 1927.

5875 [RĀMĀYAṆA, 1927]: La légende de Râma et Sîtâ extraite du Râmâyaṇa de Vâlmîki: traduite du Sanscrit et rapportée avec une introduction et des notes [Fr.]. Courtillier, Gaston [adapt., comm., introd.]. Paris: Éditions Bossard, 1927. – 272 pp. (Les Classiques de l'Orient 12).

French re-narration of the Rm in 25 chapters. The short popular introduction gives a survey of textual history and the general religious and ethical ideas of the work. An appendix contains some short explanatory notes in the order of the text and a concordance between the chapters of the present text and the Bombay edition of the Rm (F)

5876 [RĀMĀYAṆA, 1927]: The Ramayana: translated from the original of Valmiki. A modernised version in English prose. Vol. 1–3 [Engl.] Sen, Makhan Lal [tr., adapt., introd.]. Calcutta: Oriental Publ. Co., 1927. – Vol. 1: 8, 4, 462 pp. – Vol. 2: 3, 335 pp. – Vol. 3: 3, 476 pp. – 3rd ed.: 1964. – Reprint: 1976. – 2nd revised ed.: The Ramayana of Valmiki: translated from the original Sanskrit. A modernised version in English prose. New Delhi: Munshiram Manoharlal Publ., 1978. – 10, 611 pp.

In his introduction the translator states »We have tried to be brief and simple instead of conforming to the exacting demands of a learned critic but we have omitted nothing which may be missed though we have tried our best to adapt it to modern taste« The translation follows the »more poetic« Banaras recension of the text »though here and there we have taken the help of the Bengal text« (KPG)

5877 [RAMAYANA 1928-1947] The Ramayana of Valmiki (North Western recension) critically edited for the first time from original mss / Vālmīkīya rāmāyanam (pascimottarasākhīyam) Vol 1-7 [Skt Engl] Ram Labhaya / Rāma Labhāya Bhagavad Datta / Bhagavaddatta Vishva Bandhu Shastri / Visvabandhu Śastrī [ed] Lahore D A V College Research Department 1928-1947 - Vol 1 Bāla kāndam Bhagavaddatta [ed introd] 1931 - 14 490 18 pp - Vol 2 Ayodhyā kāndam Rāma Labhāya [ed introd] Bhagavaddatta [forew] 1928 - 2 3 5 472 21 pp - Vol 3 Āranya kāndam Bhagavaddatta [ed] Visvabandhu Śāstri [ed forew] 1935 - [7] 412 53 [3] p - Vol 4 Kiskindhā kāndam Viśvabandhu Śāstrī [ed forew] 1936 - 2 368 105 [5] p Vol 5 Sundara kāndam Visvabandhu Sāstrī [ed introd forew] 1940 - 106 648 pp - Vol 6 Yuddha kāndam Visvabandhu Śāstrī [ed forew] 1944 - 6 606 pp - Vol 7 Uttara kāndam Visvabandhu Śāstrī [ed forew] 1947 - 6 356 pp - (Dayānanda Mahāvidyālaya samskrta Granthamalā 7 12 14 17 18 19 20)

A detailed description of the mss and explanations of the editorial principles adopted for this critical edition is given by Visvabandhu in the long introduction to volume 5 reacting thereby on a criticism of S K De who had failed to recognize coherent principles Volumes 1-4 are each furnished with an index this is discontinued in vol 5 7 (vSt)

5878* [RAMAYANA 1931] Rāmāyanam the text of the Gaudiya recension of the Rāmayana with difficult readings with the commentary by Lokanātha Cakravartti [Skt] Lokanātha Cakravartti [comm] Nagendranātha Siddhāntaratna Amaresvara Thakura [ed] Calcutta 1931

5879 [RAMAYANA 1932-1937] Bālmikīyam rāmāyanam (gaudiya pātha sankalitam) lokanātha cakrabarttikrta tikayā tīkāntarasārabhuyistha tippanyā banglanubāda pāthāntarādibhis ca samalankrtam Vol 1-5 [Skt Beng] Lokanātha Cakravarttī [comm] Amaresvara Thākura Narendracandra Vedāntatirtha Nagendranātha Siddhāntaratna [ed] Calcutta Metropolitan Printing & Publishing House LTD ca 1932-1937 - [Vol 1 fasc 1-7] Ādikāndātmakam Śrī amaresvarathākura samskrtya n d [ca 1932] - [7] 14 3 768 pp - [Vol 2 fasc 8-19] Ayodhyākāndātmakam Śri amaresvara n d [ca 1933] - 16 pp pp 770-2018 - [Vol 3 fasc 20 28] Aranyakāndātmakam Śrī amaresvara n d [ca 1934] - 12 pp pp 2020-2910 - [Vol 4 fasc 29-33a] Kiskindhyākāndam Srīnarendracandra vedāntatirtha bhattācarya samskrtam 1936 - 12 pp pp 2912-3478 - [Vol 5 fasc 34] Sundarakānda 1-7 sargāh Śrinarendra 1936 - pp 3480 3548 -

In his introduction the translator states »We have tried to be brief and simple instead of conforming to the exacting demands of a learned critic but we have omitted nothing which may be missed though we have tried our best to adapt it to modern taste« The translation follows the »more poetic« Banaras recension of the text »though here and there we have taken the help of the Bengal text« (KPG)

5877 [RAMAYANA 1928-1947] The Ramayana of Valmiki (North Western re cension) critically edited for the first time from original mss / Vālmīkīya rāmayanam (pascimottarasākhīyam) Vol 1-7 [Skt Engl] Ram Labhaya / Rāma Labhāya Bhagavad Datta / Bhagavaddatta Vishva Bandhu Shastri / Visvabandhu Śastrī [ed] Lahore D A V College Research Department 1928-1947 - Vol 1 Bāla kāndam Bhagavaddatta [ed introd] 1931 - 14 490 18 pp - Vol 2 Ayodhyā kāndam Rāma Labhāya [ed introd] Bha gavaddatta [forew] 1928 - 2 3 5 472 21 pp - Vol 3 Āranya kāndam Bhagavaddatta [ed] Visvabandhu Śāstri [ed forew] 1935 - [7] 412 53 [3] p - Vol 4 Kiskindhā kāndam Viśvabandhu Śāstrī [ed forew] 1936 - 2 368 105 [5] p Vol 5 Sundara kāndam Visvabandhu Sāstrī [ed introd forew] 1940 - 106 648 pp - Vol 6 Yuddha kāndam Visvabandhu Śāstrī [ed forew] 1944 - 6 606 pp - Vol 7 Uttara kāndam Visvabandhu Śāstrī [ed forew] 1947 - 6 356 pp - (Dayānanda Mahāvidyālaya samskrta Granthamalā 7 12 14 17 18 19 20)

A detailed description of the mss and explanations of the editorial principles adopted for this critical edition is given by Visvabandhu in the long introduction to volume 5 reacting thereby on a criticism of S K De who had failed to recognize coherent principles Volumes 1-4 are each furnished with an index this is discontinued in vol 5 7 (vSt)

5878* [RAMAYANA 1931] Rāmāyanam the text of the Gaudiya recension of the Rāmayana with difficult readings with the commentary by Lokanātha Cakravartti [Skt] Lokanātha Cakravartti [comm] Nagendranātha Si ddhāntaratna Amaresvara Thakura [ed] Calcutta 1931

5879 [RAMAYANA 1932-1937] Bālmikīyam rāmāyanam (gaudiya pātha sankali tam) lokanātha cakrabarttikrta tikayā tīkāntarasārabhuyistha tippanyā ban glanubāda pāthāntarādibhis ca samalankrtam Vol 1-5 [Skt Beng] Loka nātha Cakravarttī [comm] Amaresvara Thākura Narendracandra Ve dāntatirtha Nagendranātha Siddhāntaratna [ed] Calcutta Metropolitan Printing & Publishing House LTD ca 1932-1937 - [Vol 1 fasc 1-7] Ādikāndātmakam Śrī amaresvarathākura samskrtya n d [ca 1932] - [7] 14 3 768 pp - [Vol 2 fasc 8-19] Ayodhyākāndātmakam Śri amaresvara n d [ca 1933] - 16 pp pp 770-2018 - [Vol 3 fasc 20 28] Aranyakāndātmakam Śrī amaresvara n d [ca 1934] - 12 pp pp 2020-2910 - [Vol 4 fasc 29-33a] Kiskindhyākāndam Srīnarendracandra vedān tatirtha bhattācarya samskrtam 1936 - 12 pp pp 2912-3478 - [Vol 5 fasc 34] Sundarakānda 1-7 sargāh Śrinarendra 1936 - pp 3480 3548 -

[Fasc. 35:] Sundarakāṇḍa 7–17 sargāḥ. Śrīnarendra ..., 1937. - pp. 3549–3652. - (Calcutta Sanskrit Series 2).

Sanskrit edition in Bengali characters of the Rm, with commentary (*ṭīkā*) of Lokanātha Cakravarttī and a subcommentary (*ṭippaṇī*), the Bengali translation of the text and critical notes regarding variants of the text on the same page. Vol. 1 contains foreword and introduction. All volumes begin with a detailed table of contents. The second fascicle of volume 1 was co-edited by Narendranātha Siddhāntaratna. It is unknown to us whether further fasc. have been published. (KPG)

5880* [RĀMĀYAṆA, 1933]: Vālmīki rāmāyaṇa [Skt.]. Kuppuswami Sastri, S. [ed.]. Madras: Madras Law Journal Press, 1933.

5881 [RĀMĀYAṆA, 1935]: Valmiki Ramayana condensed in the poet's own words: the text in Devanagari and English translation [Skt., Engl.]. Sastri, P. P. S. [adapt., ed., tr.]. Madras: G. A. Natesan, 1935.

5882 [RĀMĀYAṆA, 1938]: Rāmāyaṇa of Vālmīki, India's national Epic: for the first time critically edited from original manuscripts derived from all parts of India / Maharṣi-vālmīki-viracitam ādi-kāvyaṃ rāmāyaṇam ādi-kāṇḍa sargāḥ 1–6. Fasc. 1 [Skt.]. Raghu Vīra [ed.]. Lahore: International Academy of Indian Culture, 1938. - 96 pp. (Sarasvati Vihara Series 7).

Edition of Rm 1,1–6 printed as tabular. This fasc. is probably all that was published. (AM)

5883 [RĀMĀYAṆA, 1938]: Rāmāyaṇa in China. 1. Jātaka of an unnamed king: translated into Chinese from an original Indian text by K'ang-sêng-hui in 251 A.D. 2. Nidāna of king »Ten-Luxuries«: translated into Chinese from an original Indian text by Kekaya in 472 A.D. [Chin., Engl.] K'ang-sêng-hui; Kekaya [tr.]; Raghu Vira; Yamamoto, Chikyo [ed., comm.]. Lahore: Sarasvatī-Vihāra, 1938. - (Sarasvatī Vihāra Series 8). - 2nd ed.: Nāgapuram: International Academy of Indian Culture, 1955. - 30 pp. (Sarasvatī Vihāra Series 8).

»The Rāma story in China exists in the form of two *jātaka* tales: of an unnamed king called the Anāmaka Jātakam, and the Nidāna of King Ten-Luxuries, called the Daśaratha Jātaka ... These two stories, it appears, were brought to China by the Buddhists. They have been transformed into *jātakas* describing Buddha himself as Rāma in his previous birth. They are completely Buddhist in details and interpretation.« [source] Desai, Santosh S.: In: JAsianS 30,1, November 1970, p. 7. (F)

5884 [RĀMĀYAṆA, 1940–1942]: Rāma II [Engl.] Bailey, H. W. [tr., comm.]. In: BSOAS 10, 1940–1942, pp. 559–598.

English translation of the Khotanese Rāma poem (for text edition see the author's: »Rāma« in the same number) Contains corrections of the text formerly edited, a brief commentary, and copious notes on the translation. (AK)

5885 [RĀMĀYAṆA, 1940–1942]: Rāma [Khotanese, Engl.]. Bailey, H. W. [ed., comm.] In: BSOAS 10, 1940–1942, pp. 365–376.

Edition of the transliterated text of the Khotanese Rāma poem based on »three ms rolls numbered 2801 2781 2783 now preserved in the Bibliothèque Nationale« (AK)

5886 [RĀMĀYANA, 1946] Quest for Sita of Ravana, the dark angel, and his paradise at Lanka of Hanuman, and the divine vultures, Jatayus and Sampati with drawings by Mervin Peake [Engl] Collis, Maurice [adapt] London Faber and Faber, 1946 - 12, 162 pp [edition limited to 500 copies]

A very free retelling of those parts of the Rm centred on Sītā from just before her seizure by Rāvana up to the fire ordeal set in a frame of a Chinese peasant girl remembering her past life as Sitā (JLB)

5887 [RĀMĀYANA, 1950] Vālmikīya ayodhyākāndasya 24-31 sargātmakam rāmavanagamanam sudhā indumatī tikādvayopetam [Skt, Hi] Krsnamohana Sastrī Thakkura, Rāmacandra Jhā [comm], Gupta, Jayakrsnadāsa Haridāsa [ed] 3rd ed [Vārānasi] 1950 - 2 136 pp (Haridas Sanskrit Series 180)

Edition of chapters 24-31 of Ayodhyākānda of Rm (Rāma s retiring to the forest) with a *tika* called »Sudhā« in Sanskrit and one in Hindi called »Indumatī« (AM)

5888* [RAMĀYANA, 1951] The Rāmakien Vol 1-4 [Thai] Rāma H M (King) [adapt] Bangkok Bangkok Teachers Association Editions 1951

»The present literary version of the Rāma story was written in Thai during 1798 1809 by King Rāma I the founder of the Chakrī dynasty the present ruling house « [source] Desai Santosh N In JAsianS 30 1 November 1970 p 12 (F)

5889 [RAMAYANA 1951] Dharmakutam an encyclopaedic commentary on Srimad Ramayana (Sundarakanda) Critically edited with introduction [Skt] [Tryambakaraya Adhvarīndra] Tryambaka Makhin [comm], Chandra sekharan T [ed introd] Tanjore S Gopalan 1951 - 6 4 3 20 38 49, 424 pp (Tanjore Saraswati Mahal Series 29 Madras Government Oriental Series 63)

5890 [RAMAYANA 1952-1959] The Ramayana of Valmiki Vol 1-3 [Eng] Shastri Hari Prasad [tr] London Shanti Sadan 1952-1959 - Vol 1 Bala Kanda Aydohya [sic] Kanda 1952 - 18 430 pp - Vol 2 Aranya Kanda Kishkindha Kanda Sundara Kanda 1957 - 12 543 pp - Vol 3 Yuddha Kanda Uttara Kanda 1959 - 12 708 pp - 2nd ed 1962 - 3rd ed 1976 - 4th ed London 1985

English prose translation Each volume contains a general glossary with specification »weapons« and »trees and flowers« (AM)

5891 [RAMAYANA, 1952-1960] Mahāmuni ādikavi srivālmikipranita srīrāmāyana mahākāvya hindī anuvāda va upasamhāra sahita Sampādaka pam sripāda dāmodara sātavalekara Vol 1-10 [Skt, Hi] Sātavalekara Śrīpāda Dāmodara [ed, comm] Pāradi (Ji Balasāda or Ji Sūrata) Vasanta Śrīpāda Sātavalekara Svādhyāya Mamdala 1952-1960 - Vol 1 [Bāla kānda] 1952

Edition of the transliterated text of the Khotanese Rāma poem based on »three ms rolls numbered 2801 2781 2783 now preserved in the Bibliothèque Nationale« (AK)

5886 [RĀMĀYANA, 1946] Quest for Sita of Ravana, the dark angel, and his paradise at Lanka of Hanuman, and the divine vultures, Jatayus and Sampati with drawings by Mervin Peake [Engl] Collis, Maurice [adapt] London Faber and Faber, 1946 - 12, 162 pp [edition limited to 500 copies]

A very free retelling of those parts of the Rm centred on Sītā from just before her seizure by Rāvana up to the fire ordeal set in a frame of a Chinese peasant girl remembering her past life as Sitā (JLB)

5887 [RĀMĀYANA, 1950] Vālmikīya ayodhyākāndasya 24-31 sargātmakam rāmavanagamanam sudhā indumatī tikādvayopetam [Skt, Hi] Krsnamohana Sastrī Thakkura, Rāmacandra Jhā [comm], Gupta, Jayakrsnadāsa Haridāsa [ed] 3rd ed [Vārānasi] 1950 - 2 136 pp (Haridas Sanskrit Series 180)

Edition of chapters 24-31 of Ayodhyākānda of Rm (Rāma s retiring to the forest) with a *tika* called »Sudhā« in Sanskrit and one in Hindi called »Indumatī« (AM)

5888* [RĀMĀYANA, 1951] The Rāmakien Vol 1-4 [Thai] Rāma H M (King) [adapt] Bangkok Bangkok Teachers Association Editions 1951

»The present literary version of the Rāma story was written in Thai during 1798 1809 by King Rāma I the founder of the Chakrī dynasty the present ruling house « [source] Desai Santosh N In JAsianS 30 1 November 1970 p 12 (F)

5889 [RAMAYANA 1951] Dharmakutam an encyclopaedic commentary on Srimad Ramayana (Sundarakanda) Critically edited with introduction [Skt] [Tryambakaraya Adhvarīndra] Tryambaka Makhin [comm], Chandra sekharan T [ed introd] Tanjore S Gopalan 1951 - 6 4 3 20 38 49, 424 pp (Tanjore Saraswati Mahal Series 29 Madras Government Oriental Series 63)

5890 [RAMAYANA 1952-1959] The Ramayana of Valmiki Vol 1-3 [Eng] Shastri Hari Prasad [tr] London Shanti Sadan 1952-1959 - Vol 1 Bala Kanda Aydohya [sic] Kanda 1952 - 18 430 pp - Vol 2 Aranya Kanda Kishkindha Kanda Sundara Kanda 1957 - 12 543 pp - Vol 3 Yuddha Kanda Uttara Kanda 1959 - 12 708 pp - 2nd ed 1962 - 3rd ed 1976 - 4th ed London 1985

English prose translation Each volume contains a general glossary with specification »weapons« and »trees and flowers« (AM)

5891 [RAMAYANA, 1952-1960] Mahāmuni ādikavi srivālmikipranita srīrāmāyana mahākāvya hindī anuvāda va upasamhāra sahita Sampādaka pam sripāda dāmodara sātavalekara Vol 1-10 [Skt, Hi] Sātavalekara Śrīpāda Dāmodara [ed, comm] Pāradi (Ji Balasāda or Ji Sūrata) Vasanta Śrīpāda Sātavalekara Svādhyāya Mamdala 1952-1960 - Vol 1 [Bāla kānda] 1952

– Vol. 2 (*dvitīya bhāga*): Ayodhyā-kāṇḍa (pūrvārdha). *Dvitīya āvṛtti* [2nd ed.]: *saṃvat* 2023, *śake* 1888, *sana* [A.D.] 1967. – 16, 532 pp., ill. – Vol. 3 (*tṛtīya bhāga*): Ayodhyā-kāṇḍa (uttarārdha): hindī anuvāda tathā nirīkṣaṇa. *Dvitīya āvṛtti* [2nd ed.]: *śake* 1899, *sana* [A.D.] 1977. – 10, 462 pp. – Vol. 4: [Araṇya-kāṇḍa]. – Vol. 5 (*pañcama bhāga*): Kiṣkindhā-kāṇḍa: hindī anuvāda aura upasaṃhāra sahita, *saṃvat* 2009, *śake* 1874, *sana* [A.D.] 1952. – 6, 416 pp. – Vol. 6 (*chaṭā bhāga*): Sundara-kāṇḍa: hindī bhāṣāmeṃ anuvāda evaṃ nirīkṣaṇasahita. *Dvitīya vāra* [reprint]: *saṃvat* 2014, *śake* 1879, *san* [A.D.] 1958. – 16, 495 pp. – Vol. 7 (*saptama bhāga*): Yuddha-kāṇḍa (pūrvārdha): hiṃdī bhāṣāmeṃ anuvāda ke sātha, *saṃvat* 2009, *śake* 1874, *sana* [A.D.] 1953. – 4, 428 pp. – Vol. 8 (*saptama bhāga* [sic]): Yuddha-kāṇḍa (uttarārdha): hindī bhāṣāmeṃ anuvāda ke sātha, *saṃvat* 2011, *śake* 1876, *sana* [A.D.] 1954. – 4, 301 pp. – Vol. 9 (*navavāṃ bhāga*): Uttara-kāṇḍa: hindī bhāṣāmeṃ anuvādake sātha, *saṃvat* 2014, *śake* 1879, *san* [A.D.] 1958. – 8, 604 pp. – Vol. 10: Mahākavi śrīvālmīkipraṇīta śrīrāmāyaṇa. (*Dasavāṃ bhāga*): Yuddhakāṇḍa aura uttarakāṇḍakī samālocanā, *saṃvat* 2017, *śake* 1882, *sana* [A.D.] 1960. – 7, 100 pp.

Sanskrit text with Hindi translation printed on the lower part of each page. The second part of vol 1–6 (vol. 1 and 4 were not at hand) consists of comprehensive studies of words and contents in Hindi (some of them also written by other scholars than the editor) Each volume includes a publisher's note and a detailed list of contents in Hindi, vol. 2 also some black-and-white illustrations. Vol. 10 (with two title-pages) gives the examination of contents, etc, of the Yuddhakāṇḍa and Uttarakāṇḍa. (AK)

5892 [RĀMĀYAṆA, 1954]: The Ramayana as told by Aubrey Menen [Engl.]. Menen, Aubrey [adapt.]. New York: Charles Scribner's Sons, 1954. – 276 pp. – Parallel ed : London: Chatto and Windus, 1954.

Menen holds the brahmins to have »altered Valmiki's poem to suit their purposes. Valmiki was not philosopher ... [but] a sceptical realist. With this in mind, I have retold the story, replacing the Brahmanical moralising with some tales of my own«. (KPG)

5893 [RĀMĀYAṆA, 1955]: Śrīmadrāmāyaṇagatanikhiladharmatat[t]vāvabodhakam dharmākūtam nāma vyākhyānam āraṇyakaṇḍīyam / Dharmākūtam: an encyclopaedic commentary on Srimad Ramayana by Tryambakaraya-makhin. Āraṇya Kāṇḍa: edited with an introduction and notes [Skt.]. [Tryambakarāya Adhvarīndra:] Tryambakarayamakhin [comm.]; Subrahmanya Sastry, K. S. / Subrahmaṇyaśāstri, Kṣe. Śaṃ. [ed., introd.]. Tanjore: S. Gopālan, 1955. – 3, 12, 248 pp. (Tanjore Sarasvati Mahal Library Series 70, Madras Government Oriental Series).

5894 [RĀMĀYAṆA, 1957]: Ramayana [Engl.] Rajagopalachari, C. [adapt., introd.] 6th ed.: Bombay: Bharatiya Vidya Bhavan, October 1968. – 320 pp. (Bhavan's Book University 44). – 1st ed.: ibid., May 1957. – 335 pp. – 2nd

- Vol. 2 (*dvitīya bhāga*): Ayodhyā-kāṇḍa (pūrvārdha). *Dvitīya āvṛtti* [2nd ed.]: *saṃvat* 2023, *śake* 1888, *sana* [A.D.] 1967. - 16, 532 pp., ill. - Vol. 3 (*tṛtīya bhāga*): Ayodhyā-kāṇḍa (uttarārdha): hindī anuvāda tathā nirīkṣaṇa. *Dvitīya āvṛtti* [2nd ed.]: *śake* 1899, *sana* [A.D.] 1977. - 10, 462 pp. - Vol. 4: [Araṇya-kāṇḍa]. - Vol. 5 (*pañcama bhāga*): Kiṣkindhā-kāṇḍa: hindī anuvāda aura upasaṃhāra sahita, *saṃvat* 2009, *śake* 1874, *sana* [A.D.] 1952. - 6, 416 pp. - Vol. 6 (*chaṭā bhāga*): Sundara-kāṇḍa: hindī bhāṣāmeṃ anuvāda evaṃ nirīkṣaṇasahita. *Dvitīya vāra* [reprint]: *saṃvat* 2014, *śake* 1879, *san* [A.D.] 1958. - 16, 495 pp. - Vol. 7 (*saptama bhāga*): Yuddha-kāṇḍa (pūrvārdha): hiṃdī bhāṣāmeṃ anuvāda ke sātha, *saṃvat* 2009, *śake* 1874, *sana* [A.D.] 1953. - 4, 428 pp. - Vol. 8 (*saptama bhāga* [sic]): Yuddha-kāṇḍa (uttarārdha): hindī bhāṣāmeṃ anuvāda ke sātha, *saṃvat* 2011, *śake* 1876, *sana* [A.D.] 1954. - 4, 301 pp. - Vol. 9 (*navavāṃ bhāga*): Uttara-kāṇḍa: hindī bhāṣāmeṃ anuvādake sātha, *saṃvat* 2014, *śake* 1879, *san* [A.D.] 1958. - 8, 604 pp. - Vol. 10: Mahākavi śrīvālmīkipraṇīta śrīrāmāyaṇa. (*Dasavāṃ bhāga*): Yuddhakāṇḍa aura uttarakāṇḍakī samālocanā, *saṃvat* 2017, *śake* 1882, *sana* [A.D.] 1960. - 7, 100 pp.

Sanskrit text with Hindi translation printed on the lower part of each page. The second part of vol 1-6 (vol. 1 and 4 were not at hand) consists of comprehensive studies of words and contents in Hindi (some of them also written by other scholars than the editor) Each volume includes a publisher's note and a detailed list of contents in Hindi, vol. 2 also some black-and-white illustrations. Vol. 10 (with two title-pages) gives the examination of contents, etc, of the Yuddhakāṇḍa and Uttarakāṇḍa. (AK)

5892 [RĀMĀYAṆA, 1954]: The Ramayana as told by Aubrey Menen [Engl.]. Menen, Aubrey [adapt.]. New York: Charles Scribner's Sons, 1954. - 276 pp. - Parallel ed : London: Chatto and Windus, 1954.

Menen holds the brahmins to have »altered Valmiki's poem to suit their purposes. Valmiki was not philosopher ... [but] a sceptical realist. With this in mind, I have retold the story, replacing the Brahmanical moralising with some tales of my own«. (KPG)

5893 [RĀMĀYAṆA, 1955]: Śrīmadrāmāyaṇagatanikhiladharmatat[t]vāvabodhakam dharmākūtam nāma vyākhyānam āraṇyakaṇḍīyam / Dharmākūtam: an encyclopaedic commentary on Srimad Ramayana by Tryambakaraya-makhin. Āraṇya Kāṇḍa: edited with an introduction and notes [Skt.]. [Tryambakarāya Adhvarīndra:] Tryambakarayamakhin [comm.]; Subrahmanya Sastry, K. S. / Subrahmaṇyaśāstri, Kṣe. Śaṃ. [ed., introd.]. Tanjore: S. Gopālan, 1955. - 3, 12, 248 pp. (Tanjore Sarasvati Mahal Library Series 70, Madras Government Oriental Series).

5894 [RĀMĀYAṆA, 1957]: Ramayana [Engl.] Rajagopalachari, C. [adapt., introd.] 6th ed.: Bombay: Bharatiya Vidya Bhavan, October 1968. - 320 pp. (Bhavan's Book University 44). - 1st ed.: ibid., May 1957. - 335 pp. - 2nd

ed ibid, December 1957. - 3rd ed ibid, November 1958 - 4th ed ibid, April 1962 - 5th ed · ibid, June 1965

Retelling of the Rm in 75 chapters, translated from Tamil With editor's and author's prefaces, and glossary (AK)

5895 [RĀMĀYANA, 1957] Maharṣivālmīkipranītam śrīmadvālmīkirāmāyanam samāhātmyam pāthavidhyādisahitam ca [Skt] Śivarāma Śarmā Vāsistha [ed]. Vārānasi Chowkhambā Vidyābhavan, 1957 - 2, 14, 42, 1067 pp (Vidyā Bhavan samskrta Granthamālā 28)

5896* [RĀMĀYANA, 1958] Samaslokī anuvāda of Yuddhakānda of Vālmīki's Rāmāyana [Guj] Mehta, Hansa[ben] [ed, tr, adapt] Bombay Tripathi, 1958 - 26, 198 pp

Last volume of a versified Gujarati translation, based upon the Baroda critical edition, thus omitting verses and chapters which appear to be later interpolations (including the chapters referring to Sītā s fire-ordeal) [source] Shah, Umakant P In JOI 8, 1958-1959, pp 207-208 (RS)

5897* [RĀMĀYANA, 1958] Vālmīkirāmāyanam [Skt] Chinnaswami Sastrigal, K, Subrahmanya Sastri, V H [ed] Madras N Ramaratnam, Madras Law Journal Press, 1958

5898 [RAMĀYANA, 1959] Nepālī samgīta-rāmāyana [Nep] Dhumgyāla, Tulasīprasāda [adapt] Kāthmāndu Dhumgyāla, Tulasīprasāda, 2016 [A D 1959] - 6, 3, 513 pp, ill

Popular re-narration of the Rm in Nepali prose (all 7 *kandas*) (F)

5899 [RĀMĀYANA, 1960-1975] The Vālmīki-Rāmāyana (the national Epic of India) critically edited for the first time [Skt, Engl] Bhatt G[ovindlal] H[argovind], Vaidya, P[arashuram] L[akshman] Divanji, P[rahlad] C[handrashekhar], Mankad, D R, Jhala, G C Shah, Umakant Premanand [ed, introd] Baroda Oriental Institute, 1960-1975 - Vol 1 The Bālakānda critically edited for the first time by G H Bhatt, 1960 - 18, 49 461 pp - Vol 2 The Ayodhyākānda by P L Vaidya, 1962 - 28 66, 706 pp - Vol 3 The Aranyakānda by P C Divanji, 1963 - 32, 50, 416 pp - Vol 4 The Kiskindhākānda by D R Mankad, 1965 - 63, 48, 446 pp - Vol 5 The Sundarakānda by G C Jhala, 1966 - 35 58, 496 pp - Vol 6 The Yuddhakānda by P L Vaidya, 1971 - 37, 119, 1109 pp - Vol 7 The Uttarakānda by Umakant Premanand Shah 1975 - 54, 56 666 pp

Critical edition based on all available manuscripts Every volume (one for each *kanda*) is preceded by an informative introduction and a concordance of other editions G H Bhatt and Umakant Premanand Shah were the general editors (KPG)

[reviews] (Vol 1) Renou, Louis In JA 245, 1957, pp 318-320 - Burrow, Thomas In JRAS 1959, pp 77-79, and 1962, pp 149-151 - Agrawala, V[asudeva] S[harana], Krishnadasa, Rai In JAOS 82 4, 1962, pp 577-579 - (Vol 2) Renou, Louis In JA 251, 1963, pp 283-284 - Burrow, Thomas In JRAS 1963 pp 283-284 - (Vol 3)

ed ibid, December 1957. - 3rd ed ibid, November 1958 - 4th ed ibid, April 1962 - 5th ed · ibid, June 1965

Retelling of the Rm in 75 chapters, translated from Tamil With editor's and author's prefaces, and glossary (AK)

5895 [RĀMĀYANA, 1957] Maharṣivālmīkipraṇītam śrīmadvālmīkirāmāyaṇam samāhātmyam pāṭhavidhyādisahitam ca [Skt] Śivarāma Śarmā Vāsiṣṭha [ed]. Vārānasi Chowkhambā Vidyābhavan, 1957 - 2, 14, 42, 1067 pp (Vidyā Bhavan saṃskṛta Granthamālā 28)

5896* [RĀMĀYANA, 1958] Samaslokī anuvāda of Yuddhakānda of Vālmīki's Rāmāyana [Guj] Mehta, Hansa[ben] [ed, tr, adapt] Bombay Tripathi, 1958 - 26, 198 pp

Last volume of a versified Gujarati translation, based upon the Baroda critical edition, thus omitting verses and chapters which appear to be later interpolations (including the chapters referring to Sītā s fire-ordeal) [source] Shah, Umakant P In JOI 8, 1958-1959, pp 207-208 (RS)

5897* [RĀMĀYANA, 1958] Vālmīkirāmāyanam [Skt] Chinnaswami Sastrigal, K, Subrahmanya Sastri, V H [ed] Madras N Ramaratnam, Madras Law Journal Press, 1958

5898 [RAMĀYANA, 1959] Nepālī saṃgīta-rāmāyana [Nep] Dhumgyāla, Tulasīprasāda [adapt] Kāthmāndu Dhumgyāla, Tulasīprasāda, 2016 [A D 1959] - 6, 3, 513 pp, ill

Popular re-narration of the Rm in Nepali prose (all 7 *kandas*) (F)

5899 [RĀMĀYANA, 1960-1975] The Vālmīki-Rāmāyana (the national Epic of India) critically edited for the first time [Skt, Engl] Bhatt G[ovindlal] H[argovind], Vaidya, P[arashuram] L[akshman] Divanji, P[rahlad] C[handrashekhar], Mankad, D R, Jhala, G C Shah, Umakant Premanand [ed, introd] Baroda Oriental Institute, 1960-1975 - Vol 1 The Bālakānda critically edited for the first time by G H Bhatt, 1960 - 18, 49 461 pp - Vol 2 The Ayodhyākānda by P L Vaidya, 1962 - 28 66, 706 pp - Vol 3 The Aranyakānda by P C Divanji, 1963 - 32, 50, 416 pp - Vol 4 The Kiskindhākānda by D R Mankad, 1965 - 63, 48, 446 pp - Vol 5 The Sundarakānda by G C Jhala, 1966 - 35 58, 496 pp - Vol 6 The Yuddhakānda by P L Vaidya, 1971 - 37, 119, 1109 pp - Vol 7 The Uttarakānda by Umakant Premanand Shah 1975 - 54, 56 666 pp

Critical edition based on all available manuscripts Every volume (one for each *kanda*) is preceded by an informative introduction and a concordance of other editions G H Bhatt and Umakant Premanand Shah were the general editors (KPG)

[reviews] (Vol 1) Renou, Louis In JA 245, 1957, pp 318-320 - Burrow, Thomas In JRAS 1959, pp 77-79, and 1962, pp 149-151 - Agrawala, V[asudeva] S[harana], Krishnadasa, Rai In JAOS 82 4, 1962, pp 577-579 - (Vol 2) Renou, Louis In JA 251, 1963, pp 283-284 - Burrow, Thomas In JRAS 1963 pp 283-284 - (Vol 3)

Renou, Louis: In: JA 252, 1964, pp. 129–131. – (Vol. 4) Renou, Louis: In: JA 253, 1965, pp. 278–279. – (Vol. 7) Burrow, Thomas: In: JRAS 1974, pp. 73–74. – Brockington, J[ohn] L[eonard]: In: JRAS 1975, p. 72; and 1978, pp. 87–88.

5900 [RĀMĀYAṆA, 1961]: Skazanie o Seri Rame: indonezijskaja Ramajana. Perevod s indonezijskogo, predislovie i primečanija [Rs.]. Mervart, L. A. [tr.]. Moskva: Izdatelystvo Vostočnoi Literatury, 1961. – 294 pp.

Russian translation (or adaptation?) of the Indonesian version of the Rm with notes at the end An index, a short bibliography, lists and a genealogical table conclude the book. (KPG)

5901 [RĀMĀYAṆA, 1961–1966]: Vālmīkirāmāyaṇapādasūcī. Prathamo bhāgaḥ. Dvitīyo bhāgaḥ / Pāda-index of Vālmīki-Rāmāyaṇa. Vol. 1–2 [Skt.]. Bhatt, Govindlal Hargovind [ed.]. Baroda: Oriental Institute, 1961–1966. – Vol. 1: 1961. – 174 pp. – Vol. 2: 1966. – pp. 176–1354. – (Gaekwad's Oriental Series 129 and 153).

This »index is based on the vulgate text used for collation in [the] cr.ed. of the Rm, which is the edition of the Gujarati Printing Press, Bombay (1912–1920) [q v.] ...« Vol. 1 comprises the letters *a–au*, vol. 2 *k–h*. Both volumes contain tables of addenda and corrigenda and a statement of the editor, who, at the time of preparing the present index, was also the first general editor of the cr.ed. of the Rm. (F)

5902 [RĀMĀYAṆA, 1962]: Der Kampf der Götter und Dämonen, aus dem thailändischen Ramakien übertragen und mit einem Nachwort versehen [Ger.] Velder, Christian [tr.]. Schweinfurt: Verlag Neues Forum, 1962. – 321 pp., 1 map, 3 tables, ill

German translation of the Thai Rāma story (Ramakien), whose composition was completed in 1797 The book includes an index of names, a map of Thailand showing places which play a role in the Ramakien, and three genealogical tables (Sītā, Hanumat, Rāma). In the afterword the importance of the Rāma story in present-day Thai life is indicated. (SD)

5903 [RĀMĀYAṆA, 1962]: Mūla-Rāmāyaṇa: sarga 1 of the Bālakāṇḍa, with Sanskrit and Hindi commentaries [Skt., Hi.]. Gaṅgādhara Miśra [ed., comm.]. 10th ed: Benares 1962. – 2, 48 pp. (Śrī Harikṛṣṇa-Nibandha-Maṇi-Mālā 1)

5904* [RĀMĀYAṆA, 1962]: Bālakāṇḍa-ayodhyākāṇḍa-samaślokī saṃkṣipta anuvāda [Guj.]. Mehta, Hansaben [ed., tr., adapt.]. Ahmedabad: Gurjara Grantharatna Karyalaya, 1962. – 38, 362 pp.

Second edition of the abridged metrical Gujarati version of the Bālakāṇḍa (1953) and the Ayodhyākāṇḍa (1954) in one volume Based upon the Baroda critical edition, but rejecting several passages retained by the cr ed. (e g. the Ṛṣyaśṛṅga-episode, the story of Sagara, of Viśvāmitra, and the story of Indra and Ahalyā in the Bālakāṇḍa, the Śravaṇa episode, the *kaccitpraśna* chapter, the Jābāli episode, etc., and the last four chapters of the Ayodhyākāṇḍa). Thus H. Mehta »has undoubtedly transcended the Critical Edition of the Rāmāyana by the application of higher criticism « Metrical irregularities found in the first edition have been removed now. The new edition is characterised as »representing the Rāmāyana in its pristine purity«. [source:] Bhatt, G. H.: In: JOI 12,3, 1963, pp. 316–317. (RS)

Renou, Louis: In: JA 252, 1964, pp. 129-131. - (Vol. 4) Renou, Louis: In: JA 253, 1965, pp. 278-279. - (Vol. 7) Burrow, Thomas: In: JRAS 1974, pp. 73-74. - Brockington, J[ohn] L[eonard]: In: JRAS 1975, p. 72; and 1978, pp. 87-88.

5900 [RĀMĀYAṆA, 1961]: Skazanie o Seri Rame: indonezijskaja Ramajana. Perevod s indonezijskogo, predislovie i primečanija [Rs.]. Mervart, L. A. [tr.]. Moskva: Izdatelystvo Vostočnoi Literatury, 1961. - 294 pp.

Russian translation (or adaptation?) of the Indonesian version of the Rm with notes at the end An index, a short bibliography, lists and a genealogical table conclude the book. (KPG)

5901 [RĀMĀYAṆA, 1961-1966]: Vālmīkirāmāyaṇapādasūcī. Prathamo bhāgaḥ. Dvitīyo bhāgaḥ / Pāda-index of Vālmīki-Rāmāyaṇa. Vol. 1-2 [Skt.]. Bhatt, Govindlal Hargovind [ed.]. Baroda: Oriental Institute, 1961-1966. - Vol. 1: 1961. - 174 pp. - Vol. 2: 1966. - pp. 176-1354. - (Gaekwad's Oriental Series 129 and 153).

This »index is based on the vulgate text used for collation in [the] cr.ed. of the Rm, which is the edition of the Gujarati Printing Press, Bombay (1912-1920) [q v.] ...« Vol. 1 comprises the letters *a-au*, vol. 2 *k-h*. Both volumes contain tables of addenda and corrigenda and a statement of the editor, who, at the time of preparing the present index, was also the first general editor of the cr.ed. of the Rm. (F)

5902 [RĀMĀYAṆA, 1962]: Der Kampf der Götter und Dämonen, aus dem thailändischen Ramakien übertragen und mit einem Nachwort versehen [Ger.] Velder, Christian [tr.]. Schweinfurt: Verlag Neues Forum, 1962. - 321 pp., 1 map, 3 tables, ill

German translation of the Thai Rāma story (Ramakien), whose composition was completed in 1797 The book includes an index of names, a map of Thailand showing places which play a role in the Ramakien, and three genealogical tables (Sītā, Hanumat, Rāma). In the afterword the importance of the Rāma story in present-day Thai life is indicated. (SD)

5903 [RĀMĀYAṆA, 1962]: Mūla-Rāmāyaṇa: sarga 1 of the Bālakāṇḍa, with Sanskrit and Hindi commentaries [Skt., Hi.]. Gaṅgādhara Miśra [ed., comm.]. 10th ed: Benares 1962. - 2, 48 pp. (Śrī Harikṛṣṇa-Nibandha-Maṇi-Mālā 1)

5904* [RĀMĀYAṆA, 1962]: Bālakāṇḍa-ayodhyākāṇḍa-samaślokī saṃkṣipta anuvāda [Guj.]. Mehta, Hansaben [ed., tr., adapt.]. Ahmedabad: Gurjara Grantharatna Karyalaya, 1962. - 38, 362 pp.

Second edition of the abridged metrical Gujarati version of the Bālakāṇḍa (1953) and the Ayodhyākāṇḍa (1954) in one volume Based upon the Baroda critical edition, but rejecting several passages retained by the cr ed. (e g. the Ṛṣyaśṛṅga-episode, the story of Sagara, of Viśvāmitra, and the story of Indra and Ahalyā in the Bālakāṇḍa, the Śravaṇa episode, the *kaccitpraśna* chapter, the Jābāli episode, etc., and the last four chapters of the Ayodhyākāṇḍa). Thus H. Mehta »has undoubtedly transcended the Critical Edition of the Rāmāyana by the application of higher criticism « Metrical irregularities found in the first edition have been removed now. The new edition is characterised as »representing the Rāmāyana in its pristine purity«. [source:] Bhatt, G. H.: In: JOI 12,3, 1963, pp. 316-317. (RS)

5905 [RĀMĀYANA, 1963] L'histoire de Rāma en Tibetain d'après des manuscrits de Touen-Houang édition du texte et traduction annotées [Tib, Fr] Balbir, Jagbans Kishore [ed, tr, comm, introd] Paris Adrien-Maisonneuve, 1963 - 74 pp, tables (Collection Jean Przyluski 4)

Edition and Fr translation of a Tibetan ms rendering (incompletely) the history of Rāma - After a short remark on »importance and expansion of the history of Rāma«, the editor's concise Fr introduction gives 1 a detailed presentation of four London and two Paris manuscripts (the present edition itself is actually based upon only one of these manuscripts the Paris ms »fond Pelliot tibétain No 981«) 2 a concordance of the episodes of the Tibetan version and Vālmīki's Rm and 3 an analysis of the various episodes of the narrative The editor concludes »Summing up, it may be said that the Tibetan version of the history of Rāma mirrors a tradition and contains some particular episodes (like the genealogy of Sītā Rāma's message and Sītā's reply) that both would seem irregular and to be the result of errors of ignorant copyists or of some special local developments could one not meet them again partly in the Khotanese version, partly in the Jaina versions In broad outline the narrative follows Vālmīki's Rm but it is condensed in the manner of the Rāmopākhyāna of the MBh« - Notes to both text and translation are added, with an index of proper names and plates which show all pages of the ms in (legible) photographs (F)

[reviews] Frauwallner, Erich In WZKSO 8 1964 p 271 - Jong J W de In IIJ 9 1965-1966, pp 227-235

5906 [RĀMAYANA, 1963] Maharsivālmīkipranīta srīmadvalmīkīya rāmāyana (sa citra, himdibhāsāntarasahita) Vol 1-2 [Skt, Hi] 4th ed Gorakhpur Gītapresa, VS 2040 [AD 1983] - Vol 1 Bālakāndase kiskindhākānda taka - 8, 16, 846 pp - Vol 2 Sundarakāndase uttarakānda taka - 13 pp, pp 847-1680, 1 pl - Previous ed ibid VS 2020 [AD 1963]

Text edition with Hindi translation (AM)

5907 [RĀMĀYANA, 1964] Sundarānandako rāmāyana [Nep] Sundarānandaka [adapt], Dīksita Kamala [ed] Lalitapura Jagadambā Prakāśana, 2021 [AD 1964] - 8, 616 pp, tables (Jagadambā Prakāsanamālāko Chattīsaum Grantha 36)

Nepali prose re narration of all seven *kandas* with Nepali introduction (F)

5908 [RAMĀYANA, 1964] Vālmikirāmāyanāntargatā rāmābhyudayayātrā samskrta-hindīvyākhyā dvayopetā Sampādakah pandita srīrudraprasādah, avasthī [Skt, Hi] Avasthī, Rudraprasāda [ed, comm, introd] Vārānasī Caukhambā Vidyābhavana *samvat* 2021 [AD 1964] - 15, 207 pp (Vidyābhavana samskrta Granthamālā 119)

Edition of *sargas* 2-22 of the Bālakānda with Sanskrit Hindi commentary by Rudraprasād Avasthī (AK)

5909* [RAMAYANA, 1965] Ramajana literaturnoje izloženije [Rs] Ėrman, V[ladimir] G[ansovič], Temkin, E[duard] N[aumovič] [tr, adapt] Moskva Akadėmija Nauk SSSR, Institut Narodov Azii, Izdatėlstvo »Nauka«, 1965 - 448 pp

5905 [RĀMĀYANA, 1963] L'histoire de Rāma en Tibetain d après des manuscrits de Touen-Houang édition du texte et traduction annotées [Tib, Fr] Balbir, Jagbans Kishore [ed, tr, comm, introd] Paris Adrien-Maisonneuve, 1963 - 74 pp, tables (Collection Jean Przyluski 4)

Edition and Fr translation of a Tibetan ms rendering (incompletely) the history of Rāma - After a short remark on »importance and expansion of the history of Rāma«, the editor s concise Fr introduction gives 1 a detailed presentation of four London and two Paris manuscripts (the present edition itself is actually based upon only one of these manuscripts the Paris ms »fond Pelliot tibétain No 981«) 2 a concordance of the episodes of the Tibetan version and Vālmīki s Rm and 3 an analysis of the various episodes of the narrative The editor concludes »Summing up, it may be said that the Tibetan version of the history of Rāma mirrors a tradition and contains some particular episodes (like the genealogy of Sītā Rāma s message and Sītā's reply) that both would seem irregular and to be the result of errors of ignorant copyists or of some special local developments could one not meet them again partly in the Khotanese version, partly in the Jaina versions In broad outline the narrative follows Vālmīki s Rm but it is condensed in the manner of the Rāmopākhyāna of the MBh« - Notes to both text and translation are added, with an index of proper names and plates which show all pages of the ms in (legible) photographs (F)

[reviews] Frauwallner, Erich In WZKSO 8 1964 p 271 - Jong J W de In IIJ 9 1965-1966, pp 227-235

5906 [RĀMAYANA, 1963] Maharsivālmīkipranīta srīmadvalmīkīya rāmāyana (sa citra, himdibhāsāntarasahita) Vol 1-2 [Skt, Hi] 4th ed Gorakhpur Gītapresa, V S 2040 [A D 1983] - Vol 1 Bālakāndase kiskindhākānda taka - 8, 16, 846 pp - Vol 2 Sundarakāndase uttarakānda taka - 13 pp, pp 847-1680, 1 pl - Previous ed ibid V S 2020 [A D 1963]

Text edition with Hindi translation (AM)

5907 [RĀMĀYANA, 1964] Sundarānandako rāmāyana [Nep] Sundarānandaka [adapt], Dīksita Kamala [ed] Lalitapura Jagadambā Prakāśana, 2021 [A D 1964] - 8, 616 pp, tables (Jagadambā Prakāsanamālāko Chattīsaum Grantha 36)

Nepali prose re narration of all seven *kandas* with Nepali introduction (F)

5908 [RAMĀYANA, 1964] Vālmikirāmāyanāntargatā rāmābhyudayayātrā samskrta-hindīvyākhyā dvayopetā Sampādakah pandita srīrudraprasādah, avasthī [Skt, Hi] Avasthī, Rudraprasāda [ed, comm, introd] Vārānasī Caukhambā Vidyābhavana *samvat* 2021 [A D 1964] - 15, 207 pp (Vidyābhavana samskrta Granthamālā 119)

Edition of *sargas* 2-22 of the Bālakānda with Sanskrit Hindi commentary by Rudraprasād Avasthī (AK)

5909* [RAMAYANA, 1965] Ramajana literaturnoje izloženije [Rs] Ėrman, V[ladimir] G[ansovič], Temkin, E[duard] N[aumovič] [tr, adapt] Moskva Akadēmija Nauk SSSR, Institut Narodov Asii, Izdatěl stvo »Nauka«, 1965 - 448 pp

Condensed prose rendering of the Rm with indices of subjects and of proper names. [source:] Poucha, P.: [Review]. (F)

[reviews:] Poucha, P[avel]: In: ZDMG 124, 1974, pp. 189-190.

5910 [RĀMĀYAṆA, *1966*]: The *Ramayana: Epic of Rama, prince of India. Condensed* into English verse [Engl.]. Dutt, Romesh C[hunder] [adapt.]. 4th Jaico impression: Bombay: Jaico Publishing House, 1975. - 8, 178 pp. - 1st Jaico impr.: 1966. - 2nd Jaico impr.: 1969. - 3rd Jaico impr.: 1972. - 1st ed.: 1944. - Original ed.: 1899.

5911* [RĀMĀYAṆA, 1970]: The Ramayana: abridged translation into English [Engl.]. Srinivasa Rao, C. V. [tr., adapt.]. Bangalore City: Bangalore Press, 1970.

5912 [RĀMĀYAṆA, 1971-1972]: Ramajan: Kitāb-i-muqaddas-i-hinduwān. Ǧild 1-2 [Persian]. Azhar Dihlawī, 'Abd-al-Wurūd [comm., introd.]. Tihrān 1350-1351 h.š. [A.D. 1971-1972]. - 51, 496 pp. (Čāphāna-i-Bahman, Zabān wa adabijāt-i-fārsī 21 and 26, Intišārāt-i-bunjād-i-farhang-i-Irān 122 and 146).

Persian translation of the Rm. [source:] TUB. (AK)

5913 [RĀMĀYAṆA, 1973-1976]: Śrīmad Vālmīki-Rāmāyaṇa: with Sanskrit text and English translation. Vol. 1-3 [Skt., Engl.]. *Goswami, Chimmanlal [ed.].* 2nd ed.: Gorakhpur: GiPr, 1973-1976. - Vol. 1: [Bālakāṇḍa. Ayodhyākāṇḍa]. - Vol. 2: Araṇyakāṇḍa. Kiṣkindhākāṇḍa. Sundarakāṇḍa. - Vol. 3: [Yuddhakāṇḍa. Uttarakāṇḍa].

With an introduction in English [source:] TUB (AK)

5914 [RĀMĀYAṆA, 1975]: Bālmīki Rā mā ya ṇa [Beng.]. Bhaṭṭācārya, Hemacandra [tr.]; Sena, Prabodhacandra [introd.]; Bandyopādhyāya, Devīprasāda [forew.]. 2nd ed.: Kālakātā: Bhārabi, 1978. - 959 pp., ill. - 1st ed.: ibid., 1975.

Complete Bengali translation with modern illustrations by Sunīlamādhaba Sena. Includes a foreword, an introduction and, at the end, a detailed table of contents. (KPG)

5915 [RĀMĀYAṆA, 1976]: Ramayana: king Rama's way: Valmiki's Ramayana told in English prose, with an introduction, illustrated by Shirley Triest [Engl.]. Buck, William [adapt.]; Nooten, B[arend] A. van [introd.]. Berkeley: *University of California Press, 1976. - 29, 432 pp., 26 line drawings. - 2nd ed.:* Berkeley 1981.

In the introduction van Nooten makes clear that Buck's translation »is not really a translation but more of a rewriting of the Ramayana, using as source material the published English translations«, making numerous own changes. A map of India and a list of characters of the plot precede the adaptation (KPG)

[reviews:] Shetterly, Indira: In: JAsianS 38,2, February 1979, pp. 387-388. - Smith, W[illiam] L.: In: JAOS 104,3, 1984, pp. 607-608.

5916 [RĀMĀYAṆA, 1976]: Bare critical text of Ayodhyākāṇḍa (sargas 1-49) [Skt., Engl.]. Jani, A[runoday] N[atvarlal] [ed.]. Baroda: Oriental Institute, 1976. - 40 pp. (M. S. University Oriental Series 12).

Condensed prose rendering of the Rm with indices of subjects and of proper names. [source:] Poucha, P.: [Review]. (F)

[reviews:] Poucha, P[avel]: In: ZDMG 124, 1974, pp. 189-190.

5910 [RĀMĀYAṆA, *1966*]: The *Ramayana: Epic of Rama, prince of India. Condensed into English verse* [Engl.]. Dutt, Romesh C[hunder] [adapt.]. 4th Jaico impression: Bombay: Jaico Publishing House, 1975. - 8, 178 pp. - 1st Jaico impr.: 1966. - 2nd Jaico impr.: 1969. - 3rd Jaico impr.: 1972. - 1st ed.: 1944. - Original ed.: 1899.

5911* [RĀMĀYAṆA, 1970]: The Ramayana: abridged translation into English [Engl.]. Srinivasa Rao, C. V. [tr., adapt.]. Bangalore City: Bangalore Press, 1970.

5912 [RĀMĀYAṆA, 1971-1972]: Ramajan: Kitāb-i-muqaddas-i-hinduwān. Ǧild 1-2 [Persian]. Azhar Dihlawī, 'Abd-al-Wurūd [comm., introd.]. Tihrān 1350-1351 h.š. [A.D. 1971-1972]. - *51, 496 pp. (Čāphāna-i-Bahman, Zabān* wa adabijāt-i-fārsī 21 and 26, Intišārāt-i-bunjād-i-farhang-i-Irān 122 and 146).

Persian translation of the Rm. [source:] TUB. (AK)

5913 [RĀMĀYAṆA, 1973-1976]: Śrīmad Vālmīki-Rāmāyaṇa: with Sanskrit text and English translation. Vol. 1-3 [Skt., Engl.]. *Goswami, Chimmanlal [ed.].* 2nd ed.: Gorakhpur: GiPr, 1973-1976. - Vol. 1: [Bālakāṇḍa. Ayodhyākāṇḍa]. - Vol. 2: Araṇyakāṇḍa. Kiṣkindhākāṇḍa. Sundarakāṇḍa. - Vol. 3: [Yuddhakāṇḍa. Uttarakāṇḍa].

With an introduction in English [source:] TUB (AK)

5914 [RĀMĀYAṆA, 1975]: Bālmīki Rā mā ya ṇa [Beng.]. Bhaṭṭācārya, Hemacandra [tr.]; Sena, Prabodhacandra [introd.]; Bandyopādhyāya, Devīprasāda [forew.]. 2nd ed.: Kālakātā: Bhārabi, 1978. - 959 pp., ill. - 1st ed.: ibid., 1975.

Complete Bengali translation with modern illustrations by Sunīlamādhaba Sena. Includes a foreword, an introduction and, at the end, a detailed table of contents. (KPG)

5915 [RĀMĀYAṆA, 1976]: Ramayana: king Rama's way: Valmiki's Ramayana told in English prose, with an introduction, illustrated by Shirley Triest [Engl.]. Buck, William [adapt.]; Nooten, B[arend] A. van [introd.]. Berkeley: Univer*sity of California Press, 1976. - 29, 432 pp., 26 line drawings. - 2nd ed.:* Berkeley 1981.

In the introduction van Nooten makes clear that Buck's translation »is not really a translation but more of a rewriting of the Ramayana, using as source material the published English translations«, making numerous own changes. A map of India and a list of characters of the plot precede the adaptation (KPG)

[reviews:] Shetterly, Indira: In: JAsianS 38,2, February 1979, pp. 387-388. - Smith, W[illiam] L.: In: JAOS 104,3, 1984, pp. 607-608.

5916 [RĀMĀYAṆA, 1976]: Bare critical text of Ayodhyākāṇḍa (sargas 1-49) [Skt., Engl.]. Jani, A[runoday] N[atvarlal] [ed.]. Baroda: Oriental Institute, 1976. - 40 pp. (M. S. University Oriental Series 12).

5917 [RAMAYANA 1977] Rāmakertı (XVIe-XVIIe siecles) [Fr] Pou Saveros [tr, comm] Paris École Française d Extreme Orient 1977 - 11, 299 pp (Publications de l École Française d Extreme Orient 110)

A French translation of the oldest Khmer Rāma story the text of which is reconstituted on the basis of the first part of an earlier text edition by the Institut Bouddhique (Phnompenh) a ms from the Bibliothèque Nationale de Paris and a Khmer text published in Thailand The story itself is incomplete and breaks off during the battle of Lankā The translator attempts to emphasize the Khmer character of the work by remaining close to the original and maintaining as far as possible the rhythm of the original work The book includes an index of proper names a glossary and a general index (SD)

5918 [RAMAYANA 1977] Rāmāyana translated into English prose from the original Sanskrit of Valmiki Vol 1 Balakandam [Engl] Dutt Manmatha Nath [tr] 2nd ed Varanasi Chaukhamba Amarabharati Prakashan 1977 - 8 176 pp (Chaukhamba Amarabharati Studies 3)

5919 [RAMAYANA 1977] The Ramayana retold Text by Shirin Sabalavaj [Engl] Sabalavaj Shirin [adapt] Bombay Maharashtra Tourism Development Corp 1977 - 47 pp col ill

Renarration of parts of the Rm with illustrations from 18th century Paithan paintings used by traditional storytellers (*chitrakathi*) while narrating incidents from the Epic (AK)

5920 [RAMAYANA 1977] Die Erzahlung vom großen Affen Hanumat Rāmāyana Buch 5 [Ger] Simon Richard [tr] Schmitt Rudiger [ed] Saarbrucken Universitatsbibliothek 1977 - 14 264 pp

A literal Ger translation of the Sundarakānda based on the edition of the Rm by Shrinivāsa Katti Mudholakara (Bombay Gujarati Printing Press 1912 1920) The editor has taken the liberty to leave off the counting of *ślokas* and divides the translation into Sinnabschnitte i e narrative segments in order to facilitate the reading for the general public [source] IIJ 24 1982 p 84 (AP)

5921 [RAMAYANA 1978] La gloire de Rāma Rāmakerti Rāmāyana cambodgien [Fr] Martini François [tr] Martini Ginette [ed comm introd] Thierry Solange [introd] Paris Societe d Edition »Les Belles Lettres« 1978 - 43 243 pp (Collection › Le Monde Indien« 3)

A posthumous publication of a translation by F Martini Those parts of the translation that were not yet ready for publication are given as a resume of F Martini s notes The translation is based on the text edition of the Institut Bouddhique Phnompenh The introduction deals with the Buddhist imprint of the Cambodian version its links with Indonesian and Malay versions and with some aspects of Cambodian culture reflected in the story (SD)

[reviews] In IIJ 21 1979 pp 214 215

5922 [RAMAYANA 1978] Sri Valmiki Ramayana Bala kanda free English translation [Engl] Mani N S [adapt] Madras Sri Ramayana Publications 1978 - 194 pp

5923 [RĀMĀYAṆA, 1979]: Le prince bleu: une légende de l'Inde. Le Râmâyana [Fr.]. Féron, José [adapt.]. Paris: Garnier, 1979. - 191 pp. (Légendaires).

Free French renarration of the Rm up to the return of Rāma, Sītā and Lakṣmaṇa in Rāvaṇa's chariot to Ayodhyā. In a short postscript the author admits that he believes in a growth of the Vālmīki Rm from 4th cent. B.C. to 5th cent. A.D. (vSt)

5924 [RĀMĀYAṆA, 1979]: Das Ramayana nach dem Epos des Valmiki neu erzählt. Ill. von Horst Bartsch [Ger.]. Meinck, Willi [adapt.]. Stuttgart: Parkland-Verlag, 1979. - 237 pp., col. ill.

5925* [RĀMĀYAṆA, 1980]: Vol. 1 [Jp.]. Iwamoto, Yutaka [tr.]. Tokyo: Heibonsha, 1980. - 12, 350, 16 pp. (Tōyō Bunko 376).

Translation of Rm 1 from the Bombay vulgate with copious bibliographical notes. [source] Hara, Minoru: Studies on Indian philosophy and literature in Japan, 1973-1983 Tokyo 1985. - p. 17. (JLB)

5926 [RĀMĀYAṆA, 1981]: Ramayana: die Geschichte vom Prinzen Rama, der schönen Sita und dem grossen Affen Hanuman. Ins Deutsche übertragen [Ger.]. Schmölders, Claudia [adapt.]; Metken, Günter [introd.]. Köln: Diederichs, 1981. - 317 pp., frontispiece, 12 ill., glossary. - Reprint as a part of: Die grossen Märchenromane der Inder. Band 1-3 (Mahabharata, Ramayana, Sukasaptati) [Ger.]. Köln: Diederichs, 1986. - 317 pp.

The abridged prose adaptation in Ger follows the English translation in three volumes of Hari Prasad Shastri »The Ramayana of Valmiki«. A short mythological glossary is appended. (AP)

5927 [RĀMĀYAṆA, 1981]: The picturebook Ramayana: an illustrated version of Valmiki's story [Skt., Engl.] Smith, H. Daniel [ed.]. Syracuse: Univ., Maxwell School of Citizenship and Public Affairs, 1981. - 42, 170 pp. (Foreign and Comparative Studies, South Asian Special Publications 3).

Contains a synopsis of the Rm story, extracts from the text, in Sanskrit with English translation The volume was prepared for the use in college level courses (AM)

5928 [RĀMĀYAṆA, 1981]: The Ramayana: condensed from Sanskrit and transcreated into English [Engl.]. Lal, P[urshotama] [adapt.] New Delhi: Vikas Publ. House, 1981. - 33, 341 pp.

Contains glossary and annotated bibliography. (AM)

5929 [RĀMĀYAṆA, 1981]: Ramayana [Engl.] Subramaniam, Kamala [adapt.]; Ranganathananda, Swami [introd.] Bombay: Bharatiya Vidya Bhavan, 1981. - 16, 596 pp. - 3rd ed.: ibid., 1983. - 16, 596 pp.

A renarration of the Rm (AM)

5930 [RĀMĀYAṆA, 1981-1982]: Srimad Vālmīki Ramayanam: translated from the Sanskrit. Vol. 1-3 [Engl.]. Raghunathan, N. [tr., comm.] Madras, Bangalore: Vighneswara Publ. House, 1981-1982. - Vol. 1: Bala Kānda and Ayodhyā Kānda, with notes, 1981. - 36, 452 pp. - Vol. 2: Aranya Kānda, Kishkindhā Kānda and Sundara Kānda, with notes, 1981. - 10, 522 pp. - Vol. 3: Yuddha

The short Engl. introduction deals with the relevance of the Rm and evaluates the Śrī-Rāma-Kośa-Mandala's publications in Marathi all having the Rm as their subject. The text, following the Bombay (NSPr) edition of the Southern recension, is preceded by a Skt. table of contents, a Skt. preface of the editor, a »Śrīmadrāmāyaṇamaṅgalācaraṇam«, and three *pathanopakramas* of the Vaiṣṇavas, Smārtas and the Mādhvas respectively. The Vālmīkirāmāyaṇaprakṣiptasarga follows the text. Vol. 2 contains only the *śloka* index, entitled »Śrīmadvālmīki-rāmāyaṇa-ślokasūciḥ«. (KPG)

5935 [RĀMĀYAṆA, 1982]: Mūlarāmāyaṇam, maharṣivālmīkikṛtam, »indu«-saṃskṛta-hindīvyākhyāsahitam / Mūlarāmāyaṇam of Maharṣi Vālmīki [Skt., Hi.]. Kapiladeva Giri, Gosvāmī / Kapiladeo Giri, Goswāmī [ed., tr.]. Varanasi, Delhi: Chaukhambha, 1982. - 7, 52 pp.

A brief summary of Vālmīki's Rm in Skt. verse, with *anvaya*, *vyākhyā* (called »Indu«), and Hi. translation. (vSt)

5936 [RĀMĀYAṆA, 1983]: The Epic beautiful: an English verse rendering of the Sundara Kanda of the Ramayana of Valmiki [Engl.]. Srinivasa Iyengar, K. R. [tr., adapt.]. New Delhi: Sahitya Akademi, 1983. - 9, 512 pp.

[reviews:] Rahurkar, V. G.: In: ABORI 65, 1984, pp. 313-314.

5937 [RĀMĀYAṆA, 1983]: Sundarakandam of Srimad Valmiki Ramayana: original Sanskrit with English translation [Skt., Engl.]. Tapasyananda, Swami [ed., tr.]. Madras: Sri Ramakrishna Math, 1983. - 15, 286 pp.

5938 [RĀMĀYAṆA, 1984-1986]: The Rāmāyaṇa of Vālmīki: an Epic of ancient India. Vol. 1-2 [Engl.]. Goldman, Robert P[hilip] [tr., ed., comm., introd.]; Sutherland, Sally J. [comm.]; Pollock, Sheldon I. [tr., comm., introd.]. Princeton, N. J.: Princeton University Press, 1984-1986. - Vol. 1: Bālakāṇḍa. Introduction and translation by Robert P. Goldman, annotation by Robert P. Goldman and Sally J. Sutherland, 1984. - 20, 429 pp., 1 col. pl. - Vol. 2: Ayodhyākāṇḍa. Introduction, translation, and annotation by Sheldon I. Pollock. Edited by Robert P. Goldman, 1986. - 18, 560 pp., 1 col. pl. - (Princeton Library of Asian Translations).

Volume 1 contains three nearly equal parts of introduction, translation and annotation. The translation - of the cr.ed. - is in clear and accurate prose (numbered and paragraphed by verses) and is close rather than literary. The introduction discusses the Rm as a whole, its history and historicity, the Bālakāṇḍa, the cr.ed. (this section by Sheldon Pollock) and the translation and annotation; the growth of Rm 1 is held to cover »at least four hundred years« from around the 5th century B C. The notes discuss variant readings of the cr.ed. and divergent opinions of the commentators, as well as justifying the translations adopted. (JLB)

[reviews:] Khoroche, Peter. In: JRAS 1986, pp. 121-123. - Brockington, J[ohn] L[eonard]: In: JIPh 14, 1986, pp 303-308. - Smith, John D.: In: BSOAS 49, 1986, pp 596-597. - Larivière, Richard W: In: JAOS 107,2, 1987, pp 356-360

5939 The Ramayana and Mahabharata [Engl.] Dutt, Romesh Chunder [adapt.] London: Dent, 1910. - (Everyman's Library). - Reprint: New York: E. P. Dutton, 1963. - (Everyman's Library 403).

The short Engl. introduction deals with the relevance of the Rm and evaluates the Śrī-Rāma-Kośa-Mandala's publications in Marathi all having the Rm as their subject. The text, following the Bombay (NSPr) edition of the Southern recension, is preceded by a Skt. table of contents, a Skt. preface of the editor, a »Śrīmadrāmāyaṇamaṅgalācaraṇam«, and three *pathanopakramas* of the Vaiṣṇavas, Smārtas and the Mādhvas respectively. The Vālmīkirāmāyaṇaprakṣiptasarga follows the text. Vol. 2 contains only the *śloka* index, entitled »Śrīmadvālmīki-rāmāyaṇa-ślokasūciḥ«. (KPG)

5935 [RĀMĀYAṆA, 1982]: Mūlarāmāyaṇam, maharṣivālmīkikṛtam, »indu«-saṃskṛta-hindīvyākhyāsahitam / Mūlarāmāyaṇam of Maharṣi Vālmīki [Skt., Hi.]. Kapiladeva Giri, Gosvāmī / Kapiladeo Giri, Goswāmī [ed., tr.]. Varanasi, Delhi: Chaukhambha, 1982. - 7, 52 pp.

A brief summary of Vālmīki's Rm in Skt. verse, with *anvaya*, *vyākhyā* (called »Indu«), and Hi. translation. (vSt)

5936 [RĀMĀYAṆA, 1983]: The Epic beautiful: an English verse rendering of the Sundara Kanda of the Ramayana of Valmiki [Engl.]. Srinivasa Iyengar, K. R. [tr., adapt.]. New Delhi: Sahitya Akademi, 1983. - 9, 512 pp.

[reviews:] Rahurkar, V. G.: In: ABORI 65, 1984, pp. 313-314.

5937 [RĀMĀYAṆA, 1983]: Sundarakandam of Srimad Valmiki Ramayana: original Sanskrit with English translation [Skt., Engl.]. Tapasyananda, Swami [ed., tr.]. Madras: Sri Ramakrishna Math, 1983. - 15, 286 pp.

5938 [RĀMĀYAṆA, 1984-1986]: The Rāmāyaṇa of Vālmīki: an Epic of ancient India. Vol. 1-2 [Engl.]. Goldman, Robert P[hilip] [tr., ed., comm., introd.]; Sutherland, Sally J. [comm.]; Pollock, Sheldon I. [tr., comm., introd.]. Princeton, N. J.: Princeton University Press, 1984-1986. - Vol. 1: Bālakāṇḍa. Introduction and translation by Robert P. Goldman, annotation by Robert P. Goldman and Sally J. Sutherland, 1984. - 20, 429 pp., 1 col. pl. - Vol. 2: Ayodhyākāṇḍa. Introduction, translation, and annotation by Sheldon I. Pollock. Edited by Robert P. Goldman, 1986. - 18, 560 pp., 1 col. pl. - (Princeton Library of Asian Translations).

Volume 1 contains three nearly equal parts of introduction, translation and annotation. The translation - of the cr.ed. - is in clear and accurate prose (numbered and paragraphed by verses) and is close rather than literary. The introduction discusses the Rm as a whole, its history and historicity, the Bālakāṇḍa, the cr.ed. (this section by Sheldon Pollock) and the translation and annotation; the growth of Rm 1 is held to cover »at least four hundred years« from around the 5th century B C. The notes discuss variant readings of the cr.ed. and divergent opinions of the commentators, as well as justifying the translations adopted. (JLB)

[reviews:] Khoroche, Peter. In: JRAS 1986, pp. 121-123. - Brockington, J[ohn] L[eonard]: In: JIPh 14, 1986, pp 303-308. - Smith, John D.: In: BSOAS 49, 1986, pp 596-597. - Larivière, Richard W: In: JAOS 107,2, 1987, pp 356-360

5939 The Ramayana and Mahabharata [Engl.] Dutt, Romesh Chunder [adapt.] London: Dent, 1910. - (Everyman's Library). - Reprint: New York: E. P. Dutton, 1963. - (Everyman's Library 403).

5940 The Ramayana in Eastern India [Engl] Banerjee, Asit K [ed] Calcutta Prajña, 1983 - 5, 171 pp

A collection of articles mainly on the Rm story in Bengal and Orissa, including vernacular Rāmāyanas (JLB)

5941* Ramayana, Mahabharata, and Bhagavata writers Kambam Bopadeva [Engl] Raghavan, V[enkatarama] [ed] New Delhi Publications Division, Ministry of Information and Broadcasting, 1978

5942 Rāmāyana samiksā [Engl] Sreekrishna Sarma, E R [ed] Tirupati Sri Venkateswara University, 1967 - 116 pp (Sri Venkateswara University Sanskrit Department Symposium 4)

Proceedings of a seminar on the Rāmāyana Tirupati 1965 (JLB)

5943 Ramayana Text by O P Tandon, notes by Kamal Giri [Engl] Tandon, O[m] P[rakash] [ed], Giri, Kamal [comm] Varanasi Banaras Hindu University, 1982 - 3 pp, 6 pl [portfolio] (Treasures of Indian Art in Bharat Kala Bhavan [2])

Reproduction of six illustrations of Rm stories in the style of different schools from 12th to 19th century (AM)

5944 The Ramayana tradition in Asia papers presented at the International Seminar on the Ramayana Tradition in Asia New Delhi December 1975 [Engl] Raghavan V[enkatarama] [ed] New Delhi Sahitya Akademi, 1980 - 16, 727 pp

This volume contains the following articles relevant to the bibliography (excluding however those on the Rm outside India) listed in the order in which they appear in it Raghavan V[enkatarama] The Ramayana in Sanskrit literature Buck Harry M The role of the sacred book in religion - the Ramayana Bulcke C Rāmacarita mānasa and its relevance to modern age Bhattacharji Sukumari Validity of the Rāmāyana values Shah U P Rāmāyana manuscripts of different versions Sitaramiah V The Rāmāyana tradition in Kannada Krishna Warrior N V Rāmāyana in Malayalam literature and folk lore Sharma C R Ramayana in Telugu literature and folk lore Kulkarni V M Jain Rāmāyanas and their source Chatterji S K The Rāmāyana its character genesis history expansion and exodus Shankar Raju Naidu S Re creations of the Rāmāyana in Tamil and Hindi Sircar D C Rāmāyana in inscriptions Sankrityayan Kamala Rāmāyana in Nepali Tilakasiri, J Rāmāyana in Sinhala literature and its folk version Joshi Umashankar The Rāmāyana and its impact on Gujarati literature Nagaswamy R Śrī Rāmāyana in Tamilnadu in art thought and literature Godakumbura C E Rāmāyana in Śrīlaṅkā and Laṅkā of the Rāmāyana Singaravelu S Tulasī dāsa s Rāmacaritamānasa in Hindi and its relationship to the Sanskrit version of Vālmīki the Tamil version of Kamban and the Thai version of king Rāma I Singh Bhagwati Prasad Bhusundi Rāmāyana and its influence on the mediaeval Rāmāya na literature, Awasthi Induja Rāmcharitmānas and the performing tradition of Rāmāyana Tulsi Baljit Rāmāvatār (Rāmāyana) by Guru Gobind Singh Pushp, P N Rāmāyana in Kashmiri literature and folk lore, Datta Bhabatosh The Rāmāya na in Bengal Sahoo K C Rāma literature in Orissa and its influence on

5940 The Ramayana ın Eastern Indıa [Engl] Banerjee, Asıt K [ed] Calcutta Prajña, 1983 - 5, 171 pp

A collectıon of artıcles maınly on the Rm story ın Bengal and Orıssa, ıncludıng vernacular Rāmāyanas (JLB)

5941* Ramayana, Mahabharata, and Bhagavata wrıters Kambam Bopadeva [Engl] Raghavan, V[enkatarama] [ed] New Delhı Publıcatıons Dıvısıon, Mınıstry of Informatıon and Broadcastıng, 1978

5942 Rāmāyana samıksā [Engl] Sreekrıshna Sarma, E R [ed] Tırupatı Srı Venkateswara Unıversıty, 1967 - 116 pp (Srı Venkateswara Unıversıty Sanskrıt Department Symposıum 4)

Proceedıngs of a semınar on the Rāmāyana Tırupatı 1965 (JLB)

5943 Ramayana Text by O P Tandon, notes by Kamal Gırı [Engl] Tandon, O[m] P[rakash] [ed], Gırı, Kamal [comm] Varanası Banaras Hındu Unıversıty, 1982 - 3 pp , 6 pl [portfolıo] (Treasures of Indıan Art ın Bharat Kala Bhavan [2])

Reproductıon of sıx ıllustratıons of Rm storıes ın the style of dıfferent schools from 12th to 19th century (AM)

5944 The Ramayana tradıtıon ın Asıa papers presented at the Internatıonal Semınar on the Ramayana Tradıtıon ın Asıa New Delhı December 1975 [Engl] Raghavan V[enkatarama] [ed] New Delhı Sahıtya Akademı, 1980 - 16, 727 pp

Thıs volume contaıns the followıng artıcles relevant to the bıblıography (excludıng
however those on the Rm outsıde Indıa) lısted ın the order ın whıch they appear ın
ıt Raghavan V[enkatarama] The Ramayana ın Sanskrıt lıterature Buck Harry M
The role of the sacred book ın relıgıon - the Ramayana Bulcke C Rāmacarıta
mānasa and ıts relevance to modern age Bhattacharjı Sukumarı Valıdıty of the
Rāmāyana values Shah U P Rāmāyana manuscrıpts of dıfferent versıons
Sıtaramıah V The Rāmāyana tradıtıon ın Kannada Krıshna Warrıor N V
Rāmāyana ın Malayalam lıterature and folk lore Sharma C R Ramayana ın
Telugu lıterature and folk lore Kulkarnı V M Jaın Rāmāyanas and theır source
Chatterjı S K The Rāmāyana ıts character genesıs hıstory expansıon and
exodus Shankar Raju Naıdu S Re creatıons of the Rāmāyana ın Tamıl and Hındı
Sırcar D C Rāmāyana ın ınscrıptıons Sankrıtyayan Kamala Rāmāyana ın
Nepalı Tılakasırı, J Rāmāyana ın Sınhala lıterature and ıts folk versıon Joshı
Umashankar The Rāmāyana and ıts ımpact on Gujaratı lıterature Nagaswamy R
Śrī Rāmāyana ın Tamılnadu ın art thought and lıterature Godakumbura C E
Rāmāyana ın Śrīlaṅkā and Laṅkā of the Rāmāyana Sıngaravelu S Tulasī dāsa s
Rāmacarıtamānasa ın Hındı and ıts relatıonshıp to the Sanskrıt versıon of Vālmīkı
the Tamıl versıon of Kamban and the Thaı versıon of kıng Rāma I Sıngh
Bhagwatı Prasad Bhusundı Rāmāyana and ıts ınfluence on the medıaeval Rāmāya
na lıterature, Awasthı Induja Rāmcharıtmānas and the performıng tradıtıon of
Rāmāyana Tulsı Baljıt Rāmāvatār (Rāmāyana) by Guru Gobınd Sıngh Pushp, P
N Rāmāyana ın Kashmırı lıterature and folk lore, Datta Bhabatosh The Rāmāya
na ın Bengal Sahoo K C Rāma lıterature ın Orıssa and ıts ınfluence on

Indonesia; Nilakanta Singh, E.: Rāmāyaṇa in Manipuri literature and folklore; Shastri, Biswanarayan: Rāmāyaṇa in Assamese literature; Bhattachary[y]a, Asutosh: Oral tradition of the Rāmāyaṇa in Bengal; Mishra, Nilamani: Rāmāyaṇa in Oriya literature & oral tradition; Sivaramamurti, C.: The Rāmāyaṇa in Indian sculpture; Awasthi, Suresh: The Rāmāyaṇa tradition and the performing arts; Vatsyayan, Kapila: Rāmāyaṇa in the arts of Asia. For commentaries see separate entries. (JLB)

5945 RAMDAS, RAVINDRANATH VAMAN: India's cultural and trade relations with Africa since ancient times [Engl.]. In: StIndAsAC 2, 1973: Commemoration volume on the 70th birthday of Acharya Raghu Vira. Ratnam, Perala [ed.]. Delhi: International Academy of Indian Culture, 1973. - 253 pp., pl., frontispiece (Śata-Piṭaka Series, Indo-Asian Literatures, vol. 96). - pp. 157-163.

Also deals with references to the geography of Africa in the Purāṇas. (AK)

5946* RAMDAS, SVAMI: The clarion voice of the Gita [Engl.]. In: KK 2, 1935, pp. 73-74.

5947* RAMDAS, SVAMI: Gita sandesh: the message of the Gita [Engl.]. Bombay: Bharatiya Vidya Bhavan, 1966. - Previous ed.: 1931. - Translation: [Hi.]. Ray, Gulab [tr.]. Agra: Sahitya Press, 1938.

5948* RAMESAN, N.: Temples and legends of Andhra Pradesh [Engl.]. Bombay 1962.

5949 RAMESH, K. V.: A history of South Kanara, from the earliest times to the fall of Vijayanagara [Engl.]. Dharwar: Karnatak University, 1970. - (Research-Publication Series, No. 12).

»In the beginning of the second chapter the author has entered into the discussion of the identification of ›Satiyaputas‹«, mentioned in the second rock inscription of Aśoka. »Vincent Smith was the first to put forward the theory that the ›Satiyaputas‹ ... were identical with the people of South-Kanara. The author has shown that Sahyādrikhaṇḍa of the SkP has given the legendary history of Tuḷuvas, who would be identified with ›Sahya‹ people and ›Satiyaputas‹ of the Aśoka inscription would definitely be identical with the ›Tuḷu‹ people who were otherwise known as ›Sahyaputas‹ in Sahyādrikhaṇḍa of the SkP«. [source] Gokhale, Shobhana: [Review] (SD)

[reviews:] Gokhale, Shobhana: In: ABORI 54, 1973, pp. 283-284

5950* RANADE, RAMCHANDRA DATTATREYA: The Bhagavadgītā as philosophy of god-realization, being a clue through the labyrinth of modern interpretations [Engl.] Bombay: Bharatiya Vidya Bhavan, 1965. - Previous ed.: 1959.

Also in Marathi: Bhagavadgītā, sākṣātkāra darśana, 1959. [source] Callewaert/Hemraj, p. 372. (PS)

5951* RANADE, RAMCHANDRA DATTATREYA: Dhyāna gītā. Deshpande, M[anohar] S[rinivas] [tr., comm.] Bombay: Bharatiya Vidya Bhavan, 1972.

5952 RANDHAWA, M. S.: Basohli painting [Engl.]. [Delhi:] The Publications Division, Ministry of Information & Broadcasting, Government of India, 1959. - 125 pp., 1 map, 5 b/w pl., 38 col. pl.

A survey of the development, style and the themes of Basohli painting, the issue of style is further discussed in an epilogue by Mulk Raj Anand The paintings include illustrations to the BhāgP and Rm, and further on the Gītāgovinda, Rasamañjarī on Bāramāsa and Ragamālā, etc (SD)

5953 RANDHAWA, M S Kangra paintings of the Bhāgavata Purāna [Engl] New Delhi National Museum, 1960 - 99 pp, 20 pl, 10 text ill

Discusses first the evolution of the Krsna cult and Vaisnava *bhakti* Deals then with the representation of Krsna stories in Kāngra paintings and the history of this school It seems that these pictures of the BhāgP were painted between 1790 and 1806 A D at Tira Sujanpur (AM)

[reviews] Archer, W G The master of the Kangra Bhagavata Purana In Roopa Lekha 38 1-2, [1968] Presentation volume for Dr M S Randhawa [1969] - pp 64-72

5954 RANDLE, H N The patterns of the tristubh [Engl] In BSOAS 20, 1957, pp 459-470

5955* RANGĀCĀRI, M V V K The influence of Ramayana on South Indian literatures [Engl] In IPhCult 9, June 1964, pp 34-40

5956* RANGACĀRYA »ŚRIRANGA« Gīta darpana an exposition of Bhagavadgītā [Engl] Sagar Akshara Prak, 1972

5957* RANGACHAR, S Outlines of the history of classical Sanskrit literature [Engl] Mysore Samskrita Sahitya Sadana 1964

5958* RANGACHARI, R[AGHUNATHAN] Veda Vyasa [Engl] In Valmiki and Vyasa 1980

5959 RANGACHARYA, M The Bhagavad Gita the spokesman of religious philosophy [Engl] In Vivekananda Kendra Patrika 6,2 1977 pp 63-70

Taken from »The Hindu philosophy of conduct« by the same author (AM)

5960* RANGACHARYA, M Descriptive catalogue of the Sanskrit manuscripts in the Government Oriental Library Vol 4 [Engl] Madras 1907

Vol 4 1 pp 1437-1441 nos 2111-2118 is on VDhottP manuscripts »consisting of twenty seven chapters ›said to be the Uttarabhāga of the GaP‹« [source] Rocher p 251 (AP)

5961* RANGACHARYA M Gita on the relativity of ethical values [Engl] In KK 2, 1935, pp 143-145

5962 RANGACHARYA M The Hindu philosophy of conduct being lectures on the Bhagavadgītā Vol 1-3 [Engl, Skt] [Varadarajiyengar, M B] Iyengar, M B V, Sampatkumaran, M R [ed] Vol 1 Madras Law Printing House, 1915-1939 - Vol 2 and 3 Madras G A Natesan and Co, 1962

Includes text and translation of the BhG [source] Kapoor Nr 195 (PS)

5963* RANGACHARYA, M Lectures on the Bhagavadgītā an exposition of the Gita in 87 lectures, in the light both of modern thought and the famous commentators of recognised authority Vol 1-3 [Engl] Madras 1978

5964* RANGACHARYA, M.: The twilight song: aspects of humanism in the Bhagavadgītā. Dialectical studies for co-existence in modern thought, comprehending all historical interpretations [Engl.]. Kakinada: Razan Press, 1956. - Previous ed.: 1950.

5965 RANGANATHANANDA, SWAMI: The charm of the Gita [Engl.]. In: Ranganathananda, Swami: Eternal values for a changing society. 2nd ed.: Calcutta: Advaita Ashrama, July 1960. - 244 pp. - pp. 26-31.

A talk over the All India Radio, Delhi, on February 10, 1950. (AK)

5966* RANGANĀTHĀNANDA, SWĀMI: *Gita and the future of India [Engl.]. In: BhJ* 15, 1968, pp. 29-33.

5967* RANGANĀTHASVĀMĪ: Bhagavadgītā cit-sadānanda-lahirī [Mar.]. Bombay 1891.

5968 RANGASWAMI AIYANGAR, K. V.: The evolution of ancient Indian politics [Engl.] In: Sir Asutosh memorial volume. Part 1. ... 1928. - pp. 164-181.

»An attempt is made in the form of a critical and comparative study of three distinct and well-marked epochs of the history of pre-Musalman India to outline the progressive evolution of forms of ancient Indian government and the causes which promoted or retarded their growth«. Mainly refers to Arthaśāstra of Kauṭilya, to Manu and to MBh 12. (KPG)

[quoted passages:] MBh 12,61.10; 12,67.12-14; 12,68.1519; 12,87.18; 12,87.20-21; 12,88.7-8.

5969 RANGASWAMI AIYANGAR, K. V.: Govindarāja [Engl.]. In: ABORI 23,1-4, 1942: Annals of the Bhandarkar Oriental Research Institute: silver jubilee volume ... [1943] - pp. 30-54.

On the author of the Bhūṣaṇā commentary on the Rm. (RS)

5970* RANGASWAMI AIYANGAR, K. V.: Nandīpurāṇa [Engl.]. In: NIA 4,5, 1941, pp. 157-161.

5971 RANGASWAMI [AIYANGAR], K. V.: The North-Western recension of Vālmīki-Rāmāyaṇa [Engl.] In: QJMS (N.S.) 32, 1941-1942, pp. 423-426.

5972 RANGASWAMI AIYANGAR, K. V : Rājadharma (Dewan Bahadur K. Krishnaswami Row lectures, University of Madras) [Engl.]. Adyar: The Adyar Library, 1941. - 25, 236 pp. (The Adyar Library Series 27).

Contains two lectures (p 1-65) and 189 notes (p 67-216!) dealing not only with *rājadharma*, but also with various other topics concerning *dharmaśāstra*, many of which are also of Epic and Purāṇic interest. References are made, for instance, to the Rm, MBh, BhG, ViP, KāP, BhvP, BrP, BṛNāP, NāP, MtP, PdP, and SkP. (AK)

[quoted passages not included]

5973* RANSOM, JOSEPHINE: Women and the Gita [Engl.]. In: KK 2, 1935, pp. 188-189.

5964* RANGACHARYA, M.: The twilight song: aspects of humanism in the Bhagavadgītā. Dialectical studies for co-existence in modern thought, comprehending all historical interpretations [Engl.]. Kakinada: Razan Press, 1956. - Previous ed.: 1950.

5965 RANGANATHANANDA, SWAMI: The charm of the Gita [Engl.]. In: Ranganathananda, Swami: Eternal values for a changing society. 2nd ed.: Calcutta: Advaita Ashrama, July 1960. - 244 pp. - pp. 26-31.

A talk over the All India Radio, Delhi, on February 10, 1950. (AK)

5966* RANGANĀTHĀNANDA, SWĀMI: *Gita and the future of India [Engl.]. In: BhJ* 15, 1968, pp. 29-33.

5967* RANGANĀTHASVĀMĪ: Bhagavadgītā cit-sadānanda-lahirī [Mar.]. Bombay 1891.

5968 RANGASWAMI AIYANGAR, K. V.: The evolution of ancient Indian politics [Engl.] In: Sir Asutosh memorial volume. Part 1. ... 1928. - pp. 164-181.

»An attempt is made in the form of a critical and comparative study of three distinct and well-marked epochs of the history of pre-Musalman India to outline the progressive evolution of forms of ancient Indian government and the causes which promoted or retarded their growth«. Mainly refers to Arthaśāstra of Kauṭilya, to Manu and to MBh 12. (KPG)

[quoted passages:] MBh 12,61.10; 12,67.12-14; 12,68.1519; 12,87.18; 12,87.20-21; 12,88.7-8.

5969 RANGASWAMI AIYANGAR, K. V.: Govindarāja [Engl.]. In: ABORI 23,1-4, 1942: Annals of the Bhandarkar Oriental Research Institute: silver jubilee volume ... [1943] - pp. 30-54.

On the author of the Bhūṣaṇā commentary on the Rm. (RS)

5970* RANGASWAMI AIYANGAR, K. V.: Nandīpurāṇa [Engl.]. In: NIA 4,5, 1941, pp. 157-161.

5971 RANGASWAMI [AIYANGAR], K. V.: The North-Western recension of Vālmīki-Rāmāyaṇa [Engl.] In: QJMS (N.S.) 32, 1941-1942, pp. 423-426.

5972 RANGASWAMI AIYANGAR, K. V : Rājadharma (Dewan Bahadur K. Krishnaswami Row lectures, University of Madras) [Engl.]. Adyar: The Adyar Library, 1941. - 25, 236 pp. (The Adyar Library Series 27).

Contains two lectures (p 1-65) and 189 notes (p 67-216!) dealing not only with *rājadharma*, but also with various other topics concerning *dharmaśāstra*, many of which are also of Epic and Purāṇic interest. References are made, for instance, to the Rm, MBh, BhG, ViP, KāP, BhvP, BrP, BṛNāP, NāP, MtP, PdP, and SkP. (AK)

[quoted passages not included]

5973* RANSOM, JOSEPHINE: Women and the Gita [Engl.]. In: KK 2, 1935, pp. 188-189.

Acharya Raghu Vira. Chandra, Lokesh; Ratnam, Perala [ed.]. Delhi: International Academy of Indian Culture, 1977. - 267 pp. (Śata-Piṭaka Series, Indo-Asian Literatures, vol. 238). - pp. 183-216, 12 b/w pl.

Deals with the Laotian Lava-Rāmāyaṇa and with the Rāmāyaṇa-frescoes in the Vat Oup Moung at Ventiane, Laos, painted about 1933-1935. Twelve black-and-white plates showing the Vat Oup Muong and some paintings are given. (vSt)

5985* RATNAM, KAMALA: Valmiki [Engl.]. In: Valmiki and Vyasa ... 1980.

5986* RATNAM, NILAKANTAM: A comparative study of the gitas in Mahābhārata and of the Puranas [Engl.]. Delhi: Delhi University, 1961-1968.

5987 Rātrasūktātmakaṃ devī-stotram [Skt., Engl.]. Gupta, Anand Swarup [ed., tr., comm.]. In: Purāṇa 20,1, January 1978, pp. 1-6.

Hymn to the goddess in her form of Rātri from a modern collection of *stutis* named Bṛhatstotraratnākara. With an explanatory note and some parallel passages. (F)

5988 RAU, WILHELM: Zum Text des Suparṇādhyāya [Ger.]. In: ZDMG 117, 1967, pp. 353-365.

Collection of all conjectures made or proposed so far in the research literature Takes as a basis Grube's text edition of 1875 and adds some propositions of his own. (F)

5989 RAVAL, R. K.: A Schopenhauerian critique of Kant's moral imperative, the Geeta and Wittgenstein [Engl.] In: JMSUBaroda 22-23, 1973-1974, pp. 61-67.

5990* RAVIṢEṆA: [Padmapurāṇa] [Skt.]. Darbārī Lāl [ed.]. Bombay: Native Opinion Press, 1928. - (Maṇikacandra Digambara Jaina Granthamālā 29, 30, 31).

5991 RAVIṢEṆA: Śrīmadraviṣenācāryapraṇītam padmapurāṇam (padmacaritam) hindībhāṣānuvāda sahita. Vol. 1-3 [Skt., Hi.]. Jain, Pannālāl [ed., tr., introd.] Kāśī: Bhāratīya jñānapīṭha, 1958-1959. - Vol. 1: 1958. - 44, 548 pp., 1 pl. - Vol. 2: 2nd ed.: 1977. - 9, 462 pp. - Vol. 3: Hindī anuvāda, prastāvanā tathā ślokānukramaṇikā sahita. 2nd ed : 1978. - 16, 472 pp. - (Jñānapīṭha Mūrtidevī Jaina Granthamālā, Sanskrit *grantha* 20, 24, 26).

Text edition with Hindi translation, *prastāvanā* and index of verses. (AM)

5992 RAWAL, ANANTRAY J.: Geographical and ethnic data in the Brahmavaivarta Purāṇa [Engl.]. In: Purāṇa 17,1, January 1975, pp. 24-37.

List of some 141 items in alphabetical order, with short explanations, indication of verses, and identification. (F)

5993 RAWAL, ANANTRAY J.: Indian society, religion and mythology: a study of the Brahmavaivartapurāṇa [Engl.]. Delhi: D. K. Publications, 1982. - 11, 360 pp.

Ch. 2 on society presents the information on caste system with special regard to subcaste and mixed caste, family and kinship organisation, and the status of women. Ch. 3 on socio-economic life deals with food and drinks, dress and ornaments, time

Acharya Raghu Vira. Chandra, Lokesh; Ratnam, Perala [ed.]. Delhi: International Academy of Indian Culture, 1977. - 267 pp. (Śata-Piṭaka Series, Indo-Asian Literatures, vol. 238). - pp. 183-216, 12 b/w pl.

Deals with the Laotian Lava-Rāmāyaṇa and with the Rāmāyaṇa-frescoes in the Vat Oup Moung at Ventiane, Laos, painted about 1933-1935. Twelve black-and-white plates showing the Vat Oup Muong and some paintings are given. (vSt)

5985* RATNAM, KAMALA: Valmiki [Engl.]. In: Valmiki and Vyasa ... 1980.

5986* RATNAM, NILAKANTAM: A comparative study of the gitas in Mahābhārata and of the Puranas [Engl.]. Delhi: Delhi University, 1961-1968.

5987 Rātrasūktātmakaṃ devī-stotram [Skt., Engl.]. Gupta, Anand Swarup [ed., tr., comm.]. In: Purāṇa 20,1, January 1978, pp. 1-6.

Hymn to the goddess in her form of Rātri from a modern collection of *stutis* named Bṛhatstotraratnākara. With an explanatory note and some parallel passages. (F)

5988 RAU, WILHELM: Zum Text des Suparṇādhyāya [Ger.]. In: ZDMG 117, 1967, pp. 353-365.

Collection of all conjectures made or proposed so far in the research literature Takes as a basis Grube's text edition of 1875 and adds some propositions of his own. (F)

5989 RAVAL, R. K.: A Schopenhauerian critique of Kant's moral imperative, the Geeta and Wittgenstein [Engl.] In: JMSUBaroda 22-23, 1973-1974, pp. 61-67.

5990* RAVIṢEṆA: [Padmapurāṇa] [Skt.]. Darbārī Lāl [ed.]. Bombay: Native Opinion Press, 1928. - (Maṇikacandra Digambara Jaina Granthamālā 29, 30, 31).

5991 RAVIṢEṆA: Śrīmadraviṣenācāryapraṇītam padmapurāṇam (padmacaritam) hindībhāṣānuvāda sahita. Vol. 1-3 [Skt., Hi.]. Jain, Pannālāl [ed., tr., introd.] Kāśī: Bhāratīya jñānapīṭha, 1958-1959. - Vol. 1: 1958. - 44, 548 pp., 1 pl. - Vol. 2: 2nd ed.: 1977. - 9, 462 pp. - Vol. 3: Hindī anuvāda, prastāvanā tathā ślokānukramaṇikā sahita. 2nd ed : 1978. - 16, 472 pp. - (Jñānapīṭha Mūrtidevī Jaina Granthamālā, Sanskrit *grantha* 20, 24, 26).

Text edition with Hindi translation, *prastāvanā* and index of verses. (AM)

5992 RAWAL, ANANTRAY J.: Geographical and ethnic data in the Brahmavaivarta Purāṇa [Engl.]. In: Purāṇa 17,1, January 1975, pp. 24-37.

List of some 141 items in alphabetical order, with short explanations, indication of verses, and identification. (F)

5993 RAWAL, ANANTRAY J.: Indian society, religion and mythology: a study of the Brahmavaivartapurāṇa [Engl.]. Delhi: D. K. Publications, 1982. - 11, 360 pp.

Ch. 2 on society presents the information on caste system with special regard to subcaste and mixed caste, family and kinship organisation, and the status of women. Ch. 3 on socio-economic life deals with food and drinks, dress and ornaments, time

measurement and arts Ch 4 deals with religion and philosophy Ch 5 gives a survey of the mythology of Krsna Visnu Śiva Brahman Ganeśa and some minor gods Rādhā Durgā and other goddesses Includes the following appendices 1 summary of BVP, 2 geographical and ethnic data, 3 flora and fauna 4 list of *stotras* Bibliography index (AM)

5994* RAWAL, ANANTRAY J Religion and philosophy as described in the Brahmavaivartapurāna [Engl] In BChGandhiVBh 16-17, 1971-1972 pp 42-76

5995 RAWAL, ANANTRAY J Society and socio-economic life in the Brahmavaivartapurāna [Engl] In Purāna 15 1, January 1973, pp 6-92

Rich collection of cultural data from the BVP Deals with caste system *āśrama* system slavery marriage monogamy polygamy polyandry forms of marriage art of sexual life *kanyavikraya* (i e the purchase of girls for marriage) marriage ceremonies family son and father kinds of sonship position of women women and higher studies woman as wife *pativrata* (i e loyalty to the husband) woman as mother position of the widow *sati* prostitution attitude towards women in general food and drink dress and ornaments nudity cloth and garments washing of clothes footwear umbrellas haircoiffure toilet and cosmetics perfumes weights and measurements *yuga* theory music and dancing reception of guests art and architecture painting medicine definition of a *vaidya* custom and conventions beliefs and superstitions daily and periodical duties *śauca dantadhāvana snāna samdhya tilaka* Gives detailed lists and tables of castes and sub-castes names of polygamists forms of marriage kinship terms vegetables cereals pulses oil and oil seeds spices food preparation dairy products betels and nuts drinks kinds of cloth and garments ornaments units of measurement of distance units of measurement of time musical instruments technical terms of architecture Āyurvedic teachers names of diseases (F)

[quoted passages not included]

5996 RAWAL ANANTRAY J Some problems regarding the Brahmavaivartapurāna [Engl] In Purāna 14 2 July 1972 pp 107-124

Deals with the problem of the original BVP and the extant BVP date of BVP place of origin of BVP the title BVP and *puranapancalaksana* position of the BVP in the different classifications of the Purānas influence of the BVP on other works (F)

[quoted passages] BhāgP 12 13 6 BrP 1 37-38 BVP 1 1 59 1 1 62-64 1 2 20-27 1 3 30 1 5 42 1 10 121 1 10 123 1 11 39 1 11 41-42 1 12 23 1 12 33 1 14 58 2 7 25 2 11 7 2 12 1 2 27 79 2 27 87 2 30 162-163 2 48 43-53 2,49 42 3,34 38 4 1 65 4 3 23 4 15 4 4 31 53 4 73 79 4 96 60 4 133 6-7 4 133 16 4 133 28 29 4 133 32 DBhāgP 9 50 1-52 11 17 35 KūP 1 1 12 MtP 53 33 35 53 65 53 67 69 53 68 69 SkP 7/1 2 53 SauP 9 27

5997 RAWLINSON H G Proposed illustrated Mahabharata [Engl] In IA 52 1923 pp 248-249 - Same title »The proposed illustrated Mahābhārata« in ABORI 5 1923-1924 p 72

Short note on illustrations of MBh (KPG)

5998* RAWSON J N The Gita-doctrine of salvation [Engl] In Pilgrim 1 October 1941, pp 37-48

measurement and arts Ch 4 deals with religion and philosophy Ch 5 gives a survey of the mythology of Krsna Visnu Śiva Brahman Ganeśa and some minor gods Rādhā Durgā and other goddesses Includes the following appendices 1 summary of BVP, 2 geographical and ethnic data, 3 flora and fauna 4 list of *stotras* Bibliography index (AM)

5994* RAWAL, ANANTRAY J Religion and philosophy as described in the Brahmavaivartapurāna [Engl] In BChGandhiVBh 16-17, 1971-1972 pp 42-76

5995 RAWAL, ANANTRAY J Society and socio-economic life in the Brahmavaivartapurāna [Engl] In Purāna 15 1, January 1973, pp 6-92

Rich collection of cultural data from the BVP Deals with caste system *āśrama* system slavery marriage monogamy polygamy polyandry forms of marriage art of sexual life *kanyāvikraya* (i e the purchase of girls for marriage) marriage ceremonies family son and father kinds of sonship position of women women and higher studies woman as wife *pativrata* (i e loyalty to the husband) woman as mother position of the widow *sati* prostitution attitude towards women in general food and drink dress and ornaments nudity cloth and garments washing of clothes footwear umbrellas haircoiffure toilet and cosmetics perfumes weights and measurements *yuga* theory music and dancing reception of guests art and architecture painting medicine definition of a *vaidya* custom and conventions beliefs and superstitions daily and periodical duties *śauca dantadhāvana snāna samdhya tilaka* Gives detailed lists and tables of castes and sub-castes names of polygamists forms of marriage kinship terms vegetables cereals pulses oil and oil seeds spices food preparation dairy products betels and nuts drinks kinds of cloth and garments ornaments units of measurement of distance units of measurement of time musical instruments technical terms of architecture Āyurvedic teachers names of diseases (F)

[quoted passages not included]

5996 RAWAL ANANTRAY J Some problems regarding the Brahmavaivartapurāna [Engl] In Purāna 14 2 July 1972 pp 107-124

Deals with the problem of the original BVP and the extant BVP date of BVP place of origin of BVP the title BVP and *puranapancalakṣana* position of the BVP in the different classifications of the Purānas influence of the BVP on other works (F)

[quoted passages] BhāgP 12 13 6 BrP 1 37-38 BVP 1 1 59 1 1 62-64 1 2 20-27 1 3 30 1 5 42 1 10 121 1 10 123 1 11 39 1 11 41-42 1 12 23 1 12 33 1 14 58 2 7 25 2 11 7 2 12 1 2 27 79 2 27 87 2 30 162-163 2 48 43-53 2,49 42 3,34 38 4 1 65 4 3 23 4 15 4 4 31 53 4 73 79 4 96 60 4 133 6-7 4 133 16 4 133 28 29 4 133 32 DBhāgP 9 50 1-52 11 17 35 KūP 1 1 12 MtP 53 33 35 53 65 53 67 69 53 68 69 SkP 7/1 2 53 SauP 9 27

5997 RAWLINSON H G Proposed illustrated Mahabharata [Engl] In IA 52 1923 pp 248-249 - Same title »The proposed illustrated Mahābhārata« in ABORI 5 1923-1924 p 72

Short note on illustrations of MBh (KPG)

5998* RAWSON J N The Gita-doctrine of salvation [Engl]. In Pilgrim 1 October 1941, pp 37-48

5999 Ray, Amarnath: Bhāgavata Purāṇa and the Kārikās of Gauḍapāda [Engl.]. In: BSOS 8,1, 1935, pp. 107–111.

Points out parallels between the two works, accepting that the BhāgP is later than the Kārikās but placing it before Śaṅkara. (JLB)

6000* Ray, Amarnath: Date of the Bhāgavata Purāṇa [Engl.]. In: JAssamRS 2,3, 1934, pp. 73–82.

6001 Ray, Amar Nath: Domicile of the author of the Bhāgavata Purāṇa [Engl.]. In: IHQ 8, 1932, pp. 49–53.

Adduces 12 arguments for the conclusion that the author of the BhāgP belonged to the Tamil country. (vSt)

6002 Ray, Amarnath: Interpolations in the Bhāgavata-Purāṇa [Engl.]. In: IHQ 8, 1932, pp. 253–256.

Of the three accounts of *avatāra* (BhāgP 2,7; 1,3; and 4,8) only 2,7 is accepted as original, the other two are regarded as interpolations. Also, the account of future dynasties (BhāgP 12,1) is a later addition. The author discusses the reasons that prompted the redactors to incorporate these additions. (vSt)

6003 Ray, Amarnath: Śrīkṛṣṇa and the source of the Bhagavadgītā [Engl.]. In: IHQ 9, 1933, pp. 188–197.

6004 Ray, Amarnath: Yogakṣema [Engl.] In: BSOS 7, 1933–1935, pp. 133–136.

Mainly concerned with Epic/Purāṇic material. (KPG)

6005 Ray, Eva: Documentation for Paiṭhān paintings [Engl.]. In: AA 40,4, 1978, pp. 239–282, 49 fig. [p. 255–278].

The author discusses a selection of so-called Paiṭhān paintings from the Raja Kelkar Museum, Poona These pictures (*chitrakathā*) were most probably painted by members of the Chitrakathi caste in the 19th cent.; it was the traditional occupation of this caste »to travel about exhibiting pictures of heroes and gods, and telling stories about them« at popular performances. The subject matter of the single narratives (called *pothi*) is drawn mainly from the Epics, but differs considerably from the »well known standard versions of the epics. The Chitrakathis, it seems, illustrated the narratives as they were popularly known locally«. The author gives a general description of the paintings, a survey of the tradition of *chitrakathā* in India; observations on style, paper and dating are made. 16 *pothis* are presented in detail, observing in each case the links between the representations in painting and the literary tradition. The stories are: (1) Abhimanyu – Vatsalā's *svayaṃvara* (with characters from, but as such not found in the MBh); (2) Babhruvāhana (following a Marathi adaptation of the Epic story); (3) *laṅkādahana* (i e. the burning of Laṅkā; following the Rm fairly closely); (4) the story of Hariścandra; (5) the story of Uṣā and Aniruddha (following the HV) (SD)

6006 Ray, Ganapati: Is tobacco indigenous to India? [Engl.]. In: IA 38, 1909, p. 176; and 40, 1911, pp. 37–40.

Contests V. A. Smith's contention that tobacco and *hukka* were unknown to India before the 16th cent. A.D. when the drug was introduced by the Portuguese. First evidence: an earlier *hukka* obtained from the ruins of the Sārnāth monasteries

5999 RAY, AMARNATH: Bhāgavata Purāṇa and the Kārikās of Gauḍapāda [Engl.]. In: BSOS 8,1, 1935, pp. 107-111.

Points out parallels between the two works, accepting that the BhāgP is later than the Kārikās but placing it before Śaṅkara. (JLB)

6000* RAY, AMARNATH: Date of the Bhāgavata Purāṇa [Engl.]. In: JAssamRS 2,3, 1934, pp. 73-82.

6001 RAY, AMAR NATH: Domicile of the author of the Bhāgavata Purāṇa [Engl.]. In: IHQ 8, 1932, pp. 49-53.

Adduces 12 arguments for the conclusion that the author of the BhāgP belonged to the Tamil country. (vSt)

6002 RAY, AMARNATH: Interpolations in the Bhāgavata-Purāṇa [Engl.]. In: IHQ 8, 1932, pp. 253-256.

Of the three accounts of *avatāra* (BhāgP 2,7; 1,3; and 4,8) only 2,7 is accepted as original, the other two are regarded as interpolations. Also, the account of future dynasties (BhāgP 12,1) is a later addition. The author discusses the reasons that prompted the redactors to incorporate these additions. (vSt)

6003 RAY, AMARNATH: Śrīkṛṣṇa and the source of the Bhagavadgītā [Engl.]. In: IHQ 9, 1933, pp. 188-197.

6004 RAY, AMARNATH: Yogakṣema [Engl.] In: BSOS 7, 1933-1935, pp. 133-136.

Mainly concerned with Epic/Purāṇic material. (KPG)

6005 RAY, EVA: Documentation for Paiṭhān paintings [Engl.]. In: AA 40,4, 1978, pp. 239-282, 49 fig. [p. 255-278].

The author discusses a selection of so-called Paiṭhān paintings from the Raja Kelkar Museum, Poona These pictures (*chitrakathā*) were most probably painted by members of the Chitrakathi caste in the 19th cent.; it was the traditional occupation of this caste »to travel about exhibiting pictures of heroes and gods, and telling stories about them« at popular performances. The subject matter of the single narratives (called *pothi*) is drawn mainly from the Epics, but differs considerably from the »well known standard versions of the epics. The Chitrakathis, it seems, illustrated the narratives as they were popularly known locally«. The author gives a general description of the paintings, a survey of the tradition of *chitrakathā* in India; observations on style, paper and dating are made. 16 *pothis* are presented in detail, observing in each case the links between the representations in painting and the literary tradition. The stories are: (1) Abhimanyu - Vatsalā's *svayaṃvara* (with characters from, but as such not found in the MBh); (2) Babhruvāhana (following a Marathi adaptation of the Epic story); (3) *laṅkādahana* (i e. the burning of Laṅkā; following the Rm fairly closely); (4) the story of Hariścandra; (5) the story of Uṣā and Aniruddha (following the HV) (SD)

6006 RAY, GANAPATI: Is tobacco indigenous to India? [Engl.]. In: IA 38, 1909, p. 176; and 40, 1911, pp. 37-40.

Contests V. A. Smith's contention that tobacco and *hukka* were unknown to India before the 16th cent. A.D. when the drug was introduced by the Portuguese. First evidence: an earlier *hukka* obtained from the ruins of the Sārnāth monasteries

(3rd-12th cent A D) Second evidence Sanskrit literary references to smoking in Cāraka Suśruta Vāgbhata SkP, Kulārnavatantra Bānas Kādambarī etc Takes *dhumavartti* to mean smoke stick or cigar and *tāmrakuta* to be tobacco (with contextual proof) (vSt)

6007• RAY, H C Allusions to Vāsudeva Krishna Devakīputra in the Vedic literature [Engl] In JPASBengal (N S) [19] 1923 p 371ff

6008• RAY, KUMUDRANJAN Evolution of the thoughts in Bhagavadgītā or evolu tion of Gita [Engl] Calcutta 1933

6009 RAY, MANMATHA NATH The devadāsīs a brief history of the institution [Engl] In PrWalesSBS 8, 1930 pp 191-221
Also draws upon Epics and Purānas (especially *māhātmya* literature) (AK)

6010 [RAY, MANMATHA NATH] ROY, MANMATHA NATH An estimate of the civilisation of the Vānaras as depicted in the Rāmāyana [Engl] In PrWalesSBS 5 1926 pp 19-73
»The following paper is based on the Rāmāyana and deals with the civilisation of Vānaras whom the writer identifies against the views of many with the Vrātya Āryas rather than Dravidas or aborigines « (AK)
[quoted passages not included]

6011 [RAY, MANMATHA NATH] ROY MANMOTHO NATH Food & drink in the Rāmāyanic age [Engl] In PrWalesSBS 4 1925 pp 109-123
Collection of material from the Rm in order to show that »the ancient Āryas in this particular sphere of life as in all other aimed at an all round harmonious and well balanced development of the body as well as of the soul « (taken as indication of their being › civilised‹) (AK)
[quoted passages not included]

6012 [RAY MANMATHA NATH] RAY MANMATHA NATHA An index to the proper names occurring in Vālmīkis Rāmāyana [Engl]. In PrWalesSBS 5 1926 pp 163-192 and 6 1927 p 45-108 and 7 1929 pp 109-140 and 8 1930 pp 97-153 and 9 1934 pp 19-84
The index articles sorted according to the Devanagari alphabet contain detailed information on each name with textual references. The index stops with *supārśva* thus being incomplete (KPG)

6013 RAY MANMATHA NATH Notices of some of the vidyas mentioned in the Puranas [Engl] In Dr S Krishnaswami Aiyangar commemoration volu me 1936 - pp 308-316

6014• RAY, SUNIL CHANDRA History of Sanskrit literature in Kāsmīra pre Muslim period [Engl]. In IHQ 31 1955 pp 232-256
Deals inter alia (p 236-237) with the Nīlamatapurāṇa. [source] Rocher p 204 (SD)

6015 RAY, VIDYUT LATA Nīlādrimahodayagrantharacanāsamaye caturnām varnanām prabhāvakarmāni [Skt]. In Purāna 24,2, July 1982 *samskrta khandah* pp 23-24

(3rd-12th cent A D) Second evidence Sanskrit literary references to smoking in Cāraka Suśruta Vāgbhata SkP, Kulārnavatantra Bāna s Kādambarī etc Takes *dhumavartti* to mean smoke stick or cigar and *tāmrakuta* to be tobacco (with contextual proof) (vSt)

6007• RAY, H C Allusions to Vāsudeva Krishna Devakīputra in the Vedic literature [Engl] In JPASBengal (N S) [19] 1923 p 371ff

6008• RAY, KUMUDRANJAN Evolution of the thoughts in Bhagavadgītā or evolution of Gita [Engl] Calcutta 1933

6009 RAY, MANMATHA NATH The devadāsīs a brief history of the institution [Engl] In PrWalesSBS 8, 1930 pp 191-221
Also draws upon Epics and Purānas (especially *māhātmya* literature) (AK)

6010 [RAY, MANMATHA NATH] ROY, MANMATHA NATH An estimate of the civilisation of the Vānaras as depicted in the Rāmāyana [Engl] In PrWalesSBS 5 1926 pp 19-73
»The following paper is based on the Rāmāyana and deals with the civilisation of Vānaras whom the writer identifies against the views of many with the Vrātya Āryas rather than Dravidas or aborigines « (AK)
[quoted passages not included]

6011 [RAY, MANMATHA NATH] ROY MANMOTHO NATH Food & drink in the Rāmāyanic age [Engl] In PrWalesSBS 4 1925 pp 109-123
Collection of material from the Rm in order to show that »the ancient Āryas in this particular sphere of life as in all other aimed at an all round harmonious and well balanced development of the body as well as of the soul « (taken as indication of their being › civilised‹) (AK)
[quoted passages not included]

6012 [RAY MANMATHA NATH] RAY MANMATHA NATHA An index to the proper names occurring in Vālmīki s Rāmāyana [Engl]. In PrWalesSBS 5 1926 pp 163-192 and 6 1927 p 45-108 and 7 1929 pp 109-140 and 8 1930 pp 97-153 and 9 1934 pp 19-84
The index articles sorted according to the Devanagari alphabet contain detailed information on each name with textual references. The index stops with *supārsva* thus being incomplete (KPG)

6013 RAY MANMATHA NATH Notices of some of the vidyas mentioned in the Puranas [Engl] In Dr S Krishnaswami Aiyangar commemoration volume 1936 - pp 308-316

6014• RAY, SUNIL CHANDRA History of Sanskrit literature in Kāsmīra pre Muslim period [Engl]. In IHQ 31 1955 pp 232-256
Deals inter alia (p 236-237) with the Nīlamatapurāna. [source] Rocher p 204 (SD)

6015 RAY, VIDYUT LATA Nīlādrimahodayagranthāracanāsamaye caturnām varnanām prabhāvakarmāni [Skt]. In Purāna 24,2, July 1982 *samskrta khandah* pp 23-24

Skt. abstract of the author's contribution »The role of four varṇas during the time of Nīlādri-Mahodayam« in the same issue. For commentary see separate entry. (F)

6016 RAY, VIDYUT LATA: The role of four varṇas during the time of Nīlādri-Mahodayam [Engl.]. In: Purāṇa 24,2, July 1982, pp. 286–296.

»The ... Nīlādrimāhodayam is a big work covering 91 *adhyāyas*. [It] was compiled on the model of the Puruṣottamamāhātmya of the SkP. The internal and external evidence indicate that [it] was composed sometime in the latter part of the 14th century A.D. [It] ... presents a fairly comprehensive picture of the society of its time. There is no doubt that the institution of Jagannātha influences the social life of the people of Orissa.« After a short remark on the history of the *varna* concept the author deals with *varṇasaṃkara* (the mixed-castes); the brahmins and their role; the *ksatriyas* and their role; the duties of the *vaiśyas*; the duties of the *śūdras*; the Śabaras and their activities; the Yavanas in society; ascetics and their role. – Refers to ṚV, Manusmṛti. (F)

[quoted passages:] BhG 18.42.

6017* RĀYA, ANIL CHARAN: Gītāra bāṇī [Beng.]. Varanasi: B[anaras] H[indu] U[niversity], 1948.

Also in Hindi: Gītopadeśa. [source.] Callewaert/Hemraj, p. 374 (PS)

6018* RĀYA, YOGEŚACANDRA: Śūnyapurāṇa [Beng.]. In: Sāhitya Pariṣat Patrikā 16, 1909–1910, pp. 203–220.

Deals with the Bengali ŚūnyaP, a text »attributed to Rāmāi Paṇḍita«. Assumes »that it [represents] a late remnant of Buddhism in Bengal.« [source.] Rocher, p. 74. (AK)

6019 RAYCHAUDHURI, A. K. R.: Sītā myth of the Rāmāyaṇa [Engl.]. In: Samīkṣā 8, 1954, pp. 235–243.

6020 RAYCHAUDHURI, H[EM] C[HANDRA]: The Audvijja Senānī of the Harivaṃśa [Engl.]. In: IC 4, 1937–1938, pp. 363–365.

6021 [RAYCHAUDHURI, HEM CHANDRA:] RAY CHAUDHURI, HEMCHANDRA: India in Purāṇic cosmography (the nomenclature of India and the place of the country in the cosmic system of the Hindus) [Engl.]. In: JDLUCalcutta 19, 1929, article 5, pp. 1–20.

6022 RAYCHAUDHURI, HEMCHANDRA: Interrelation of the two Epics of ancient India [Engl.]. In: CalcuttaR (3rd series), March 1922, pp. 1–7.

After quoting A. A. Macdonell's observations on the relative chronology of the two Epics, Raychaudhuri seeks to rebut his three main arguments (absence of reference to MBh heroes in the Rm, occurrence of a *śloka* attributed to Vālmīki in MBh 6, and inclusion of the Rāmopākhyāna in MBh 3) He points out that the Uttarakāṇḍa »is full of passages which contain undoubted references to characters of the Great Epic«, while among other instances, Janamejaya is mentioned in Rm 2. »It may no doubt be urged that the verses in question are late interpolations, but such may also be the case with passages of the Great Epic which contain references to the Rāma story«, in particular the *śloka* attributed to Vālmīki. Divergences between Rāmopākhyāna and the Rm »seem to indicate that the Rāmopākhyāna is not based on the Rāmāyaṇa.« Raychaudhuri next challenges E. W. Hopkins' views (The Great Epic

Skt. abstract of the author's contribution »The role of four varṇas during the time of Nīlādri-Mahodayam« in the same issue. For commentary see separate entry. (F)

6016 RAY, VIDYUT LATA: The role of four varṇas during the time of Nīlādri-Mahodayam [Engl.]. In: Purāṇa 24,2, July 1982, pp. 286–296.

»The ... Nīlādrimāhodayam is a big work covering 91 *adhyāyas*. [It] was compiled on the model of the Puruṣottamamāhātmya of the SkP. The internal and external evidence indicate that [it] was composed sometime in the latter part of the 14th century A.D. [It] ... presents a fairly comprehensive picture of the society of its time. There is no doubt that the institution of Jagannātha influences the social life of the people of Orissa.« After a short remark on the history of the *varna* concept the author deals with *varṇasaṃkara* (the mixed-castes); the brahmins and their role; the *ksatriyas* and their role; the duties of the *vaiśyas*; the duties of the *śūdras*; the Śabaras and their activities; the Yavanas in society; ascetics and their role. - Refers to ṚV, Manusmṛti. (F)

[quoted passages:] BhG 18.42.

6017* RĀYA, ANIL CHARAN: Gītāra bāṇī [Beng.]. Varanasi: B[anaras] H[indu] U[niversity], 1948.

Also in Hindi: Gītopadeśa. [source.] Callewaert/Hemraj, p. 374 (PS)

6018* RĀYA, YOGEŚACANDRA: Śūnyapurāṇa [Beng.]. In: Sāhitya Pariṣat Patrikā 16, 1909–1910, pp. 203–220.

Deals with the Bengali ŚūnyaP, a text »attributed to Rāmāi Paṇḍita«. Assumes »that it [represents] a late remnant of Buddhism in Bengal.« [source.] Rocher, p. 74. (AK)

6019 RAYCHAUDHURI, A. K. R.: Sītā myth of the Rāmāyaṇa [Engl.]. In: Samīkṣā 8, 1954, pp. 235–243.

6020 RAYCHAUDHURI, H[EM] C[HANDRA]: The Audvijja Senānī of the Harivaṃśa [Engl.]. In: IC 4, 1937–1938, pp. 363–365.

6021 [RAYCHAUDHURI, HEM CHANDRA:] RAY CHAUDHURI, HEMCHANDRA: India in Purāṇic cosmography (the nomenclature of India and the place of the country in the cosmic system of the Hindus) [Engl.]. In: JDLUCalcutta 19, 1929, article 5, pp. 1–20.

6022 RAYCHAUDHURI, HEMCHANDRA: Interrelation of the two Epics of ancient India [Engl.]. In: CalcuttaR (3rd series), March 1922, pp. 1–7.

After quoting A. A. Macdonell's observations on the relative chronology of the two Epics, Raychaudhuri seeks to rebut his three main arguments (absence of reference to MBh heroes in the Rm, occurrence of a *śloka* attributed to Vālmīki in MBh 6, and inclusion of the Rāmopākhyāna in MBh 3) He points out that the Uttarakāṇḍa »is full of passages which contain undoubted references to characters of the Great Epic«, while among other instances, Janamejaya is mentioned in Rm 2. »It may no doubt be urged that the verses in question are late interpolations, but such may also be the case with passages of the Great Epic which contain references to the Rāma story«, in particular the *śloka* attributed to Vālmīki. Divergences between Rāmopākhyāna and the Rm »seem to indicate that the Rāmopākhyāna is not based on the Rāmāyaṇa.« Raychaudhuri next challenges E. W. Hopkins' views (The Great Epic

of India p 60) and argues that »while the Bhārata is mentioned in the *grhyasūtras* and the Ashtādhyāyī of Pānini there is no reference to the Rāmāyana Again while the Pāndu story is said to have been recited before Janamejaya the Rāma story could not have originated before the passing away of the Pārikshitas i e Janamejaya and his brothers « (JLB)

6023 RAYCHAUDHURI, HEMCHANDRA The Mahābhārata and some aspects of its culture [Engl] In The cultural heritage of India Sri Ramakrishna centenary memorial Vol 1 1937 - pp 98-107, 1 pp of pl - Revised version The Mahābhārata some aspects of its culture In The cultural heritage of India 2nd ed Vol 2 1962 - pp 71-79

6024 RAYCHAUDHURI HEMCHANDRA The Mahābhārata and the Besnagar inscription of Heliodorus [Engl] In JPASBengal (N S) 18 1922 pp 269-271

Compares a *śloka* found on the inscription with MBh 11 7 23-25 remarking »it is clear that there was some close connection between the teaching of the MBh and that of the Besnagar inscription« Takṣaśila the home of Heliodorus is mentioned in MBh 18 5 30-34 From this Raychaudhuri concludes that Heliodorus possibly knew and utilised the MBh (KPG)

[quoted passages] MBh 11 7 23 25 18 5 30-34

6025 RAYCHAUDHURI HEMCHANDRA Materials for the study of the early history of the Vaisnava sect [Engl] Calcutta University of Calcutta 1920 - 8 146 pp - 2nd ed Calcutta University of Calcutta Press 1936 - Reprint New Delhi Oriental Books Reprint Cooperation 1975 - 8 146 pp

The four lectures which make up the study deal with the religion of the Bhāgavatas as based upon the › personal history of Vāsudeva Krsna« In the first lecture the cult of the Vedic Urukrama Visnu is distinguished from the *bhakti* religion of the Vaisnavas which appears to be originally a reaction against Brahmanism Only later Bhāgavatism is associated with Brahmanism in their common opposition to Buddhism As Krsna Vāsudeva is according to the author a human being the following interpretations of Krsna are refuted Krsna as a solar god« (A Barth) as the patron deity of a tribe (Hopkins) as a vegetation deity« (Keith) In the second lecture the ›life of Krsna Vāsudeva« is delineated He is seen as associated with the royal family of Mathurā and is the pupil of Ghora Āṅgirasa of ChāU This is inferred from a comparison of ChāU with the teaching of the BhG The identification of Krsna with Visnu appears in the Epic Visnu was already in Vedic times connected with the › deliverance of mankind in distress« thus matching essential traits of Krsna as e g an *avatara* bestowing his grace The author refuses to use the evidence of the HV and the Purānas in their present state because this »will be building castles on a morass« After a discussion of epigraphic material for reconstructing the history of the cult of Vāsudeva Krsna, the third lecture gives a comparison of Bhāgavatism with »Non Brahmanical creeds« Ājivikas, Buddhism and Christianity In the last lecture the history of Bhāgavatism in the Scythian Gupta and post Gupta periods is delineated by again using epigraphic material (AM)

[quoted passages not included]

of India p 60) and argues that »while the Bhārata is mentioned in the *grhyasūtras* and the Ashtādhyāyī of Pānini there is no reference to the Rāmāyana Again while the Pāndu story is said to have been recited before Janamejaya the Rāma story could not have originated before the passing away of the Pārikshitas i e Janame jaya and his brothers « (JLB)

6023 RAYCHAUDHURI, HEMCHANDRA The Mahābhārata and some aspects of its culture [Engl] In The cultural heritage of India Sri Ramakrishna centenary memorial Vol 1 1937 – pp 98–107, 1 pp of pl – Revised version The Mahābhārata some aspects of its culture In The cultural heritage of India 2nd ed Vol 2 1962 – pp 71–79

6024 RAYCHAUDHURI HEMCHANDRA The Mahābhārata and the Besnagar inscription of Heliodorus [Engl] In JPASBengal (N S) 18 1922 pp 269–271

Compares a *śloka* found on the inscription with MBh 11 7 23–25 remarking »it is clear that there was some close connection between the teaching of the MBh and that of the Besnagar inscription« Taksaśila the home of Heliodorus is mentioned in MBh 18 5 30–34 From this Raychaudhuri concludes that Heliodorus possibly knew and utilised the MBh (KPG)

[quoted passages] MBh 11 7 23 25 18 5 30–34

6025 RAYCHAUDHURI HEMCHANDRA Materials for the study of the early history of the Vaisnava sect [Engl] Calcutta University of Calcutta 1920 – 8 146 pp – 2nd ed Calcutta University of Calcutta Press 1936 – Reprint New Delhi Oriental Books Reprint Cooperation 1975 – 8 146 pp

The four lectures which make up the study deal with the religion of the Bhāgavatas as based upon the › personal history of Vāsudeva Krsna« In the first lecture the cult of the Vedic Urukrama Visnu is distinguished from the *bhakti* religion of the Vaisnavas which appears to be originally a reaction against Brahmanism Only later Bhāgavatism is associated with Brahmanism in their common opposition to Buddhism As Krsna Vāsudeva is according to the author a human being the following interpretations of Krsna are refuted Krsna as a solar god« (A Barth) as the patron deity of a tribe (Hopkins) as a vegetation deity« (Keith) In the second lecture the ›life of Krsna Vāsudeva« is delineated He is seen as associated with the royal family of Mathurā and is the pupil of Ghora Āngirasa of ChāU This is inferred from a comparison of ChāU with the teaching of the BhG The identification of Krsna with Visnu appears in the Epic Visnu was already in Vedic times connected with the › deliverance of mankind in distress« thus matching essential traits of Krsna as e g an *avatara* bestowing his grace The author refuses to use the evidence of the HV and the Purānas in their present state because this »will be building castles on a morass« After a discussion of epigraphic material for reconstructing the history of the cult of Vāsudeva Krsna, the third lecture gives a comparison of Bhāgavatism with »Non Brahmanical creeds« Ājivikas, Buddhism and Christianity In the last lecture the history of Bhāgavatism in the Scythian Gupta and post Gupta periods is delineated by again using epigraphic material (AM)

[quoted passages not included]

6026 [RAYCHAUDHURI, HEM CHANDRA:] RAY CHAUDHURI, HEMCHANDRA: The mountain system of the Purāṇas [Engl.]. In: JDLUCalcutta 19, 1929, article 1, pp. 1-27.

6027 RAYCHAUDHURI, HEMCHANDRA: A note on the Ghaṭotkacavadhaparvādhyāya of the Mahābhārata [Engl.]. In: Commemorative essays presented to K. Bapuji Pathak. Poona 1934. - pp. 29-31.

6028 RAYCHAUDHURI, HEM CHANDRA: A note on the Vastrāpatha-māhātmya of the Skanda Purāṇa [Engl.]. In: IHQ 5, 1929, pp. 129-133.

Analyses the historical value of a story about king Bhoja of Kanauj as found in the Vastrāpathamāhātmya of the SkP and collects coincidences from epigraphic material. (KPG)

6029 RAYCHAUDHURI, H[EM] C[HANDRA]: Notes on certain post-Mauryan dynasties [Engl.]. In: PTAIOC 10, Tirupati March 1940, publ. Madras 1941, pp. 390-395.

Survey, critically comparing Purāṇic accounts with epigraphic and numismatic testimony. (F)

[quoted passages:] BrP 13.83-91; MBh 1,94.31-33; MtP 49.46-47; VāP 91.94-98; 99 170.

6030 RAYCHAUDHURI, H[EM] C[HANDRA]: Observations on certain post-Mauryan dynasties [Engl.]. In: IC 6, 1939-1940, pp. 409-414.

Discusses also the *bhaviṣyānukīrtana* section in the Purāṇas. The accounts given by the literary tradition can not be confirmed by epigraphic or numismatic data. (AM)

[quoted passages:] BrP 13.83-91; MBh 1,94 31-33; MtP 49 46-47; VāP 91.94-98; 99.170.

6031* RAYCHAUDHURI, H[EM] C[HANDRA]: On a lost upākhyāna of the Mahābhārata [Engl.]. In: CalcuttaR (3rd series) 50,2, 1934, pp. 212-213.

6032 RAYCHAUDHURI, HEMCHANDRA: Political history of ancient India from the accession of Parikshit to the coronation of Bimbisāra [Engl.]. Calcutta: University Press, 1923. - 5, 96 pp. - 3rd ed.: Calcutta: Calcutta University, 1938. - 5th ed.: Calcutta 1950. - 6th ed.: Calcutta 1953.

Detailed study of the king lists of the Purāṇas Uses also Vedic, Epic, and Buddhist material for the delineation of pre-Bimbisāra chronology. (AM)

6033* RAYCHAUDHURI, HEMCHANDRA: Studies in Indian antiquities [Engl.] 2nd revised and enlarged ed.: Calcutta 1958. - 330, 6 pp.

Contents: India in Purāṇic cosmography; mountain system of the Purāṇas; on some rivers of ancient India. (SP)

6034* RAYCHAUDHURI, HEMCHANDRA; SEN, SURENDRA NATH: The groundwork of Indian history [Engl.] Calcutta: Chuckervertty, Chatterjee, 1951.

6035 REDDY, CHENA J.: The probable source of deviations from Vālmīki in Bhāsa's Pratimā-Nāṭaka [Engl.] In: SVenkatUOJ 15,2, 1972, pp. 73-79.

6026 [RAYCHAUDHURI, HEM CHANDRA:] RAY CHAUDHURI, HEMCHANDRA: The mountain system of the Purāṇas [Engl.]. In: JDLUCalcutta 19, 1929, article 1, pp. 1-27.

6027 RAYCHAUDHURI, HEMCHANDRA: A note on the Ghaṭotkacavadhaparvādhyāya of the Mahābhārata [Engl.]. In: Commemorative essays presented to K. Bapuji Pathak. Poona 1934. - pp. 29-31.

6028 RAYCHAUDHURI, HEM CHANDRA: A note on the Vastrāpatha-māhātmya of the Skanda Purāṇa [Engl.]. In: IHQ 5, 1929, pp. 129-133.

Analyses the historical value of a story about king Bhoja of Kanauj as found in the Vastrāpathamāhātmya of the SkP and collects coincidences from epigraphic material. (KPG)

6029 RAYCHAUDHURI, H[EM] C[HANDRA]: Notes on certain post-Mauryan dynasties [Engl.]. In: PTAIOC 10, Tirupati March 1940, publ. Madras 1941, pp. 390-395.

Survey, critically comparing Purāṇic accounts with epigraphic and numismatic testimony. (F)

[quoted passages:] BrP 13.83-91; MBh 1,94.31-33; MtP 49.46-47; VāP 91.94-98; 99 170.

6030 RAYCHAUDHURI, H[EM] C[HANDRA]: Observations on certain post-Mauryan dynasties [Engl.]. In: IC 6, 1939-1940, pp. 409-414.

Discusses also the *bhaviṣyānukīrtana* section in the Purāṇas. The accounts given by the literary tradition can not be confirmed by epigraphic or numismatic data. (AM)

[quoted passages:] BrP 13.83-91; MBh 1,94 31-33; MtP 49 46-47; VāP 91.94-98; 99.170.

6031* RAYCHAUDHURI, H[EM] C[HANDRA]: On a lost upākhyāna of the Mahābhārata [Engl.]. In: CalcuttaR (3rd series) 50,2, 1934, pp. 212-213.

6032 RAYCHAUDHURI, HEMCHANDRA: Political history of ancient India from the accession of Parikshit to the coronation of Bimbisāra [Engl.]. Calcutta: University Press, 1923. - 5, 96 pp. - 3rd ed.: Calcutta: Calcutta University, 1938. - 5th ed.: Calcutta 1950. - 6th ed.: Calcutta 1953.

Detailed study of the king lists of the Purāṇas Uses also Vedic, Epic, and Buddhist material for the delineation of pre-Bimbisāra chronology. (AM)

6033* RAYCHAUDHURI, HEMCHANDRA: Studies in Indian antiquities [Engl.] 2nd revised and enlarged ed.: Calcutta 1958. - 330, 6 pp.

Contents: India in Purāṇic cosmography; mountain system of the Purāṇas; on some rivers of ancient India. (SP)

6034* RAYCHAUDHURI, HEMCHANDRA; SEN, SURENDRA NATH: The groundwork of Indian history [Engl.] Calcutta: Chuckervertty, Chatterjee, 1951.

6035 REDDY, CHENA J.: The probable source of deviations from Vālmīki in Bhāsa's Pratimā-Nāṭaka [Engl.] In: SVenkatUOJ 15,2, 1972, pp. 73-79.

6036 REDDY, G N : Sri Krishna in Telugu literature [Engl] In· SVenkatUOJ 3,1-2, 1960, pp 72-76

On the deviations in the characterisation of Krsna in the Telugu translations of Purānas and in Telugu *kāvyas* and *prabandhas* which are interpreted as »influenced by the social life and moral values of the Telugu people through the ages« (KPG)

6037 REGNIER, RITA H : Laksmana et Indrajit dans l'iconographie tardive de l'Inde du Sud essai d' identification d'un bois de char du Musée Rodin [Fr]. In ArAs 37, 1982, p 14-21, fig

A wooden sculpture of an archer set in an architectural frame, which had originally been a part of the front decoration of a ceremonial *ratha* from Tamilnadu, is for reasons of iconographic analogy and oral as well as textual evidence identified as Laksmana, associated with Hanumat as his mount Supported by thorough com parative analysis of the iconography of similar South Indian ceremonial *rathas*, and by textual evidence from both Vālmīki s Rm and Kambar s Tamil rendering of Rāma's exploits, the author establishes that the symmetrically placed icons on the front side of such *rathas* represent Laksmana and Indrajit who according to the Rm anticipate the decisive battle between Rāma and Rāvana during the Lankā war and as such may symbolize, like Rāma and Rāvana the antagonistic forces of good and evil (KG)

[quoted passages] Kamparāmāyana (M 1959) 6 19 101 Rm 6 4 44 6 4 73 6 4 80 6,4 88-91, 7,28 7, 7 28 27

6038 REINAUD, JOSEPH TOUSSAINT Mémoire geographique historique et scientifique sur l'Inde anterieurement au milieux du XIème siècle de l ère chretienne d'apres des ecriveins arabes, persans et chinois [Fr] Paris Imprimerie Nationale, 1849 - 2, 400 pp 1 map

Explores accounts on India given by Chinese Arabic and Persian writers Deals also with the references to the Epics (AM)

6039 RELE, VASANT G Bhagavadgita an exposition on the basis of psycho-philosophy & psycho-analysis [Engl] Mehta, N D Vaidya C[hintamani] V[inayaka] [forew] Bombay Kitāb Mahāl 1928 - 31 186 pp, 1 pl - 5th ed 1972

6040 The religion of the Hindus [Engl] Morgan, Kenneth W [ed] New York Ronald Press Co, 1953 - 12, 434 pp

Contains besides some essays on the principle outlines of Hinduism its beliefs and practices in part 2 »Selections from from Hindu sacred writings « Summaries of the Epics and the BhāgP are given and selections from the BhG translation by D S Sharma (AM)

6041 Religious encounters with death insights from the history and anthropology of religions [Engl] Reynolds, Frank E., Waugh Earle H [ed] University Park, London The Pennsylvania State University Press, 1977 - 12, 247 pp

Three articles from this collection of essays concern the Indian traditions J Bruce Long Death as a necessity and a gift in Hindu mythology David R Kinsley »The

death that conquers death«: dying to the world in medieval Hinduism. David M. Knipe: Sapiṇḍīkaraṇa: the Hindu rite of entry into heaven. For commentaries see separate entries. (PS)

6042 Religious festivals in South India and Sri Lanka [Engl.]. Welbon, Guy R.; Yocum, Glenn E. [ed.]. Delhi: Manohar, 1982. – 16, 341 pp.

Contains the following contributions of interest to Purāṇic studies: Merry, Karen L.: The Hindu festival calendar; Smith, H. Daniel: Festivals in Pañcarātra literature; Martin, James L.: The cycle of festivals at Pārthasārathī temple; Welbon, Guy R.: The Caṇḍāla's song; Hudson, D. Dennis: Two citrā festivals in Madurai; Clothey, Fred W.: Chronometry, cosmology, and the festival calendar in the Murukaṉ cult; Long, J. Bruce: Mahāśivarātrī: the Śaiva festival of repentance; Hanchett, Suzanne: The festival interlude: some anthropological observations; Christian, Jane M.: The end is the beginning; Jones, Clifford R.: Kalaṃ Eḻuttu: art and ritual in Kerala; Yocum, Glenn E.: An-keḷiya. For commentaries see separate entries. (vSt)

6043 REMY, ARTHUR: The influence of India and Persia on the poetry of Germany [Engl.]. New York: AMS Press, 1966. – 11, 81 pp. – Original ed.: New York 1901. – (Columbia University Germanic Studies 1,4).

Deals with the reception of Indian and Persian literature in Germany from ca. 1770 to 1850. (AM)

6044 RENOU, LOUIS: The destiny of the Veda in India [Engl.]. Delhi, Patna, Varanasi: Motilal Banarsidass, 1965. – 8, 105 pp.

Deals with the history of the Veda concept in Indian literature, also in Epics and Purāṇas. (AK)

6045 RENOU, LOUIS: Les écoles védiques et la formation du Veda [Fr.]. Paris: Imprimerie Nationale, 1947. – 225 pp. (Cahiers de la Société Asiatique 9).

After an exhaustive introduction on Vedic schools (*śākhās*) and the different recensions of the Veda, Renou collects the information about the four Vedas given in Sanskrit literature, including Epic and Purāṇic references. (KPG)

6046 RENOU, LOUIS: L'Hindouisme [Fr.] 7th ed. (revue par Madame Louis Renou): [Paris:] puf [i.e. Presses Universitaires de France], 1979. – 127 pp. (Que Sais-Je? 475). – 8th ed.: ibid., 1983. – 127 pp. – Original ed.: Paris: Presses Universitaires de France, 1951. – Translation: Renou, Louis: The nature of Hinduism [Engl.]. ... 1962.

The book is not to be confounded with the source-book with same title, edited by Renou. – For commentary, see Engl translation. (AK)

6047 RENOU, LOUIS: Histoire de la langue Sanskrite [Fr.]. Lyon, Paris: IAC, 1956. – 246 pp., 1 map (Collection »Les Langues Du Monde«, Série Grammaire, Philologie, Littérature 10).

Chapter 3 (p 101–132) deals with Epic language and its continuation in Purāṇas, BhāgP, Tantras, and other texts. (AK)

death that conquers death«: dying to the world in medieval Hinduism. David M. Knipe: Sapiṇḍīkaraṇa: the Hindu rite of entry into heaven. For commentaries see separate entries. (PS)

6042 Religious festivals in South India and Sri Lanka [Engl.]. Welbon, Guy R.; Yocum, Glenn E. [ed.]. Delhi: Manohar, 1982. - 16, 341 pp.

Contains the following contributions of interest to Purāṇic studies: Merry, Karen L.: The Hindu festival calendar; Smith, H. Daniel: Festivals in Pañcarātra literature; Martin, James L.: The cycle of festivals at Pārthasārathī temple; Welbon, Guy R.: The Caṇḍāla's song; Hudson, D. Dennis: Two citrā festivals in Madurai; Clothey, Fred W.: Chronometry, cosmology, and the festival calendar in the Murukan̠ cult; Long, J. Bruce: Mahāśivarātrī: the Śaiva festival of repentance; Hanchett, Suzanne: The festival interlude: some anthropological observations; Christian, Jane M.: The end is the beginning; Jones, Clifford R.: Kalaṃ Eḻuttu: art and ritual in Kerala; Yocum, Glenn E.: An-keḷiya. For commentaries see separate entries. (vSt)

6043 REMY, ARTHUR: The influence of India and Persia on the poetry of Germany [Engl.]. New York: AMS Press, 1966. - 11, 81 pp. - Original ed.: New York 1901. - (Columbia University Germanic Studies 1,4).

Deals with the reception of Indian and Persian literature in Germany from ca. 1770 to 1850. (AM)

6044 RENOU, LOUIS: The destiny of the Veda in India [Engl.]. Delhi, Patna, Varanasi: Motilal Banarsidass, 1965. - 8, 105 pp.

Deals with the history of the Veda concept in Indian literature, also in Epics and Purāṇas. (AK)

6045 RENOU, LOUIS: Les écoles védiques et la formation du Veda [Fr.]. Paris: Imprimerie Nationale, 1947. - 225 pp. (Cahiers de la Société Asiatique 9).

After an exhaustive introduction on Vedic schools (*śākhās*) and the different recensions of the Veda, Renou collects the information about the four Vedas given in Sanskrit literature, including Epic and Purāṇic references. (KPG)

6046 RENOU, LOUIS: L'Hindouisme [Fr.] 7th ed. (revue par Madame Louis Renou): [Paris:] puf [i.e. Presses Universitaires de France], 1979. - 127 pp. (Que Sais-Je? 475). - 8th ed.: ibid., 1983. - 127 pp. - Original ed.: Paris: Presses Universitaires de France, 1951. - Translation: Renou, Louis: The nature of Hinduism [Engl.]. ... 1962.

The book is not to be confounded with the source-book with same title, edited by Renou. - For commentary, see Engl translation. (AK)

6047 RENOU, LOUIS: Histoire de la langue Sanskrite [Fr.]. Lyon, Paris: IAC, 1956. - 246 pp., 1 map (Collection »Les Langues Du Monde«, Série Grammaire, Philologie, Littérature 10).

Chapter 3 (p 101-132) deals with Epic language and its continuation in Purāṇas, BhāgP, Tantras, and other texts. (AK)

6048 RENOU LOUIS L hymne aux Aśvin de l Ādiparvan [Fr] In NIA extra series 1, 1939 A volume of Eastern and Indian studies presented to Professor F W Thomas 1939 - p 177-187

After a few introductory remarks on stylistic archaisms that seem to imitate the manner of RV hymns the text of the hymn to the Aśvins (MBh cr ed 1 3 60-70) is given in a reconstituted form followed by extensive notes on word choice grammatical forms stylistic peculiarities and special difficulties of each stanza (RS)

[quoted passages] MBh (cr ed) 1 3 60-70

6049 RENOU LOUIS The nature of Hinduism [Engl] Evans Patrick [tr] New York Walker and Company Toronto George J Mc Leod Limited 1962 - 155 pp (Walker Sun Books 5) - Translation of Renou Louis L Hindouisme [Fr] 1951

General introduction into Hinduism The chapter headings run as follows 1 »The Vedic religion« 2 »Hinduism its literature ‹ [including brief sections on »Epics ‹ and »The Puranas and similar works] 3 › Myths and beliefs ‹ 4 ›Philosophy« 5 › Miscellaneous rites and practices 6 › Hindu sects 7 ›A sketch of Hindu history ‹ and 8 »Contemporary Hinduism‹ Most of the chapters include references to the Epics and the Purānas - The present English translation which seems to be based on the edition revised by Madame Louis Renou includes in addition to the French original occasional foot notes by the translator and an index (AK)

6050 RENOU L[OUIS] Note sur les origines vediques de Ganesa [Fr] In JA 229 1937 pp 271-274

6051 RENOU LOUIS Sur la structure du kāvya [Fr] In JA 247 1959 pp 1-114

6052 RENOU LOUIS FILLIOZAT JEAN L Inde classique manuel des etudes indiennes Tome 1-2 [Fr] Vol 1 Tome premier avec le concours de Pierre Meile Anne Marie Esnoul Liliane Silburn Paris Payot 1947 669 pp fig 1 folding map (Bibliotheque Scientifique) - Vol 2 Tome II avec le concours de Paul Demieville Olivier Lacombe Pierre Meile Paris Imprimerie Nationale Hanoi Ecole Française d Extreme Orient 1953 - 19 758 pp fig (Bibliotheque de l École Française d Extreme Orient) - Partial translations Filliozat Jean Political history of India from the earliest times to the 7th century A D [Engl] Spratt Philip [tr] Calcutta Susil Gupta Limited 1957 - 8 199 pp 11 fig [i e ch 4 of tome 1] - Renou Louis Vedic India [Engl] Spratt Philip [tr] Delhi Varanasi Indological Book House 1971 - 8 160 pp 2 plans [i e ch 5 of tome 1] - (Classical India Vol 2-3)

[reviews] (Tome 1) Basham A L In JRAS 1950 pp 203 204 - (Tome 1 and 2) Schrader F[riedrich] O[tto] In OLZ 49 1954 5/6 col 251 254

6053 REU BISHESHWAR NATH Hindu Purānas their age & value [Engl] In NIA 2 5 1939 pp 302-306 - Same title in NIA extra series 2 1939 A volume of Indian and Iranian studies presented to Sir E Denison Ross 1939 - pp 290-294

6048 RENOU LOUIS L hymne aux Aśvin de l Ādiparvan [Fr] In NIA extra series 1, 1939 A volume of Eastern and Indian studies presented to Professor F W Thomas 1939 - p 177-187

After a few introductory remarks on stylistic archaisms that seem to imitate the manner of RV hymns the text of the hymn to the Aśvins (MBh cr ed 1 3 60-70) is given in a reconstituted form followed by extensive notes on word choice grammatical forms stylistic peculiarities and special difficulties of each stanza (RS)

[quoted passages] MBh (cr ed) 1 3 60-70

6049 RENOU LOUIS The nature of Hinduism [Engl] Evans Patrick [tr] New York Walker and Company Toronto George J Mc Leod Limited 1962 - 155 pp (Walker Sun Books 5) - Translation of Renou Louis L Hindouisme [Fr] 1951

General introduction into Hinduism The chapter headings run as follows 1 »The Vedic religion« 2 »Hinduism its literature ‹ [including brief sections on »Epics ‹ and »The Puranas and similar works] 3 › Myths and beliefs ‹ 4 ›Philosophy« 5 › Miscellaneous rites and practices 6 › Hindu sects 7 ›A sketch of Hindu history ‹ and 8 »Contemporary Hinduism‹ Most of the chapters include references to the Epics and the Purānas - The present English translation which seems to be based on the edition revised by Madame Louis Renou includes in addition to the French original occasional foot notes by the translator and an index (AK)

6050 RENOU L[OUIS] Note sur les origines vediques de Ganesa [Fr] In JA 229 1937 pp 271-274

6051 RENOU LOUIS Sur la structure du kāvya [Fr] In JA 247 1959 pp 1-114

6052 RENOU LOUIS FILLIOZAT JEAN L Inde classique manuel des etudes indiennes Tome 1-2 [Fr] Vol 1 Tome premier avec le concours de Pierre Meile Anne Marie Esnoul Liliane Silburn Paris Payot 1947 669 pp fig 1 folding map (Bibliotheque Scientifique) - Vol 2 Tome II avec le concours de Paul Demieville Olivier Lacombe Pierre Meile Paris Imprimerie Nationale Hanoi Ecole Française d Extreme Orient 1953 - 19 758 pp fig (Bibliotheque de l École Française d Extreme Orient) - Partial translations Filliozat Jean Political history of India from the earliest times to the 7th century A D [Engl] Spratt Philip [tr] Calcutta Susil Gupta Limited 1957 - 8 199 pp 11 fig [i e ch 4 of tome 1] - Renou Louis Vedic India [Engl] Spratt Philip [tr] Delhi Varanasi Indological Book House 1971 - 8 160 pp 2 plans [i e ch 5 of tome 1] - (Classical India Vol 2-3)

[reviews] (Tome 1) Basham A L In JRAS 1950 pp 203 204 - (Tome 1 and 2) Schrader F[riedrich] O[tto] In OLZ 49 1954 5/6 col 251 254

6053 REU BISHESHWAR NATH Hindu Purānas their age & value [Engl] In NIA 2 5 1939 pp 302-306 - Same title in NIA extra series 2 1939 A volume of Indian and Iranian studies presented to Sir E Denison Ross 1939 - pp 290-294

The article welcomes Pargiter's »Ancient Indian historical tradition« since it has roused the interest of Western scholars in the Purāṇas; mentions a number of passages with regard to number and names of Purāṇas and points out the similarity of ṚV 8,10 85 and BhāgP 10,24-25. (PS)

[quoted passages:] BhāgP 10,24-25.

6054 Review of the activities of the All-India Kashiraj Trust / Sarvabhāratīya-kāśirājanyāsasya kāryāṇām vivaraṇam [Engl., Skt.]. In: Purāṇa 5,2, July 1963, pp. 376-388.

Covers the period from December 1962 to May 1963. (F)

6055* REXROTH, KENNETH: The Mahābhārata [Engl.]. In: Saturday Review [50], 30 September 1967.

6056 RHODE, J. G.: Ueber religiöse Bildung, Mythologie und Philosophie der Hindus: mit Rücksicht auf ihre älteste Geschichte. Band 1-2 [Ger.]. Leipzig: Brockhaus, 1827. - Vol. 1: 460 pp., 32 pl. - Vol. 2: 656 pp., 1 pl., index.

6057* RHYS, D. J.: Bhagavadgītā. Varanasi 1976.

6058 RHYS DAVIDS, T. W.: Metrical prose in Indian literature [Engl.]. In: JRAS 1903, pp. 825-826.

»It seems ... probable that we have in the Mahā Bhārata metrical prose a result of the recasting into Sanskrit of a narrative once told in the living speech, that is in the dialects, in which the old popular ballads out of which the epics arose were most probably at first recited or sung.« (F)

6059 RICE, EDWARD P[ETER]: A history of Kanarese literature [Engl.]. 2nd revised ed.: Calcutta: Association Press, 1921. - 128 pp., 1 map.

Treats inter alia the Jaina version of the Rm (with extracts from Pampa Rm), the literature of the Vīraśaivas (with extracts from BasavaP) and the rise of Vaiṣṇava literature which brought about translations of the Epics and BhāgP. (AM)

6060* RICE, EDWARD PETER: The Mahābhārata: analysis and index [Engl.]. London: Oxford University Press, 1934.

6061 RICE, LEWIS: Early Kannaḍa authors [Engl.]. In: JRAS (N.S.) 15, 1883, pp. 295-314.

Alludes to Kannada versions of Epics/Purāṇas, but without descriptions (F)

6062 RICE, LEWIS: The poet Pampa [Engl.]. In: JRAS (N.S.) 14, 1882, pp. 19-23.

Biographical sketch of the author of ĀdiP and Pampa Bhārata (F)

6063 RICHARDS, J. F.: Introduction [to the symposium] [Engl.]. Richards, J. F. [ed.]. In: JAsianS 34,1, November 1974: Symposium: The achievement of Georges Dumézil ... 1974. - p. 127-128.

Introduces the papers by Hiltebeitel, Gonda, Littleton, and Knipe (q.v.) by emphasizing the need to discuss Dumézil's theories and influence with regard to the questions about the continuity, unity and singularity of Indian civilizations. The

The article welcomes Pargiter's »Ancient Indian historical tradition« since it has roused the interest of Western scholars in the Purāṇas; mentions a number of passages with regard to number and names of Purāṇas and points out the similarity of ṚV 8,10 85 and BhāgP 10,24-25. (PS)

[quoted passages:] BhāgP 10,24-25.

6054 Review of the activities of the All-India Kashiraj Trust / Sarvabhāratīya-kāśirājanyāsasya kāryāṇām vivaraṇam [Engl., Skt.]. In: Purāṇa 5,2, July 1963, pp. 376-388.

Covers the period from December 1962 to May 1963. (F)

6055* REXROTH, KENNETH: The Mahābhārata [Engl.]. In: Saturday Review [50], 30 September 1967.

6056 RHODE, J. G.: Ueber religiöse Bildung, Mythologie und Philosophie der Hindus: mit Rücksicht auf ihre älteste Geschichte. Band 1-2 [Ger.]. Leipzig: Brockhaus, 1827. - Vol. 1: 460 pp., 32 pl. - Vol. 2: 656 pp., 1 pl., index.

6057* RHYS, D. J.: Bhagavadgītā. Varanasi 1976.

6058 RHYS DAVIDS, T. W.: Metrical prose in Indian literature [Engl.]. In: JRAS 1903, pp. 825-826.

»It seems ... probable that we have in the Mahā Bhārata metrical prose a result of the recasting into Sanskrit of a narrative once told in the living speech, that is in the dialects, in which the old popular ballads out of which the epics arose were most probably at first recited or sung.« (F)

6059 RICE, EDWARD P[ETER]: A history of Kanarese literature [Engl.]. 2nd revised ed.: Calcutta: Association Press, 1921. - 128 pp., 1 map.

Treats inter alia the Jaina version of the Rm (with extracts from Pampa Rm), the literature of the Vīraśaivas (with extracts from BasavaP) and the rise of Vaiṣṇava literature which brought about translations of the Epics and BhāgP. (AM)

6060* RICE, EDWARD PETER: The Mahābhārata: analysis and index [Engl.]. London: Oxford University Press, 1934.

6061 RICE, LEWIS: Early Kannaḍa authors [Engl.]. In: JRAS (N.S.) 15, 1883, pp. 295-314.

Alludes to Kannada versions of Epics/Purāṇas, but without descriptions (F)

6062 RICE, LEWIS: The poet Pampa [Engl.]. In: JRAS (N.S.) 14, 1882, pp. 19-23.

Biographical sketch of the author of ĀdiP and Pampa Bhārata (F)

6063 RICHARDS, J. F.: Introduction [to the symposium] [Engl.]. Richards, J. F. [ed.]. In: JAsianS 34,1, November 1974: Symposium: The achievement of Georges Dumézil ... 1974. - p. 127-128.

Introduces the papers by Hiltebeitel, Gonda, Littleton, and Knipe (q.v.) by emphasizing the need to discuss Dumézil's theories and influence with regard to the questions about the continuity, unity and singularity of Indian civilizations. The

contributions to the symposium are supplied with bibliographical foot notes and may thus contribute to a general introduction to this particular segment of methodological discussions regarding Epic studies (PS)

6064 RIDGEWAY, WILLIAM »Professor Ridgeway's theory of the origin of Indian drama« a surrejoinder [Engl] In JRAS 1917, pp 143-154

Refers to the contributions by A Berriedale Keith under title »Professor Ridgeway's theory of the origin of Indian drama«, in JRAS 1917, pp 140-143 (preceding) and JRAS 1916, p 335-350 For commentary see separate entry (F)

6065 RIDGEWAY, WILLIAM »Professor Ridgeway's theory of the origin of the Indian drama« a reply [Engl] In JRAS 1916, pp 821-829

Rejoinder to Keith s criticism »Professor Ridgeway's theory of the origin of Indian drama« For a commentary see separate entry (F)

6066* Riju pātha or simple lessons in Sanskrit Part 1-3 [Skt] Īśvaracandra Vidyāsāgara [ed] Calcutta - Part 1 6th ed 1864 - 66 pp - Part 2 5th ed 1864 - 90 pp - Part 3 3rd ed 1861 - 115 pp

Skt anthology The first part contains parts of the Pañcatantra the second part gives excerpts from the 2nd book of the Rm and the third part contains excerpts from the Hitopadesa and three episodes from the ViP 5 episodes from MBh the first three books of the Bhattikāvya, and finally three passages from the Rtusamhāra [source] Brockhaus, Hermann [Review] (F)

[reviews] Brockhaus, Hermann In ZDMG 19 1865 pp 642-647

6067 RIVIERE, JUAN ROGER European translations of Purānic texts [Engl] In Purāna 5,2, July 1963, pp 243-250

Gives a short survey of the history of European Purāna research along with a list of Purāna translations into European languages (F)

6068 RIVIERE, JUAN ROGER Investigaciones sobre los Purāna por el »All India Kashiraj Trust« de Benares [Sp] In BAEO 1 1965 pp 155-158 - Translation Riviere, Juan Roger Researches on the Purāna [Engl] In Purāna 8,2, July 1966, pp 271-275

After some general remarks on Purānic literature the author recommends to the Spanish indologists to take note of the activities of the Kāsīrāj Trust. (AM)

6069 RIVIERE, J[UAN] ROGER New position of Western orientalism in account with the Purāna study [Engl] In Purāna 7,2 July 1965 pp 300-305

Short survey of the development of Purāna research in the 20th century in Europe (F)

6070 RIVIERE, JUAN ROGER The problem of Ganesa in the Purānas [Engl]. In Purāna 4,1, January 1962, pp 96-102

Considers Ganeśa to be of Dravidian or Indus Valley origin gives a short account of his various forms appearing in the Purānas. Refers to ChāU Śañkara s *bhāsya* on ChāU, MBh Rm Patañjali s Mahābhāsya, RV, TaiĀ, Yājñavalkyasmrti, Śañkaradigvijaya of Ānandatīrtha, AgP, GaneśaP, BVP VmP VarP, PdP, GaP, Prapañcasāratantra, ŚiP (F)

6071 RIVIÈRE, JUAN ROGER: Researches on the Purāṇa realized by the »All-India Kashiraj Trust« in Banaras [Engl.]. In: Purāṇa 8,2, July 1966, pp. 271–275. – Translation of: Rivière, J. Roger: Investigaciones sobre los Purāṇa ... [Sp.]. In: BAEO 1, 1965, pp. 155–158.

Short article in praise of the Trust, translated from the Spanish. (F)

6072 RIVIÈRE, JUAN ROGER: Western indology and the Purāṇa [Engl.]. In: Purāṇa 3,1, January 1961, pp. 4–7.

Mentions a few problems Western Purāṇa research is concerned with; in particular the text problem. (F)

6073 ROBERTS, JOSEPH: Notice of the tabernacle or car employed by the Híndús on the island of Ceylon, to carry the image of god, in their religious processions: with some remarks on the analogies which may be traced in the worship of the Assyrians and other ancient nations of the East, as compared with that of the Híndús [Engl.]. In: JRAS (1st series) 1, 1834, p. 87–92.

Includes a quotation from the KūP (without reference) on Śiva and Śakti; concerning the »analogies« mentioned in the title, the author concludes that »we see some of the most striking coincidences, which never could have been the result of any thing but the identity of their origin.« (F)

6074 ROCHER, LUDO: Bhagavadgītā 2.20 and Kaṭhopaniṣad 2.18: a new interpretation [Engl.]. In: ALB 27, 1963, pp. 45–58.

Rocher first deals with existing translations and explanations of the BhG verse (Edgerton, Lamotte, Garbe, etc.) He then offers his own explanation, in which *na bhūtvā* and *na bhavitā* of the verse are co-ordinated. He suggests taking *bhūtvā* as a nominal derivative with *-(t)van*. The meaning is therefore: »the *ātman* neither is something which has been nor is it something that will be.« R. connects this interpretation of *na bhūtvā* with later Nyāya theories of *abhāva*. The same seems to hold true for KaṭhU 2.18. (AM)

[quoted passages] BhG 2.20.

6075• ROCHER, LUDO: The Greek and Latin data about India: some fundamental considerations [Engl.]. In: [Zakir Husain vol.] 1968.

Also deals (p 34) with the Purāṇas as historical documents. »... at least from Megasthenes' time onward, Indians had Purāṇic lists of kings, some of which came to the notice of foreign visitors.« [source] Rocher, p. 123. (AK)

6076 ROCHER, LUDO: The meaning of purāṇá in the Ṛgveda [Engl.]. In: WZKS 21, 1977, pp. 5–24.

Examines the 16 passages from the ṚV and the two from the ṚV *khilas* where *purāṇá* occurs. Concludes that »items called *purāṇá* involve adherence, by human beings or gods, to divine laws which have been laid down once for all, and which are to be followed on every subsequent occasion at which the *purāṇá* element repeats itself«. (I)

6071 RIVIÈRE, JUAN ROGER: Researches on the Purāṇa realized by the »All-India Kashiraj Trust« in Banaras [Engl.]. In: Purāṇa 8,2, July 1966, pp. 271–275. – Translation of: Rivière, J. Roger: Investigaciones sobre los Purāṇa ... [Sp.]. In: BAEO 1, 1965, pp. 155–158.

Short article in praise of the Trust, translated from the Spanish. (F)

6072 RIVIÈRE, JUAN ROGER: Western indology and the Purāṇa [Engl.]. In: Purāṇa 3,1, January 1961, pp. 4–7.

Mentions a few problems Western Purāṇa research is concerned with; in particular the text problem. (F)

6073 ROBERTS, JOSEPH: Notice of the tabernacle or car employed by the Hindús on the island of Ceylon, to carry the image of god, in their religious processions: with some remarks on the analogies which may be traced in the worship of the Assyrians and other ancient nations of the East, as compared with that of the Hindús [Engl.]. In: JRAS (1st series) 1, 1834, p. 87–92.

Includes a quotation from the KūP (without reference) on Śiva and Śakti; concerning the »analogies« mentioned in the title, the author concludes that »we see some of the most striking coincidences, which never could have been the result of any thing but the identity of their origin.« (F)

6074 ROCHER, LUDO: Bhagavadgītā 2.20 and Kaṭhopaniṣad 2.18: a new interpretation [Engl.]. In: ALB 27, 1963, pp. 45–58.

Rocher first deals with existing translations and explanations of the BhG verse (Edgerton, Lamotte, Garbe, etc.) He then offers his own explanation, in which *na bhūtvā* and *na bhavitā* of the verse are co-ordinated. He suggests taking *bhūtvā* as a nominal derivative with *-(t)van*. The meaning is therefore: »the *ātman* neither is something which has been nor is it something that will be.« R. connects this interpretation of *na bhūtvā* with later Nyāya theories of *abhāva*. The same seems to hold true for KaṭhU 2.18. (AM)

[quoted passages] BhG 2.20.

6075• ROCHER, LUDO: The Greek and Latin data about India: some fundamental considerations [Engl.]. In: [Zakir Husain vol.] 1968.

Also deals (p 34) with the Purāṇas as historical documents. »... at least from Megasthenes' time onward, Indians had Purāṇic lists of kings, some of which came to the notice of foreign visitors.« [source] Rocher, p. 123. (AK)

6076 ROCHER, LUDO: The meaning of purāṇá in the Ṛgveda [Engl.]. In: WZKS 21, 1977, pp. 5–24.

Examines the 16 passages from the ṚV and the two from the ṚV *khilas* where *purāṇá* occurs. Concludes that »items called *purāṇá* involve adherence, by human beings or gods, to divine laws which have been laid down once for all, and which are to be followed on every subsequent occasion at which the *purāṇá* element repeats itself«. (I)

6077 ROCHER, LUDO The Purāna of fate and human effort [Engl]. In ABORI 58–59, 1977–1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 – pp 271–278

It is argued »that the term ›purāna‹ did not originally refer to the huge texts that now go under that name In reality ›purāna‹ was used to indicate the numerous small treatises which are now incorporated as chapters or sections in the eighteen *mahāpurānas* – or elsewhere They were the ›Purānas‹ that were recited by bards more or less elaborately depending on the circumstances « One ›Purāna‹ of this kind called »Daivapurusakārapurāna« by the author, is reproduced on the basis of two almost identical brief and isolated chapters on *karman* from the MtP and VDhottP In the first part of the article the author shows that the subject of *karman* and its two aspects of *daiva* and *mānusa* (*paurusa purusakāra*) did exist in ancient India as an independent topic The subject had »a life of its own« and could be used and adapted by different authors for a variety of purposes (SD)

[quoted passages] BhG 18 14, MBh 1 1 186cd–187ad 1 114 6 MtP (ASS) 221 VDhottP 2 66

6078 ROCHER, LUDO The Purānas [Engl] Wiesbaden Otto Harrassowitz, 1986 – 6, 282 pp (A History of Indian Literature edited by Jan Gonda Vol II Fasc 3)

Full presentation of Purānic texts as well as of the history of secondary literature and the various approaches developed so far Part one discusses »Purānic literature« in general Rocher unfolds his subject by successively discussing the history of research The first section is entitled »Purāna studies« Besides the introduction the paragraphs of this section deal with importance of the Purānas the Purānas and the Veda ›extant‹ versus ›earlier‹ Purānas sectarian character of the Purānas *puranam pancalaksanam* eighteen Purānas descriptions of Purānas in Purānas quotations from Purānas in the *dharma* literature gradual deterioration of Purānas the original Purāna the ›Ur Purāna‹ traditional origin of the Purānas – The second section of part I deals with »the place of the Purānas in Indian literature« by giving in the first place »a number of considerations on the nature of puranic texts, the transmission of puranic materials and the place of the Purānas within Sanskrit literature generally In the second place I will draw some conclusions from these considerations with special emphasis on their impact on the interpretation of the Purānas and the use of data provided by puranic texts.« This section discusses nature of the Purānas Purānic textual tradition the *suta* different recensions of Purānas diversity of Purānic literature the Purānas and other branches of Sanskrit literature consequences ›mini Purānas‹ dating the Purānas, the Purānas as religious documents the Purānas as historical documents – The second part of the work discusses the individual Purānas in alphabetical order each presentation is introduced by a bibliographical note accounting for editions, translations and relevant secondary literature after that a summary of contents is given followed by a discussion of prominent features, as well as surveys of the various opinions expressed in secondary literature on date place origin, nature (sectarian praise of *tirthas*) etc – As to the »trends that dominated Purāna research over the years« the author confesses »While writing this book I gradually became aware that I could no longer support some of these opinions and trends« and he adds »I will therefore occasionally also add my own personal observations on a number of aspects of purāna studies as they are reflected in the earlier scholarly literature « (F)

[reviews] Sohnen Renate In ZDMG 138 2, 1988 pp 414–415

6077 ROCHER, LUDO The Purāna of fate and human effort [Engl]. In ABORI 58-59, 1977-1978 Annals of the Bhandarkar Oriental Research Institute diamond jubilee volume 1978 - pp 271-278

It is argued »that the term ›*purāna*‹ did not originally refer to the huge texts that now go under that name In reality ›*purāna*‹ was used to indicate the numerous small treatises which are now incorporated as chapters or sections in the eighteen *mahāpurānas* - or elsewhere They were the ›Purānas‹ that were recited by bards more or less elaborately depending on the circumstances « One ›Purāna‹ of this kind called »Daivapurusakārapurāna« by the author, is reproduced on the basis of two almost identical brief and isolated chapters on *karman* from the MtP and VDhottP In the first part of the article the author shows that the subject of *karman* and its two aspects of *daiva* and *mānusa* (*paurusa purusakāra*) did exist in ancient India as an independent topic The subject had »a life of its own« and could be used and adapted by different authors for a variety of purposes (SD)

[quoted passages] BhG 18 14, MBh 1 1 186cd-187ad 1 114 6 MtP (ASS) 221 VDhottP 2 66

6078 ROCHER, LUDO The Purānas [Engl] Wiesbaden Otto Harrassowitz, 1986 - 6, 282 pp (A History of Indian Literature edited by Jan Gonda Vol II Fasc 3)

Full presentation of Purānic texts as well as of the history of secondary literature and the various approaches developed so far Part one discusses »Purānic literature« in general Rocher unfolds his subject by successively discussing the history of research The first section is entitled »Purāna studies« Besides the introduction the paragraphs of this section deal with importance of the Purānas the Purānas and the Veda ›extant‹ versus ›earlier‹ Purānas sectarian character of the Purānas, *puranam pancalaksanam* eighteen Purānas descriptions of Purānas in Purānas quotations from Purānas in the *dharma* literature gradual deterioration of Purānas the original Purāna the ›Ur Purāna‹ traditional origin of the Purānas - The second section of part I deals with »the place of the Purānas in Indian literature« by giving in the first place »a number of considerations on the nature of puranic texts, the transmission of puranic materials and the place of the Purānas within Sanskrit literature generally In the second place I will draw some conclusions from these considerations with special emphasis on their impact on the interpretation of the Purānas and the use of data provided by puranic texts.« This section discusses nature of the Purānas Purānic textual tradition the *suta* different recensions of Purānas diversity of Purānic literature the Purānas and other branches of Sanskrit literature consequences ›mini Purānas‹ dating the Purānas, the Purānas as religious documents the Purānas as historical documents - The second part of the work discusses the individual Purānas in alphabetical order each presentation is introduced by a bibliographical note accounting for editions, translations and relevant secondary literature after that a summary of contents is given followed by a discussion of prominent features, as well as surveys of the various opinions expressed in secondary literature on date place origin, nature (sectarian praise of *tirthas*) etc - As to the »trends that dominated Purāna research over the years« the author confesses »While writing this book I gradually became aware that I could no longer support some of these opinions and trends« and he adds »I will therefore occasionally also add my own personal observations on a number of aspects of purāna studies as they are reflected in the earlier scholarly literature « (F)

[reviews] Sohnen Renate In ZDMG 138 2, 1988 pp 414-415

6079 ROCHER, LUDO: Reflections on one hundred and fifty years of Purāṇa studies [Engl.]. In: Purāṇa 25,1, January 1983, pp. 64–76.

Critical discussion of the methods of Purāṇa research, especially as concerns the applicability of the rules of (Western) classical philology to Purāṇic texts. Traces most of the special methods/prejudices of modern Purāṇa research back to Wilson. Wilson's principal thesis was that the extant Purāṇas are nothing »but the partial and adulterated representatives« of the »original« Purāṇas. In order »to posit the existence of earlier, better Purāṇas«, Wilson put forward three principal arguments: 1. non-sectarian character of the original Purāṇas, 2. original Purāṇas agreed with *purāṇapañcalakṣaṇa* topics, 3. the description of contents given in the Purāṇas refer to the original texts. – Rocher replies: 1. sectarian character of Purāṇas is rarely unequivocal; »frequently statements in favour of and against any special sect are found in the same Purāṇa ...«, 2. the validity of the *purāṇapañcalakṣaṇa* definition has to be questioned, 3. »... in general the descriptions of contents occurring in Purāṇas are scanty; differences between them and the actual contents of a printed Purāṇa may at the best hint at the existence of a variety of traditions of this Purāṇa.« – R. then discusses the Pargiter/Kirfel school which, starting from the supposition of a once-existing Ur-Purāṇa (common origin of *all* Purāṇic texts), seeks to sift out the original texts of minor stories and even »THE Ur-Purāṇa« itself, by applying to them the rules of textual criticism. Rocher's objections are: 1. Purāṇas are a text-category completely different from, say, Vedic literature. They are fluid texts which constantly become subject to re-reading and re-writing The composition and introduction of new texts and the revision of old parts is a quite natural process in the transmission of Purāṇas. 2. »The Purāṇas belong to the realm of the Paurāṇika or *sūta*, i e , the bard or story-teller, who comes to the house of a private individual, or to a public place in the village ... to entertain the people with his Purāṇic stories « Due to this fact a number of versions of one Purāṇa exists. »Those versions which happen to have been written down in our manuscripts are but an infinitesimal part of what the Matsyapurāṇa tradition and, for that matter, the tradition of all Purāṇas, has been « – These reflections result in the following conclusions: Most current editions of Purāṇas are of but small value, as most of them »do not even use all available manuscripts«, that is to say, they only present a limited »range of the original spectrum«. Each Purāṇa by definition consists of a multiplicity of versions which in their entirety constitute, say, »the« MtP. »MtP«, in this sense, is nothing but the name for a complex and many-sided tradition of a multiplicity of versions co-existing with each other. Purāṇic research has to turn away from the reconstruction of so-called Ur-Texts: »I feel that we should concentrate, first of all, on the corresponding sections, and study them in as many versions as we can obtain ... I mean compare them as variants in their own right, as revealing manifestations of how the Indian tradition can play with a certain theme, change it, adapt it, etc.« (F)

6080 ROCHER, LUDO: Sārdhaśatavarṣavyāpi-purāṇādhyanasambandhi cintanam: bhāṣaṇādhāreṇa likhito 'yam lekhaḥ [Skt.]. In: Purāṇa 25,1, January 1983, *saṃskṛta-khaṇḍaḥ*, pp. 7–10.

Detailed Sanskrit summary of the author's »Reflections on one hundred and fifty years of Purāṇa studies« (same volume, pp 64–76) For commentary see separate entry. (F)

6081 RONEY, STEPHEN: Vālmīki's bird story: the art behind the Epic [Engl.] In: JOI 32, 1982–1983, pp. 216–229.

An attempt to interpret the Rm as an aesthetic experience, in which the *krauñca* episode provides the symbolic key, the two birds furnishing the motif of alternating »pairing« and opposition »›Twoness‹ is the one given of the story, the action of which is merely an analysis of the possible different relationships the possible operations performed with two birds Just so the given of the Rāmāyana as a whole, its simplest and most persistent structural element is an incessant pairing of objects characters, and events « (JLB)

[quoted passages] Rm (cr ed) 1 2 7-20, 1 8-17, 1,66 13-23, 2 7 20 2 58 8, 2 85 55, 3 2-3 3 16 7ff, 3 16 20-21, 3 64 25 3 65-66, 4 5 6 4 8 14, 4 18 4-39 4 50 10, 4,57 4-7 5 36 12-34 5 65 3 23, 6 35 18 6 39 6, 6 67 36-37 6 74 18, 7,58 90 7 58 92, 7 58 98 7 63 9ff, 7,82-83, 7 88, 7 96 7,100, Rm (Shastri tr) 2 197, Rm (vulgate) 1 3 9, 2 19 3,69 11-18, 6 22 81ff

6082 RONKEL, PH S VAN Aanteekeningen op een ouden maleischen Ramajanatekst [Dt] In BKI 75, 1919, pp 379-383

With regard to the Malay Hikayat Seri Rama the author raises inter alia the following points the author of the Malay adaptation must have been a Muslim, the Indian source is likely to have been a Tamil adaptation of the Skt Rm (thereby confirming Juynboll s suggestions on this point) (SD)

6083 RONKEL, PH S VAN The Ramāyana in Malay [Engl] In AO 7, 1929, pp 319-324

On the publications of Ziesenis and Stutterheim about the Hikayat Seri Rama one of the few non Muslim religious texts preserved in the Malay language (KPG)

6084 RONNOW, KASTEN Kirāta a study on some ancient Indian tribes [Engl] In MO 30 1936, pp 90-170

6085 RONNOW, KASTEN Some remarks on svetadvipa [Engl] In BSOS 5 1928-1930 pp 253-284

Rejects the theory advanced by Garbe (in »Indien und das Christentum«) and others that the description of *svetadvipa* betrays Christian influence Agrees with Clark that *śvetadvipa* is situated in the North and is an Indian vision of paradise Discusses parallels in the MBh stories of Ekata Dvita and Trita, three ascetics who are unable to reach the abode of the god (MBh 3 338) Arjuna s inability to conquer *harivarsa* on his *digvijaya* in the North (MBh 3 143) and the Alexander Romance where Alexander is stopped on his way to conquer paradise The vision of *śvetadvipa* itself is influenced according to Ronnow by Yogic meditation and the perception on its higher levels In Buddhism such perception leads to concepts like *sambhogakaya* the body of gods in a transcendental stage and although the author believes that similar concepts may have evolved in Hindu Yogic circles as well he believes in Buddhist influence on the Nārāyanīya section of MBh and sees the nearest parallel to *śvetadvipa* in Amitābha s paradise *sukhavati* (vSt)

[quoted passages] MBh 3 143, 3 338

6086* RÖNNOW, KASTEN Viśvarupa [Engl] In BSOS 6 1930-1932, pp 469-480

6087* ROSE, E[UGEN] Beitrage zur Kenntnis des sivaitischen Namenglaubens nach den Purānen eine religionsgeschichtliche und textkritische Untersuchung [Ger] Bonn Rohrscheid, 1934 - 46 pp

An attempt to interpret the Rm as an aesthetic experience, in which the *krauñca* episode provides the symbolic key, the two birds furnishing the motif of alternating »pairing« and opposition »›Twoness‹ is the one given of the story, the action of which is merely an analysis of the possible different relationships the possible operations performed with two birds Just so the given of the Rāmāyana as a whole, its simplest and most persistent structural element is an incessant pairing of objects characters, and events « (JLB)

[quoted passages] Rm (cr ed) 1 2 7-20, 1 8-17, 1,66 13-23, 2 7 20 2 58 8, 2 85 55, 3 2-3 3 16 7ff, 3 16 20-21, 3 64 25 3 65-66, 4 5 6 4 8 14, 4 18 4-39 4 50 10, 4,57 4-7 5 36 12-34 5 65 3 23, 6 35 18 6 39 6, 6 67 36-37 6 74 18, 7,58 90 7 58 92, 7 58 98 7 63 9ff, 7,82-83, 7 88, 7 96 7,100, Rm (Shastri tr) 2 197, Rm (vulgate) 1 3 9, 2 19 3,69 11-18, 6 22 81ff

6082 RONKEL, PH S VAN Aanteekeningen op een ouden maleischen Ramajana-tekst [Dt] In BKI 75, 1919, pp 379-383

With regard to the Malay Hikayat Seri Rama the author raises inter alia the following points the author of the Malay adaptation must have been a Muslim, the Indian source is likely to have been a Tamil adaptation of the Skt Rm (thereby confirming Juynboll s suggestions on this point) (SD)

6083 RONKEL, PH S VAN The Ramāyana in Malay [Engl] In AO 7, 1929, pp 319-324

On the publications of Ziesenis and Stutterheim about the Hikayat Seri Rama one of the few non Muslim religious texts preserved in the Malay language (KPG)

6084 RONNOW, KASTEN Kirāta a study on some ancient Indian tribes [Engl] In MO 30 1936, pp 90-170

6085 RONNOW, KASTEN Some remarks on svetadvipa [Engl] In BSOS 5 1928-1930 pp 253-284

Rejects the theory advanced by Garbe (in »Indien und das Christentum«) and others that the description of *svetadvipa* betrays Christian influence Agrees with Clark that *śvetadvipa* is situated in the North and is an Indian vision of paradise Discusses parallels in the MBh stories of Ekata Dvita and Trita, three ascetics who are unable to reach the abode of the god (MBh 3 338) Arjuna s inability to conquer *harivarsa* on his *digvijaya* in the North (MBh 3 143) and the Alexander Romance where Alexander is stopped on his way to conquer paradise The vision of *svetadvipa* itself is influenced according to Ronnow by Yogic meditation and the perception on its higher levels In Buddhism such perception leads to concepts like *sambhogakaya* the body of gods in a transcendental stage and although the author believes that similar concepts may have evolved in Hindu Yogic circles as well he believes in Buddhist influence on the Nārāyanīya section of MBh and sees the nearest parallel to *śvetadvipa* in Amitābha s paradise *sukhavati* (vSt)

[quoted passages] MBh 3 143, 3 338

6086* RÖNNOW, KASTEN Viśvarupa [Engl] In BSOS 6 1930-1932, pp 469-480

6087* ROSE, E[UGEN] Beitrage zur Kenntnis des sivaitischen Namenglaubens nach den Purānen eine religionsgeschichtliche und textkritische Untersuchung [Ger] Bonn Rohrscheid, 1934 - 46 pp

Identical with the author's »Die Śivasahasranāmastotras ... ». For commentary see separate entry [source:] ZDMG 88, 1934, Beilage, p. 54. (F)

6088 ROSE, EUGEN: Die Śivasahasranāmastotras in der epischen und purāṇischen Literatur: eine textkritische und kulturgeschichtliche Untersuchung [Ger.]. Bonn: J. Lucas, 1934. - 46 pp.

After introductory remarks concerning *nāmastotras* in general three *śivasahasranāmastotras* are analyzed in detail, the Sudarśanasahasranāmastotra (Ss) (contained in LiP, ŚiP and SauP), the Mahādevasahasranāmastotra (Ms) (contained in LiP, ŚiP and MBh), and the Dakṣaproktaśivasahasranāmastotra (Ds) (contained in VāP, BrP and MBh). Verse-concordances illustrate the agreement among versions of each *stotra*. Though the names are largely identical their order is different in all three *stotras* so that they have to be regarded as mutually independent. Ms and Ss are pure lists of names (in nominative case); the Ds, on the other hand, contains nominative-, dative-, and vocative-groups characteristic of litanies. Ds has a Vedic antecedent in the Śatarudrīya. The Purāṇic versions of Ds seem all to go back to MBh. Among the three *sahasranāmastotras*, Ds is the oldest, Ss a late sectarian work. - Publication of only part of the introduction of the whole dissertation, of which no complete copy seems to be available. (PS)

[quoted passages.] BrP (VePr) 39-40; LiP 1,65.53-175; 1,98.1-194; MBh (B) 12,284; 13,17.1-183; ŚiP (B 1923) 4,35.1-133; 4,36.1-38; ŚiP (C 1890) 1,71.1-166; ŚiP 6,28.1-166; SauP 41.1-162; VāP 30.

6089 ROSE, H. A.: A note on Kurukshetra [Engl.]. In: IA 33, November 1904, p. 298.

6090 ROSNER, E.; WILLE, K.: Indische Elemente in der Gründungslegende des Königreiches Nanchao [Ger.]. In: *ZDMG 131, 1981*, pp. *374-383*.

The authors compare the legend of the establishment of the Chinese kingdom Nanchao with a corresponding story in MBh (cr.ed.) 1,124-138 (*jatugṛha* story) and a teaching of Kauṭilya's Arthaśāstra (burning of a rival in an appropriately prepared building) and conclude that the parallels found can further establish the supposed relations of India and the Nanchao region. (F)

[quoted passages.] MBh (cr.ed.) 1,124-138.

6091 ROSS, FLOYD H.: The meaning of life in Hinduism and Buddhism [Engl.] London: Kegan Paul, 1952. - 167 pp. - Boston: Beacon Press, 1953. - 11, 167 pp.

Includes a chapter on the teachings of the BhG. (AK)

6092* ROŞU, ARION: A la recherche d'un tīrtha énigmatique du Dekkan médiéval [Fr.] In: BEFEO 55, 1969, p. 36.

»In search of an enigmatic *tīrtha* of medieval Dekkan«. [source:] Shulman, David: In: IIJ 21, 1979, p. 36 (F)

6093 ROŞU, ARION: Note sur Rāmāyaṇa II,4.2 [Fr.] In: JA 257, 1969, pp. 37-40.

On the term *rājīvatāmrākṣa*, for which is suggested »ayant les yeux de cuivre du rājīva«, while it is noted that red or reddish eyes are iconographically assigned to deities (JLB)

[quoted passages.] Rm (cr.ed.) 2,4.2.

Identical with the author's »Die Śivasahasranāmastotras ... ». For commentary see separate entry [source:] ZDMG 88, 1934, Beilage, p. 54. (F)

6088 ROSE, EUGEN: Die Śivasahasranāmastotras in der epischen und purāṇischen Literatur: eine textkritische und kulturgeschichtliche Untersuchung [Ger.]. Bonn: J. Lucas, 1934. - 46 pp.

After introductory remarks concerning *nāmastotras* in general three *śivasahasranāmastotras* are analyzed in detail, the Sudarśanasahasranāmastotra (Ss) (contained in LiP, ŚiP and SauP), the Mahādevasahasranāmastotra (Ms) (contained in LiP, ŚiP and MBh), and the Dakṣaproktaśivasahasranāmastotra (Ds) (contained in VāP, BrP and MBh). Verse-concordances illustrate the agreement among versions of each *stotra*. Though the names are largely identical their order is different in all three *stotras* so that they have to be regarded as mutually independent. Ms and Ss are pure lists of names (in nominative case); the Ds, on the other hand, contains nominative-, dative-, and vocative-groups characteristic of litanies. Ds has a Vedic antecedent in the Śatarudrīya. The Purāṇic versions of Ds seem all to go back to MBh. Among the three *sahasranāmastotras*, Ds is the oldest, Ss a late sectarian work. - Publication of only part of the introduction of the whole dissertation, of which no complete copy seems to be available. (PS)

[quoted passages.] BrP (VePr) 39-40; LiP 1,65.53-175; 1,98.1-194; MBh (B) 12,284; 13,17.1-183; ŚiP (B 1923) 4,35.1-133; 4,36.1-38; ŚiP (C 1890) 1,71.1-166; ŚiP 6,28.1-166; SauP 41.1-162; VāP 30.

6089 ROSE, H. A.: A note on Kurukshetra [Engl.]. In: IA 33, November 1904, p. 298.

6090 ROSNER, E.; WILLE, K.: Indische Elemente in der Gründungslegende des Königreiches Nanchao [Ger.]. In: *ZDMG 131, 1981*, pp. *374-383*.

The authors compare the legend of the establishment of the Chinese kingdom Nanchao with a corresponding story in MBh (cr.ed.) 1,124-138 (*jatugṛha* story) and a teaching of Kauṭilya's Arthaśāstra (burning of a rival in an appropriately prepared building) and conclude that the parallels found can further establish the supposed relations of India and the Nanchao region. (F)

[quoted passages.] MBh (cr.ed.) 1,124-138.

6091 ROSS, FLOYD H.: The meaning of life in Hinduism and Buddhism [Engl.] London: Kegan Paul, 1952. - 167 pp. - Boston: Beacon Press, 1953. - 11, 167 pp.

Includes a chapter on the teachings of the BhG. (AK)

6092* ROŞU, ARION: A la recherche d'un tīrtha énigmatique du Dekkan médiéval [Fr.] In: BEFEO 55, 1969, p. 36.

»In search of an enigmatic *tīrtha* of medieval Dekkan«. [source:] Shulman, David: In: IIJ 21, 1979, p. 36 (F)

6093 ROŞU, ARION: Note sur Rāmāyaṇa II,4.2 [Fr.] In: JA 257, 1969, pp. 37-40.

On the term *rājīvatāmrākṣa*, for which is suggested »ayant les yeux de cuivre du rājīva«, while it is noted that red or reddish eyes are iconographically assigned to deities (JLB)

[quoted passages.] Rm (cr ed) 2,4.2.

6094 ROTH, R. Der Bock und das Messer [Ger] In ZDMG 44, 1890, pp 371-372

Refers to Bohtlingk s contribution in ZDMG 43 1889 pp 604-606 Rejects B s interpretation and suggests a simply literal translation of the MBh passage in question (story of a goat swallowing a knife) (F)

[quoted passages] MBh (C) 2 2193

6095 ROTH, R Der Mythus von den funf Menschengeschlechtern und die indische Lehre von den vier Weltaltern [Ger] In Hesiod Heitsch E [ed] Darmstadt 1966 - p 450-470 - Originally published in Tubinger Univer sitatsschriften 1860, fasc 2 pp 9 33

Compares the Greek myth of »the five human races« in Hesiod to the Indian »teaching of the four ages of the world« (*yugas*) in the Epics (AK)

6096 ROTH R Die Sage von Çunahçepa [Ger] In IndSt (Weber) 1 1850, pp 457-464 and 2 1853 pp 112-123

Before describing the myth of Śunahsepa as found in the AitBr Roth makes remarks on the methods of interpreting myths He cautions against determining the original form of a myth from its Epic and Purānic versions because these were told for specific purposes Their homogeneous outlook »may tempt us to determine the meaning of the symbol‹ from them In the second article Roth remarks on other versions of the Śunahśepa legend found in Brhaddevatā Rm HV ViP and BhāgP especially concerned with the connection with Visvāmitra He lays stress on the point that the legend is not found in the MBh The version of the Rm (1 63-64) is quite different from the older one of the AitBr The actors are different with the exception of Śunahsepa and Visvāmitra The versions of the HV ViP and BhāgP as a whole seem to originate from the Rm although BhāgP sometimes quotes from AitBr All these later versions function as a clan myth of the Visvāmitras Finally Roth deals with the legend of Trisaṅku noting the great differences between Rm and HV and supposes that the Trisaṅku story may be a »peculiar dismemberment and distortion of the Śunahsepa legend« (KPG)

6097 ROTH R Ueber das Wurfelspiel bei den Indern insbesondere zur Erkla rung von Nala 7 6 und 20 38 [Ger] In ZDMG 2 1848 pp 122-125

Interprets Kali as name of the *vibhitaka* nut which was used as die Thus the occurrence of Kali in the dice playing episode in the Nalopākhyāna achieves poetic ambiguity (F)

[quoted passages] MBh Nalopākhyāna 7 6 20 38

6098 ROUSSEL, ALFRED Les anomalies du Rāmāyana [Fr] In JA (10e serie) 15 1910 pp 5-69

A collection of the forms termed *arsa* or *chandasa* by the commentator Rāma cited according to the Bombay 1888 ed of Kāśīnāth Pāndurang Parab (with occasional reference also to the Bombay 1905 ed of T R. Krishnacharya) and arranged under the headings of anomalies of *samdhi* (irregular *samdhi* irregular absence of *samdhi*) verbal anomalies (augment voice tense or mood infinitives gerundives and participles) metrical irregularities (irregular lengthening, irregular shortening hypermetric *padas*) irregular gender and number anomalies of case irregular

6094 ROTH, R. Der Bock und das Messer [Ger] In ZDMG 44, 1890, pp 371-372

Refers to Bohtlingk s contribution in ZDMG 43 1889 pp 604-606 Rejects B s interpretation and suggests a simply literal translation of the MBh passage in question (story of a goat swallowing a knife) (F)

[quoted passages] MBh (C) 2 2193

6095 ROTH, R Der Mythus von den funf Menschengeschlechtern und die indische Lehre von den vier Weltaltern [Ger] In Hesiod Heitsch E [ed] Darmstadt 1966 - p 450-470 - Originally published in Tubinger Univer sitatsschriften 1860, fasc 2 pp 9 33

Compares the Greek myth of »the five human races« in Hesiod to the Indian »teaching of the four ages of the world« (*yugas*) in the Epics (AK)

6096 ROTH R Die Sage von Çunahçepa [Ger] In IndSt (Weber) 1 1850, pp 457-464 and 2 1853 pp 112-123

Before describing the myth of Śunahsepa as found in the AitBr Roth makes remarks on the methods of interpreting myths He cautions against determining the original form of a myth from its Epic and Purānic versions because these were told for specific purposes Their homogeneous outlook »may tempt us to determine the meaning of the symbol‹ from them In the second article Roth remarks on other versions of the Śunahśepa legend found in Brhaddevatā Rm HV ViP and BhāgP especially concerned with the connection with Visvāmitra He lays stress on the point that the legend is not found in the MBh The version of the Rm (1 63-64) is quite different from the older one of the AitBr The actors are different with the exception of Śunahsepa and Visvāmitra The versions of the HV ViP and BhāgP as a whole seem to originate from the Rm although BhāgP sometimes quotes from AitBr All these later versions function as a clan myth of the Visvāmitras Finally Roth deals with the legend of Trisañku noting the great differences between Rm and HV and supposes that the Trisañku story may be a »peculiar dismemberment and distortion of the Śunahsepa legend« (KPG)

6097 ROTH R Ueber das Wurfelspiel bei den Indern insbesondere zur Erkla rung von Nala 7 6 und 20 38 [Ger] In ZDMG 2 1848 pp 122-125

Interprets Kali as name of the *vibhitaka* nut which was used as die Thus the occurrence of Kali in the dice playing episode in the Nalopākhyāna achieves poetic ambiguity (F)

[quoted passages] MBh Nalopākhyāna 7 6 20 38

6098 ROUSSEL, ALFRED Les anomalies du Rāmāyana [Fr] In JA (10e serie) 15 1910 pp 5-69

A collection of the forms termed *arsa* or *chandasa* by the commentator Rāma cited according to the Bombay 1888 ed of Kāśīnāth Pāndurang Parab (with occasional reference also to the Bombay 1905 ed of T R. Krishnacharya) and arranged under the headings of anomalies of *samdhi* (irregular *samdhi* irregular absence of *samdhi*) verbal anomalies (augment voice tense or mood infinitives gerundives and participles) metrical irregularities (irregular lengthening, irregular shortening hypermetric *padas*) irregular gender and number anomalies of case irregular

compounds, irregular suffixes, irregular *lopa*, »archaic« readings, irregular patronymics, regular but archaic forms, irregular *anusvāras* and unclassified irregularities. (JLB)

6099• ROUSSEL, ALFRED: Cosmologie hindoue d'après le Bhâgavata-Purâṇa [Fr.]. Paris: Maisonneuve, 1898.

6100 ROUSSEL, ALFRED: L'Inde sociale d'après le Sabhâ-Parvan [Fr.]. In: Mélanges d'Indianisme, offerts par ses élèves à M. Sylvain Lévi ... 1911. - pp. 91-109.

6101 ROUSSEL, A[LFRED]: Rāmāyaṇa: etudes philologiques [Fr., Skt.]. In: Muséon (N.S.) 11, 1910, pp. 89-120 and 217-237; and 12, 1911, pp. 25-74 and 201-234; and 13, 1912, p. 27-52.

Includes specimens of the Skt. text (according to the Bombay editions of 1888 and 1905) with Fr. translation and commentary (linguistic analysis). (AK)

6102 [ROY, ANAMIKA:] RAY, ANAMIKA: Indravarmasambandhi - ›prasat-kaiṇḍola-ḍoma‹ - śilālekhānusāriṇī jāvādeśīya-brahmāṇḍapurāṇaviṣayiṇī ṭippaṇī [Skt.]. In: Purāṇa 26,1, January 1984, *saṃskṛta-khaṇḍaḥ*, pp. 23-24.

Sanskrit summary of the authoress' »A note on the Javanese Brahmāṇḍa Purāṇa in the light of Prasat Kandol Dom inscription of Indravarman« (same volume, pp. 63-67). For commentary see separate entry. (F)

6103 ROY, ANAMIKA: Maghavaṃśaviṣayakāṇi purāṇa-śilālekha-darśitāni kānicana matāni [Skt.]. In: Purāṇa 25,2, July 1983, *saṃskṛta-khaṇḍaḥ*, p. 13.

Sanskrit summary of the authoress' study »Some observations on the Purāṇic and epigraphic data relating to the Magha dynasty« (same volume, pp 281-288). For commentary see separate entry. (F)

6104 [ROY, ANAMIKA:] RAY, ANAMIKA: A note on the Javanese Brahmāṇḍa Purāṇa in the light of Prasat Kandol Dom inscription of Indravarman [Engl.]. In: Purāṇa 26,1, January 1984, pp. 63-67.

»Apparently the inscription describes the military achievements of Indravarman, who is stated to have conquered Cīnadeśa, Campādeśa and Yavadvīpa But the greater part of it is devoted to the intellectual achievements of Śivasoma. .. we are in a position to conclude that in the particular region of India (i.e. South India) where Śaṃkara flourished the BdP had a wider appeal At least it was considered to be more popular than the VāP, with which it was one in the early stages. It would be safer to argue that the VāP and BdP are respectively the northern and southern recensions of the age-old text of Vāyavīya Purāṇa. The study-tour of Śivasoma was probably confined to south India, where he found the opportunity of studying under the feet of Śaṃkara. Thus the publicity of BdP in South-East Asia was largely due to the impact of Śaṃkara. In face of the present stock of evidences at our disposal no other factor can be held responsible for this particular type of literary and cultural phenomenon in the lands of South-East Asia « (F)

6105 ROY, ANAMIKA: Some observations on the Purāṇic and epigraphic data relating to the Magha dynasty [Engl.] In: Purāṇa 25,2, July 1983, pp. 281-288.

compounds, irregular suffixes, irregular *lopa*, »archaic« readings, irregular patronymics, regular but archaic forms, irregular *anusvāras* and unclassified irregularities. (JLB)

6099• ROUSSEL, ALFRED: Cosmologie hindoue d'après le Bhâgavata-Purâṇa [Fr.]. Paris: Maisonneuve, 1898.

6100 ROUSSEL, ALFRED: L'Inde sociale d'après le Sabhâ-Parvan [Fr.]. In: Mélanges d'Indianisme, offerts par ses élèves à M. Sylvain Lévi ... 1911. - pp. 91–109.

6101 ROUSSEL, A[LFRED]: Rāmāyaṇa: etudes philologiques [Fr., Skt.]. In: Muséon (N.S.) 11, 1910, pp. 89–120 and 217–237; and 12, 1911, pp. 25–74 and 201–234; and 13, 1912, p. 27–52.

Includes specimens of the Skt. text (according to the Bombay editions of 1888 and 1905) with Fr. translation and commentary (linguistic analysis). (AK)

6102 [ROY, ANAMIKA:] RAY, ANAMIKA: Indravarmasaṃbandhi - ›prasat-kaiṇḍola-ḍoma‹ - śilālekhānusāriṇī jāvādeśīya-brahmāṇḍapurāṇaviṣayiṇī ṭippaṇī [Skt.]. In: Purāṇa 26,1, January 1984, *saṃskṛta-khaṇḍaḥ*, pp. 23–24.

Sanskrit summary of the authoress' »A note on the Javanese Brahmāṇḍa Purāṇa in the light of Prasat Kandol Dom inscription of Indravarman« (same volume, pp. 63–67). For commentary see separate entry. (F)

6103 ROY, ANAMIKA: Maghavaṃśaviṣayakāṇi purāṇa-śilālekha-darśitāni kānicana matāni [Skt.]. In: Purāṇa 25,2, July 1983, *saṃskṛta-khaṇḍaḥ*, p. 13.

Sanskrit summary of the authoress' study »Some observations on the Purāṇic and epigraphic data relating to the Magha dynasty« (same volume, pp 281–288). For commentary see separate entry. (F)

6104 [ROY, ANAMIKA:] RAY, ANAMIKA: A note on the Javanese Brahmāṇḍa Purāṇa in the light of Prasat Kandol Dom inscription of Indravarman [Engl.]. In: Purāṇa 26,1, January 1984, pp. 63–67.

»Apparently the inscription describes the military achievements of Indravarman, who is stated to have conquered Cīnadeśa, Campādeśa and Yavadvīpa But the greater part of it is devoted to the intellectual achievements of Śivasoma. .. we are in a position to conclude that in the particular region of India (i.e. South India) where Śaṃkara flourished the BḍP had a wider appeal At least it was considered to be more popular than the VāP, with which it was one in the early stages. It would be safer to argue that the VāP and BḍP are respectively the northern and southern recensions of the age-old text of Vāyavīya Purāṇa. The study-tour of Śivasoma was probably confined to south India, where he found the opportunity of studying under the feet of Śaṃkara. Thus the publicity of BḍP in South-East Asia was largely due to the impact of Śaṃkara. In face of the present stock of evidences at our disposal no other factor can be held responsible for this particular type of literary and cultural phenomenon in the lands of South-East Asia « (F)

6105 ROY, ANAMIKA: Some observations on the Purāṇic and epigraphic data relating to the Magha dynasty [Engl.] In: Purāṇa 25,2, July 1983, pp. 281–288.

»The object of the present note is to ascertain as to how far the Purānic evidence is in tune with the epigraphic and numismatic evidences especially in respect of the following aspects (1) Name of the dynasty referred to as Megha in the Purānic passage, (2) Number of the rulers stated to be nine in the Purānic passage, (3) Period of the rulers in question who according to the calculation chart of Pargiter flourished in the 3rd century A D, (4) Territorial jurisdiction of the rulers stated to be Kosalā or Kosala in the Purānic passage It is evident that the term was spelt as Magha in the original [Purānic] account and was erroneously deciphered as Megha by the later copyists subsequent to the 3rd century A D, the supposed date of the early draft of the dynastic account « (F)

[quoted passages] BdP 3,74 60, 3 74 186-193, BhāgP 12 1 34-37, VāP 49 373-382, ViP 4 24 17-18

6106* ROY, ANILBARAN Advaita of the Gita [Engl] In CalcuttaR (3rd series) 76, 1940, pp 297-308, and 77, 1941, pp 192-196

6107 ROY, ANILBARAN Discourses on the Gita [Engl] In PBh 45, 1940, pp 76-79

On Krsna as historical person and as symbol on soul and personality and on Purusottama as containing *ksara* (active) and *aksara* (immutable) aspects States that it is a misunderstanding to see the Gitā as a gospel of duty Not external results but inner development represents the true significance of the Gitā (vSt)

6108* [ROY, ANILBARAN] RĀYA, ANILAVARANA Gitā mem divya jñāna [Hi] In Gitātattvānka 1939 - pp 115-119

6109* [ROY, ANILBARAN] RĀYA ANILAVARANA Gitā mem niskāma karma [Hi] In Sarasvatī 31,1 1930 pp 337-339

6110* ROY, ANILBARAN Sankara s interpretation of the Gita [Engl] In IC [1951] Mahendra Jayanti volume Calcutta 1951 - pp 62-82

6111 ROY, BRAJDEO PRASAD Political ideas and institutions in the Mahābhārata (based on the Poona critical edition) [Engl] Calcutta Punthi Pustak, 1975 - 16 423 pp

Monograph dealing with date of MBh *dandanīti* teachers (traditions of political thinking) state (origins constituents function) kingship (education of king, law of succession duties divinity of king) republics (*gana* and *samgha*) council of ministers civil service law and justice revenue system taxes army diplomacy, village and city administration Includes glossary index and bibliography (AM)

6112 ROY, BRAJDEO PRASAD Teachings of the Gita and the edicts of Ashoka [Engl] In An apostle of India's spiritual culture souvenir released on the auspices of the 60th birthday anniversary of H H Sri Swami Chidanandji Maharaj Shivanandanagar The Divine Life Society, 1976 - 311 pp - pp 158-165

6113* ROY, D P Bhagavadgitā a revelation [Engl] Delhi 1974

6114* ROY, DILIP KUMAR Gita s message to the heart [Engl] In BhJ 20, 11 November 1973, pp 20-25

6115 ROY, MIRA: Scientific information in the Rāmāyaṇa [Engl.]. In: BNISI 21, 1963, pp. 58–66.

A collection of items of possible scientific interest from the Rm concerning astronomy, metals, liquor, cosmetics and jewels, meteorology, tribes, architecture, botany, zoology and weapons. References are given for these occurrences but only (vulgate) 1,49.6 and 1,49.8 are quoted. (JLB)

[quoted passages:] Rm 1,49.6; 1,49.8.

6116* ROY, R. VASUDEVA; JANARDANAM, T. M.: The heart-doctrine of Śrīmadbhagavadgītā and its message [Engl.]. Mylapore, Madras: Suddha Dharma Office, 1938.

6117 ROY, RAMMOHUN: The only true god: works on religion. Selected and translated from Bengali and Sanskrit, with an introduction and notes [Engl.]. Killingley, D. H. [ed., tr., comm.]. Newcastle upon Tyne: Grevatt, 1982. – 47 pp.

The fourth of the selections translated, »Reply to a Gosvāmin« (1818), contains a discussion (p. 33–39) on the authority of Purāṇas and Epics as compared to that of the Veda, and especially of the BhāgP (cf. also pp. 42–44). RR accuses his opponent and the Bengali Vaiṣṇavas of inventing verses which are attributed to a Purāṇa in order to sanction new ideas. The passage throws light on the role of Purāṇas in traditional Hinduism as well as on their estimate in the opinion of a reformer like Rammohun Roy. (PS)

Discusses critically the chronological methods then turns to *itihāsa* and Purāna using their data for establishing eight dates of the Vedic period between 3100 B C and 1270 B C on the basis of astronomical calculations Discusses early contacts with Mesopotamia and Iran and concludes that the MBh war occurred about 1400 B C (vSt)

6123 Roy, S[hashanka] B[hushan] Mohenjodaro – and the Lanka of Ravana a new hypothesis [Engl] Gurgaon Institute of Chronology, 1982 - 24, 201 pp (Institute of Chronology Monographs No 4)

The hypothesis suggests that an earlier layer of the Rāma story goes back to the period of 2000-1700 B C that Rāvana s Laṅkā was Mohenjodāro and that Rāma was an Indo Aryan god (vSt)

6124 Roy, S[iddhesvari] N[arain] Analysis of a verse from the Brahmāndapurāna in historical perspective [Engl] In JOI 17,1, 1967, pp 30-35

Compares BdP 3 74 160 on the Kānva and Āndhra dynasties with corresponding passages in MtP and VāP and rejects Sudhakara Chattopadhyaya s opinion that there is a contradiction between the BdP and MtP/VāP (vSt)

[quoted passages] BdP 3 74 60

6125 Roy, S[iddhesvari] N[arain] Date of Visnu Purāna s chapter on Māyāmoha legend [Engl] In Purāna 7 2 July 1965 pp 276-287

Deals with the chronology of the story of delusion in the ViP Discusses the literature on the topic and concludes that the ViP s date can be placed into the 9th century and after (F)

[quoted passages] BdP 3 14 34-36 3 15 82 3 74 60 MBh 3 191 16 MtP 17 30 24 43-49 VāP 1 60 12 2 16 24-27 17 58 60 2 ViP 3 4 5 3 4 7 3 16 12-13 3 17 5-6 4 9

6126 Roy S[iddhesvari] N[arain] Early Purānic account of sun and solar-cult [Engl] In UAllahabadS Ancient History Section 1963-1964 pp 39-59 - Published also in Uttara Bharata 10 1963 pp 65-78

Examination of the passages from ViP VāP BdP and MtP recognized as the earlier Purānic tradition The subjects discussed are position of the sun in early Purānas the identification of Āditya with Sūrya the identification of the *āditya*-group of deities with the sun changes in the Vedic conception description of the sun s chariot the sun as benevolent deity passages on sun worship passages expressive of image worship construction of the sun image as laid down in MtP popular elements of the Hindu religion in the solar cult and silence of MtP about the role of the *magas* (KPG)

6127 Roy, S[iddhesvari] N[arain] Historical analysis of a Purānic verse relating to Śunga dynasty [Engl] In Purāna 11,1 January 1969, pp 67-72

The Purānic verse the author analyses refers to the account of the Śuṅga dynasty after Pusyamitra and is taken from the VāP and BdP Concludes that the VāP verse has been subject to revision at a later date and that it must be corrected in the light of the BdP verse (F)

[quoted passages] BdP 3 74 151 BhāgP 12 1 MtP 272 VāP 2 37 332 ViP 4 24

Discusses critically the chronological methods then turns to *itihāsa* and Purāna using their data for establishing eight dates of the Vedic period between 3100 B C and 1270 B C on the basis of astronomical calculations Discusses early contacts with Mesopotamia and Iran and concludes that the MBh war occurred about 1400 B C (vSt)

6123 ROY, S[HASHANKA] B[HUSHAN] Mohenjodaro – and the Lanka of Ravana a new hypothesis [Engl] Gurgaon Institute of Chronology, 1982 - 24, 201 pp (Institute of Chronology Monographs No 4)

The hypothesis suggests that an earlier layer of the Rāma story goes back to the period of 2000-1700 B C that Rāvana s Laṅkā was Mohenjodāro and that Rāma was an Indo Aryan god (vSt)

6124 ROY, S[IDDHESVARI] N[ARAIN] Analysis of a verse from the Brahmāndapurāna in historical perspective [Engl] In JOI 17,1, 1967, pp 30-35

Compares BdP 3 74 160 on the Kānva and Āndhra dynasties with corresponding passages in MtP and VāP and rejects Sudhakara Chattopadhyaya s opinion that there is a contradiction between the BdP and MtP/VāP (vSt)

[quoted passages] BdP 3 74 60

6125 ROY, S[IDDHESVARI] N[ARAIN] Date of Visnu Purāna s chapter on Māyāmoha legend [Engl] In Purāna 7 2 July 1965 pp 276-287

Deals with the chronology of the story of delusion in the ViP Discusses the literature on the topic and concludes that the ViP s date can be placed into the 9th century and after (F)

[quoted passages] BdP 3 14 34-36 3 15 82 3 74 60 MBh 3 191 16 MtP 17 30 24 43-49 VāP 1 60 12 2 16 24-27 17 58 60 2 ViP 3 4 5 3 4 7 3 16 12-13 3 17 5-6 4 9

6126 ROY S[IDDHESVARI] N[ARAIN] Early Purānic account of sun and solar-cult [Engl] In UAllahabadS Ancient History Section 1963-1964 pp 39-59 - Published also in Uttara Bharata 10 1963 pp 65-78

Examination of the passages from ViP VāP BdP and MtP recognized as the earlier Purānic tradition The subjects discussed are position of the sun in early Purānas the identification of Āditya with Sūrya the identification of the *āditya*-group of deities with the sun changes in the Vedic conception description of the sun s chariot the sun as benevolent deity passages on sun worship passages expressive of image worship construction of the sun image as laid down in MtP popular elements of the Hindu religion in the solar cult and silence of MtP about the role of the *magas* (KPG)

6127 ROY, S[IDDHESVARI] N[ARAIN] Historical analysis of a Purānic verse relating to Śunga dynasty [Engl] In Purāna 11,1 January 1969, pp 67-72

The Purānic verse the author analyses refers to the account of the Śuṅga dynasty after Pusyamitra and is taken from the VāP and BdP Concludes that the VāP verse has been subject to revision at a later date and that it must be corrected in the light of the BdP verse (F)

[quoted passages] BdP 3 74 151 BhāgP 12 1 MtP 272 VāP 2 37 332 ViP 4 24

6128 ROY, S[IDDHESVARI] N[ARAIN]: Historical and cultural studies in the Purāṇas [Engl.]. Allahabad: Paurāṇic Publications, 1978. - 18, 346 pp.

6129 ROY, S[IDDHESVARI] N[ARAIN]: On comparative chronology of the Viṣṇu and Bhāgavata Purāṇas [Engl.]. In: Purāṇa 10,1, January 1968, pp. 54-67.

Concentrates on the Kṛṣṇa-legend and concludes that the BhāgP is to be dated earlier than the ViP which can be placed in the 9th century A.D. (F)

[quoted passages:] BhāgP 1,3.28; 5,2.5; 5,2.8-9; 5,2.16; 10,24.21; 10,28.7-8; 10,28.14; 10,44.50; 10,50.37; 10,50.41-44; 10,52; 10,52.5; 10,52.8; 10,62.8-10; 10,259.38-39; HV 2,2.31; 2,16.3; 2,30.90; NarSP 36.7-9; PdP UttaraKh 272.27; 272.383; VdharmaP 76.127; ViP 5,1.3-4; 5,1.59-60; 5,1.72; 5,10 29; 5,20.93; 5,23.4-5; 5,23.13-14; 5,30.70; 5,33.1-4; 5,37.4.

6130 ROY, S[IDDHESVARI] N[ARAIN]: On the chronological and historical analysis of a Purāṇic legend on phallic worship [Engl.]. In: JOI 17,2, 1967, pp. 123-128.

Studies the *liṅgodbhava* legend in which Śiva shows his superiority over Brahman and Viṣṇu in its development and distinguishes the following four groups of texts: a) ViP 2,1.21ff; MkP 43.17ff; BhāgP 2,5.18ff; b) VāP 55; BḍP 2 (Anuṣaṅgapāda) 16; MtP 60-61; c) LiP 1,17-20; ŚiP 1,7-10; d) VmP 6. Concludes that the Purāṇic authors tried to make phallus worship acceptable by propounding divine recognition of it. (vSt)

[quoted passages:] ViP 2,1.21ff; MkP 43.17ff; BhāgP 2,5.18ff; VāP 55; BḍP 2,16; MtP 60-61; LiP 1,17-20; ŚiP 1,7-10; VmP 6.

6131 ROY, S[IDDHESVARI] N[ARAIN]: On the date of the Brahmāṇḍapurāṇa [Engl.]. In: Purāṇa 5,2, July 1963, pp. 305-319.

States that there is a noteworthy similarity of large passages between BḍP and VāP. Discusses the story of Jamadagni and Rāma along with some textual criticism of this portion. Deals furthermore with the following subjects: the story's differences from the MBh; a short analysis of some political terms in the BḍP, especially *maṇḍaleśvara*; the text's reference to the kings of Kānyakubja; the poetic techniques used by the author, evidence material from the religious passages. Concludes that the separation of the BḍP from the VāP took place not earlier than 400 A.D. (F)

[quoted passages:] BḍP 2,18; 3,21-58; 3,21.1; 3,21.56; 3,21.74; 3,22.7; 3,22.48-49; 3,22.58; 3,22 71-72; 3,23.2-3; 3,23.65; 3,25 2; 3,25.50-77; 3,26.19; 3,26.43; 3,27 5; 3,27.25-26; 3,27.57; 3,28 28; 3,29.10; 3,30 42; 3,35.14; 3,38.20; 3,41.32; 3,42 8-9; 3,66.56; MBh 3,116.19-21; ViP 5,1.59-60.

6132 ROY, S[IDDHESVARI] N[ARAIN]: On the date of Viṣṇu-Purāṇa's account of Bharata and Bhuvanakośa [Engl.]. In: Purāṇa 8,2, July 1966, pp. 295-309.

Critical examination seeking to show »how far the text has maintained its early character and due to which motives changes were introduced in it« States influences of various Vaiṣṇava sects Concludes that the text was revised sometime after the 9th century A.D. (F)

[quoted passages:] AgP 119.21; BḍP 2,14; 2,14 61-62; 2,19.30; 2,19.94; 2,19 95-97; 2,21.165-176; BhāgP 5,17; 5,17.1-8; 5,22; BṛNāP 4-5; KūP 1,47.2; LiP 1,52.14; MkP 50; 51.41-42; 55.10; NarSP 64-66; ŚiP (b) 5,13.55-58; VāP 33; 33 52; 49 27; 49.87;

49 90-93, 49 214-221; 52 38, ViP 2,1 24, 2,1 34, 2,2 33, 2,4 19, 2,4 64-66, 2,4 68, 2,4 70, 2,8 89-98, 2,8 108, 2,13 4-10, 2,50, 5,8 31

6133 Roy, S[iddhesvari] N[arain] On the identification of the Purānic king Pramati [Engl] In VishvIJ 7,1-2, 1969, pp 109-118

Defends V S Agrawala's identification of the Purānic ruler Pramati with Candra gupta II (in »Matsya Purāna - a study«, pp 228-231) against Ajaya Mitra Shastri's criticism Examines first the account in MtP, then adduces additional evidence from VāP, BdP and inscriptions (vSt)

[quoted passages] VāP 1,58, 1,58 85-86, BdP 2,31 86, MtP 144 51, 144 60

6134* Roy, Siddhesvari Narain. Paurānika dharma evam samāja [Hi] Allahabad: Panchananda Publications, 1968 - 176, 450 pp

Based on the VāP, BdP, ViP, MtP Presents the religious social and cultural material of these Purānas Begins with a long and informative introduction which discusses the origin, nature and chronology of the Purānas in general and of the four named Purānas in particular After this the following topics are examined Vaisnavism, Śaivism, sun and the sun worship, Śāktism, other deities, sacrifice, holy places, caste system, the four *āśramas*, purificatory ceremonies, education, position of women, clothes and ornaments, the means of entertainment, food and drink, the building of cities, economic condition of the people With various appendices [source] Gupta, A S In Purāna 11 1, January 1969, appendix, p 4 (F)

6135 Roy, S[iddhesvari] N[arain] Some late chapters of Vāyu-Purāna [Engl] In Purāna 6,2, July 1964, pp 366-377

Deals with the chronology of the VāP From a detailed analysis of some chapters he concludes that there must have been an »Ur-VāP« before the 4th century A D To this both Śaiva and Vaisnava passages were added later on and the text separated into BdP and VāP (possibly even after the 7th century A D) (F)

[quoted passages] VāP 11-20 16-17 18, 21-22 23 24 25 26 32 34-49, 57-59 101, 105-112

6136 Roy, S[iddhesvari] N[arain] Some notes and observations on the Purānic account of the Imperial Guptas [Engl] In Purāna 12,2, July 1970, pp 265-285

Examines in detail some text passages Concludes »The account of the Purānas can, to the extent of original data contained in their passages be treated as a reliable source of historical information it is made evident that the Purānic evidence regarding the Gupta history is neither discrepant in itself nor in any way discomfortable in the context of the other evidences on the topic « (F)

[quoted passages] BdP 2,18 41, 2,18 52, MtP 2 22 111 41, 121 51, VāP 47 39, 47 49

6137 Roy, S[iddhesvari] N[arain] Textual and historical analysis of the Purāna-commentary relating to Maurya-dynasty [Engl] In Purāna 14,2, July 1972, p 94-106

Deals mainly with the supposed *śūdra* origin of the Maurya dynasty (F)

[quoted passages] BdP 3,74 187, 3,74 203, 4,74 145, BhāgP 12,1 34, 12,1 42, VāP 49 369, 49 384, ViP 4 24 58, 4 24 72

6138* Roy, Sukla: The Bhagavadgītā and the principal Upanishads [Engl.]. Jadavpur: Jadavpur University, 1964–1967.

6139* Roy, T. N.: Science and Geeta [Engl.]. Calcutta 1932. – 202 pp.

6140 Roy, Udai Narain: Fortifications of cities in ancient India [Engl.]. In: IHQ 30,3, 1954, pp. 237–244 [Reprint ed.: 1985].

Refers to Rm (Bāla- and Sundarakāṇḍa), MBh (Ādi-, Sabhā- and Śāntiparvan), HV, BdP, BrP, BVP, DevīP, MtP, VDhottP, ViP, to Arthaśāstra and Śukranītisāra, some *śilpaśāstra* texts, the Navasāhasāṅkacarita and the Mahā-Ummaggajātaka. (vSt)

6141* Roy Chaudhury, Pranab Chandra: Temples and legends of Bihar [Engl.]. Bombay 1965.

6142 Roychaudhary, M. L.: The Bhagavad-Gītā in Persian [Engl.]. In: PIHC 19, Agra 1956, pp. 260–263.

Deals mainly with the translation by Faizi. (AM)

6143 Ṛtam: Prof. K. A. S. Iyer felicitation volume / Ṛtam: pro. k. a. subrahmaṇya ayyar abhinandana-vi.'seṣāṅga [Engl., Hi., Skt.]. In: Ṛtam 2-6, 1970–1975. Lucknow: Akhila Bhāratīya saṃskṛta-Pariṣad, [1976]. – 4, 71, 356 pp.

The first part is a collection of modern Skt. stanzas and of essays in Skt., Hi. and Engl. about the honorand with a bibliography of his works appended Part II contains articles on a variety of subjects. Of Epic/Purāṇic interest are: Gonda, J.: The association of divinities in pairs; Ensink, J : The man-eater converted; Phadke, H. A.: Epigraphic note; Joshi, M. P.: A new interpretation of three-headed Indra; Sankalia, H. D.: Archaeology and the Ramayana; Kantawala, S G.: Śambūka episode in the Uttararāmacaritam; Sahasrabuddhe, M. T.: The horses of the sun; Satyavrata Śāstrī. Mahābhārate nirvacanāni; Sharma, Umesh Chandra: A propos of Śunaśśepa. For commentaries see separate entries (KPG)

6144 Ruben, Walter: The adventures of Indian Epic heroes in the forest [Engl.]. In: Our Heritage 8,2, July-December 1960, pp. 65–69. – Expanded version: Ruben, Walter: Waldabenteuer des indischen epischen Helden [Ger.] ... 1962.

A general essay on the life in the forest of the Pāṇḍavas, Rāma and Kṛṣṇa, together with remarks on forest-life in the *jātakas*, classical Sanskrit literature (e.g Raghuvaṃśa) and Bankim Chandra Chatterjee's »Ānandamaṭha«. (JLB)

6145 Ruben, Walter: Die älteste brahmanische Philosophenschule Indiens, das epische Sāṃkhya [Ger.]. In: Wiss. Ztschr. d. Humboldt-Univ. Berlin 5, 1955–1956, p. 223–249.

6146 Ruben, Walter: The beginning of Epic Sāṁkhya [Engl.]. In: ABORI 37, 1956, pp. 174–189.

Largely relying on the evidence of Kauṭalya's Arthaśāstra the author discusses the beginnings of early Sāṃkhya in relation to its historical context (decline of Vedic religion, rise of Hinduism, beginning, growth and decay of the first great empires of the Nandas and Mauryas) *Mokṣa* was the ultimate goal for Epic Sāṃkhya, as

embodied in the BhG and the Moksadharma section of the MBh as it was for classical Sāmkhya but in contrast to the latter the Epics show also the practical application of samkhya in analysing with philosophical arguments the strength and weakness of religion and politics (SD)

[quoted passages] [quoted passages not included].

6147* RUBEN WALTER Bibel und Purāna zwei religiose Weltgeschichten [Ger]. In Mitteilungen des Instituts fur Orientforschung 13 1967 pp 83-106

6148 RUBEN W[ALTER] The Bible and Purānas [Engl] In ISPP 7 2-3 1966 pp 137-151 and 337-348

6149 RUBEN WALTER Einfuhrung in die Indienkunde ein Überblick über die historische Entwicklung Indiens [Ger] Berlin Deutscher Verlag der Wissenschaften 1954 - 9 390 pp index 5 maps

Chapter 15 deals with the historical and social background of BhG and MBh In ch 16 Ruben discusses the Epic biographies of Krishna Rāma Buddha and Narava hanadatta R examines also connections between the *suta* tradition and the genealogies of the Purānas Ch 22 refers inter alia to cosmographic accounts in the Purānas (AM)

[quoted passages] [quoted passages not included]

6150 RUBEN WALTER Eisenschmiede und Damonen in Indien [Ger] Leiden E J Brill 1939 - 20 306 pp 60 ill on 33 tables (Internationales Archiv fur Ethnographie 37 Supplement)

The first part presents an ethnographic study of the Asūr a tribe of Bihar traditionally working with iron-ore the second part presents »kulturgeschichtliche Zusammenhange« a knowledgeable collection of data and suggestive remarks concerning Śiva Devi Visnu and the *asuras* and the relation of classical sources and mythology to aspects of geographical distribution and to findings and problems of ethnological relevance References to Purānas MBh and HV throughout yet without any attempt of textual analysis (PS)

[quoted passages not included]

6151 RUBEN WALTER Fighting against despots in Old Indian literature [Engl] In ABORI 48-49 1968 pp 111-118

Includes a list of literary examples (Epics, Purānas Arthasāstra *jātakas* etc) of despotic characters (kings demons, gods) who were killed banished or otherwise punished Discusses the attitude of the Arthasāstra Manu and other works towards fighting despots and links this theme with the fight of democracy and socialism against modern forms of despotism (SD)

[quoted passages not included]

6152 RUBEN WALTER Garuda [Engl]. In JBORS 27 1941 pp 485-520

6153 RUBEN WALTER Geschichte der indischen Philosophie [Ger]. Berlin Deutscher Verlag der Wissenschaften 1954 - 10 351 pp

Deals in chapter 15 with the ethics of the BhG and the MBh specially with their »idealistic or »materialistic« features. (AM)

[reviews] Glasenapp Helmuth von In ZDMG 106 1956 pp 229 232

embodied in the BhG and the Moksadharma section of the MBh as it was for classical Sāmkhya but in contrast to the latter the Epics show also the practical application of samkhya in analysing with philosophical arguments the strength and weakness of religion and politics (SD)

[quoted passages] [quoted passages not included].

6147• RUBEN WALTER Bibel und Purāna zwei religiose Weltgeschichten [Ger]. In Mitteilungen des Instituts fur Orientforschung 13 1967 pp 83-106

6148 RUBEN W[ALTER] The Bible and Purānas [Engl] In ISPP 7 2-3 1966 pp 137-151 and 337-348

6149 RUBEN WALTER Einfuhrung in die Indienkunde ein Überblick über die historische Entwicklung Indiens [Ger] Berlin Deutscher Verlag der Wissenschaften 1954 - 9 390 pp index 5 maps

Chapter 15 deals with the historical and social background of BhG and MBh In ch 16 Ruben discusses the Epic biographies of Krishna Rāma Buddha and Narava hanadatta R examines also connections between the *suta* trad tion and the genealogies of the Purānas Ch 22 refers inter alia to cosmographic accounts in the Purānas (AM)

[quoted passages] [quoted passages not included]

6150 RUBEN WALTER Eisenschmiede und Damonen in Indien [Ger] Leiden E J Brill 1939 - 20 306 pp 60 ill on 33 tables (Internationales Archiv fur Ethnographie 37 Supplement)

The first part presents an ethnographic study of the Asūr a tribe of Bihar traditionally working with iron-ore the second part presents »kulturgeschichtliche Zusammenhange a knowledgeable collection of data and suggestive remarks concerning Śiva Devi Visnu and the *asuras* and the relation of classical sources and mythology to aspects of geographical distribution and to findings and problems of ethnological relevance References to Purānas MBh and HV throughout yet without any attempt of textual analysis (PS)

[quoted passages not included]

6151 RUBEN WALTER Fighting against despots in Old Indian literature [Engl] In ABORI 48-49 1968 pp 111-118

Includes a list of literary examples (Epics, Purānas Arthasāstra *jātakas* etc) of despotic characters (kings demons, gods) who were killed ban shed or otherwise punished Discusses the attitude of the Arthasāstra Manu and other works towards fighting despots and links this theme with the fight of democracy and socialism against modern forms of despotism (SD)

[quoted passages not included]

6152 RUBEN WALTER Garuda [Engl]. In JBORS 27 1941 pp 485-520

6153 RUBEN WALTER Geschichte der indischen Philosophie [Ger]. Berlin Deutscher Verlag der Wissenschaften 1954 - 10 351 pp

Deals in chapter 15 with the ethics of the BhG and the MBh specially with their »idealistic or › materialistic« features. (AM)

[reviews] Glasenapp Helmuth von In ZDMG 106 1956 pp 229 232

6154* Ruben, Walter: Die homerischen und die altindischen Epen [Ger.]. Berlin 1973.

6155 Ruben, W[alter]: Indra's fight against Vṛtra in the Mahābhārata [Engl.]. In: Felicitation volume presented to Professor Sripad Krishna Belvalkar ... 1957. – p. 113–126.

Critical comparison of the Indra/Vṛtra story as contained in MBh and Rm. According to the author, it cannot be said »that either of the two Epics has preserved the original text of this legend. ... But it seems from some detail that the position of the *ślokas* in the *Udyoga* might be older than that in Rm, and in the Rm also there are *ślokas* which look like interpolations « The detailed discussion of the story presents also the treatment of Vṛtra as found in BrP, ṚV, YV, TaiSa, ŚBr, AitBr, in the *jātakas*, Bṛhaddevatā, HV and KauṣU; the author's arguments centre mainly around the social implications of the story, i e. the difficult and changing attitudes towards political despotism as mirrored in the Vṛtra character. »As regards the defence of, and at the same time the attack on despotism, in our myth, the main difficulty for the modern historian lies in the problem that despotism was in old times in India and other parts of the world historically necessary for human progress and could not be cursed in a general way«. – Finally, the contribution is furnished with an appendix, containing the *ślokas* common to MBh and Rm (in Roman transliteration) (F)

[quoted passages:] BhG 4,7, BhāgP 6,7ff; MBh 1,67; 1,140; 2,55.13; 5,9ff; 7,190; 8,69 46ff; 12,140; 12,141; 12,223; 12,226, 12,262 6; 12,279; 12,342.28ff; 12,342.44; 15,3.1; Rm 1,24, 7,16; 7,27; 7,31ff, 7,85–86; 7,86 10–17.

6156 Ruben, Walter: Krishna: Konkordanz und Kommentar der Motive seines Heldenlebens [Ger.]. Istanbul: n.p., 1944. – 20, 334 pp., 5 tables [following p. 334] (Istanbuler Schriften, Nr. 17). – Formerly published: Wien: Adolf Holzhausen Nfg., 1941.

Is generally concerned with the reconstruction of the most ancient and original version of the Kṛṣṇa legend »Tells the story of Kṛṣṇa's life, divided into *sargas* and paragraphs, each time with a comment. The volume includes various concordances.« [source:] Rocher, p 109. (AK)

6157 Ruben, Walter: Kṛṣṇa, Paris, and seven similar heroes [Engl.]. In: ABORI 58–59, 1977–1978: Annals of the Bhandarkar Oriental Research Institute: diamond jubilee volume ... 1978. – pp. 291–300.

Based on Stith Thompson's »Motif-index of folk-literature« (6 vols, Helsinki 1932–1936) the author compares analogous motifs in the lives of Kṛṣṇa, Paris, Zeus, Jason, Ajātaśatru, Kyros, Oedipus, Perseus and Christ The motifs that were used in forming the biographies of these »heroes« must have been widespread in the regions between Northern India and Greece; they were important elements of the Indian, Iranian and European cultural heritage. It might be possible that these motifs originated from the ancient Middle Eastern cultures. (SD)

6158 Ruben, W[alter]: The Kṛṣṇacarita in the Harivaṃśa and certain Purāṇas [Engl.]. In: JAOS 61, 1941, pp. 115–127.

Section titles: the sarga of »contents« in HV 317; repetitions in HV; deteriorations in BrP and HV alike; the shortness of the original text; BrP and the Mausalyapar-

6154* RUBEN, WALTER: Die homerischen und die altindischen Epen [Ger.]. Berlin 1973.

6155 RUBEN, W[ALTER]: Indra's fight against Vṛtra in the Mahābhārata [Engl.]. In: Felicitation volume presented to Professor Sripad Krishna Belvalkar ... 1957. – p. 113–126.

Critical comparison of the Indra/Vṛtra story as contained in MBh and Rm. According to the author, it cannot be said »that either of the two Epics has preserved the original text of this legend. ... But it seems from some detail that the position of the *ślokas* in the *Udyoga* might be older than that in Rm, and in the Rm also there are *ślokas* which look like interpolations « The detailed discussion of the story presents also the treatment of Vṛtra as found in BrP, ṚV, YV, TaiSa, ŚBr, AitBr, in the *jātakas*, Bṛhaddevatā, HV and KauṣU; the author's arguments centre mainly around the social implications of the story, i e. the difficult and changing attitudes towards political despotism as mirrored in the Vṛtra character. »As regards the defence of, and at the same time the attack on despotism, in our myth, the main difficulty for the modern historian lies in the problem that despotism was in old times in India and other parts of the world historically necessary for human progress and could not be cursed in a general way«. – Finally, the contribution is furnished with an appendix, containing the *ślokas* common to MBh and Rm (in Roman transliteration) (F)

[quoted passages:] BhG 4,7, BhāgP 6,7ff; MBh 1,67; 1,140; 2,55.13; 5,9ff; 7,190; 8,69 46ff; 12,140; 12,141; 12,223; 12,226, 12,262 6; 12,279; 12,342.28ff; 12,342.44; 15,3.1; Rm 1,24, 7,16; 7,27; 7,31ff, 7,85–86; 7,86 10–17.

6156 RUBEN, WALTER: Krishna: Konkordanz und Kommentar der Motive seines Heldenlebens [Ger.]. Istanbul: n.p., 1944. – 20, 334 pp., 5 tables [following p. 334] (Istanbuler Schriften, Nr. 17). – Formerly published: Wien: Adolf Holzhausen Nfg., 1941.

Is generally concerned with the reconstruction of the most ancient and original version of the Kṛṣṇa legend »Tells the story of Kṛṣṇa's life, divided into *sargas* and paragraphs, each time with a comment. The volume includes various concordances.« [source:] Rocher, p 109. (AK)

6157 RUBEN, WALTER: Kṛṣṇa, Paris, and seven similar heroes [Engl.]. In: ABORI 58–59, 1977–1978: Annals of the Bhandarkar Oriental Research Institute: diamond jubilee volume ... 1978. – pp. 291–300.

Based on Stith Thompson's »Motif-index of folk-literature« (6 vols, Helsinki 1932–1936) the author compares analogous motifs in the lives of Kṛṣṇa, Paris, Zeus, Jason, Ajātaśatru, Kyros, Oedipus, Perseus and Christ The motifs that were used in forming the biographies of these »heroes« must have been widespread in the regions between Northern India and Greece; they were important elements of the Indian, Iranian and European cultural heritage. It might be possible that these motifs originated from the ancient Middle Eastern cultures. (SD)

6158 RUBEN, W[ALTER]: The Kṛṣṇacarita in the Harivaṃśa and certain Purāṇas [Engl.]. In: JAOS 61, 1941, pp. 115–127.

Section titles: the sarga of »contents« in HV 317; repetitions in HV; deteriorations in BrP and HV alike; the shortness of the original text; BrP and the Mausalyapar-

3941* KUNIKE, H Visnu, ein Mondgott [Ger] Leipzig 1916 - (Mythologische Bibliothek 8,8)

3942* KUNJUNNI NAYAR, M The ethics of the Bhagavadgita [Engl] In MadrasR 6, 1900, pp 154-158

3943* KUNJUNNI RAJA, K The Bhagavadgita the problems of the text [Engl] In Gītāsamīkshā 1971 - pp 161-168

3944 KUNZ, AGNES The yoga of conflict [Engl] In The Bhagavad Gita and the Bible 1975 - pp 132-138

Takes her clue from Arjuna's dilemma and searches for solutions of the experience of conflict which are neither philosophical nor moral Man has to rise to the level of the divine offering refuge in overcoming the world (BhG 18 66, and »In the world you have fear, but see I have overcome the World'«) (PS)

[quoted passages] BhG 8 23, 8 26, 18 66

3945 KUPPANNA SASTRY, T S Determination of the date of the Mahābhārata the possibility thereof [Engl] In VishvIJ 14, 1976, pp 48-56

Argues that attempts to fix the date of the MBh war are misguided since although the war is considered »true history« the Epic has been composed at various periods in each of which the astrological ideas then current were inserted into the Epic (JLB)

3946 KUPPUSWAMY, B The concept of work according to the Gitā [Engl] In PBh 69, November 1964, pp 465-469

3947 KUPPUSWAMY, B Quintessence of Yogavasishtha [Engl] Bangalore Satsangha Seva Samithi, 1978 - 4, 174 pp

An introduction to the Yogavāsistharāmāyana (vSt)

3948* [KURMAPURANA, 1875] [Skt] Madras Vartamānatarangini Press, 1875

Text edition of the KūP in Telugu characters [source] Rocher p 184 (AK)

3949 [KURMAPURĀNA, 1886-1890] The Kūrma Purāna a system of Hindu mythology and tradition [Skt] Mukhopādhyāya Nyāyālankāra, Nīlamani [ed] Calcutta Asiatic Society of Bengal, 1890 - 37, 800 pp (BibInd work 106) - Also issued separately as ibid, Fasc 1-2 1886 - Fasc 3-4 1887 - Fasc 5-6 1887-1888 - Fasc 7 1888 - Fasc 8 1889 - Fasc 9 1890 - (BibInd, N S, 559, 589, 602, 618, 642, 655, 687, 699 743)

Edition based on eight mss with readings given as footnotes The preface, after some general remarks on Purānas gives a survey of the contents of KūP (AM)

3950 [KŪRMAPURĀNA, 1890] Kūrmmapurānam krsnadvaipāyana maharsi srī vedavyāsa pranītam Panditavaraśrīyuktapañcānanatarkaratnena sampādi tam Śrīyuktavīrasimhaśāstrinā srīyuktadhīrānandakāvyanidhinā ca pari śodhitam [Skt] Pañcānana Tarkaratna, Virasimha Śāstrī, Dhīrānanda Kāvyanidhi [ed] Kalikātā Vangavāsi *sakabdah* 1812 [A D 1890] - 2, 183 pp

van of MBh, is the text of BrP too short?, BrP is even too long, some other differences between BrP and HV, the relation between the original HV and HV of today, the relation between BrP and ViP, the relation between BVP and BhāgP Refers to HV (Bombay *śaka* 1848, i e A D 1926) AgP, BVP, BrP, BdP, MBh MtP, ViP and VāP (AP)

[quoted passages] [quoted passages not included]

6159 RUBEN, WALTER Die Lehre vom Handeln in der Bhagavadgītā [Ger] In Beitrage zur indischen Philologie und Altertumskunde Walter Schubring zum 70 Geburtstag dargebracht 1951 - pp 170-179

R characterizes the doctrine of action in the BhG and defines the two forms of activity which seem for him to include the idealistic and the materialistic form, he recognizes these generative principles up to Gandhi [source] Renou, Louis [Review] (AP)

[reviews] Renou Louis In OLZ 48 1953 pp 72-75

6160 RUBEN, WALTER The minister Jābāli in Vālmīki's Rāmāyana - the portrait of one of the Indian materialists translated [Engl] Majumdar, Paresh Chandra [tr] In ISPP 6, 1964-1965, pp 443-466 - Translation of Ruben, Walter Der Minister Jābāli [Ger] In Acta Antiqua Academiae Scientiarum Hungaricae 4 1956, pp 35-53

The first part of this article is taken up with a sketch of the events of the Ayodhyākānda up to Bharata s mission to persuade Rāma to return emphasizing from a Marxist standpoint Daśaratha s despotism Then follows a paraphrase with explanatory and evaluative comments of Jābāli s arguments in favour of Rāma s return based on traditional materialist views and Rāma s reply Ruben next summarily rejects Jacobi s doubts about the authenticity of the passage investigates »the structure of the second book« (i e examines how far its plot requires such an episode siding with the version of the S recension as more coherent) and analyses Jābāli s character seeing his materialism as something assumed merely for the occasion (and noting passages in the text consonant with this view) and arguing that »the poet needs him only as a foil so that the idealism of Rāma stands out radiating all the more « (JLB)

6161 RUBEN WALTER Der Minister Jābāli in Vālmīkis Rāmāyana [Ger] In Acta Antiqua Academiae Scientiarum Hungaricae 4, 1956, pp 35-53 - Translation Ruben Walter The minister Jābāli [Engl] In ISPP 6, 1964-1965, pp 443-466

For commentary see English translation (AK)

6162 RUBEN WALTER On the original text of the Krsna Epic [Engl , Skt] In NIA extra series 1, 1939 A volume of Eastern and Indian studies presented to Professor F W Thomas 1939 - pp 188-203

By considering all passages in HV BrP and ViP which have no parallel in the other texts as accretions Ruben reconstructs a recension of the *kaliyadamana* (taming of Kāliya) episode which consists of only 33 stanzas To this HV added »for the most part fuller descriptions of the situations suggested in the text« while BrP and ViP added »usually songs of praise hymns of the god Śrī Krsna« Since BrP has fewer

interpolations than HV Ruben follows BrP instead of HV as regards the wording of the archetype. The versions of PdP, BVP and BhāgP are briefly characterized. The bulk of the article (p. 191-203) consists of the collation of the Skt. text. (PS)

[quoted passages:] BhāgP 10,15.45-10,16; BrP (ASS) 185; BVP 4,19; HV (cr.ed) 55-56; HV (VePr) 2,11-12; PdP 6,272.128-134; ViP (B 1853) 5,7.

6163 RUBEN, W[ALTER]: The Puranic line of heroes [Engl.]. In: JRAS 1941, pp. 247-256 and 337-358.

Re-examination of the *vaṃśa*-passages of Kirfel's *purāṇapañcalakṣaṇa* work. »The main point of this paper is that BrP has borrowed from HV, and that HV really is a supplement to and an imitation of the MBh. It escaped Kirfel that the Ādiparvan of the MBh contains the shorter and older »world's history«, enlarged and copied by HV. This paper is devoted to a comparison of the Sambhavaparvan of the Ādiparvan and the Vaṃśaparvans of HV, BrP, and other Purāṇas. *It follows that the* central part of these Purāṇas is relatively recent. On the other hand HV is rightly called the oldest Purāṇa, BrP ... *is a copy of HV, and* ViP ... *is a younger* version of the original BrP. ... The disposition of the so-called original Purāṇa is said to be specially preserved in the clearest way in ViP, namely the five topics of *sarga, pratisarga, vaṃśa, manvantara, vaṃśānucarita* (Kirfel, XLVI, etc.). Kirfel tried to find these topics in the seven chapters treated above, but he had to confess that such a task is fruitless. He also declined to accept the theory that there ever was an original Purāṇa dealing with the five topics (XLVIII) The question is now settled by the derivation of the Purāṇic *vaṃśa from the MBh. The five topics* are an ideal of later times, but not the germ of the Purāṇas.« (F)

[quoted passages not included]

6164 RUBEN, WALTER: Rāmas Heimflug im Rāmāyaṇa und Raghuvaṃśa [Ger.] In: ZDMG 107, 1957, pp. 575-594.

Compares the story of Rāma's and Sītā's return home in the *puṣpaka* vehicle according to Rm (Bombay 1911) 6,126 and Raghuvaṃśa 13. As the author consults comparatively the Rm editions Lahore 1923-47, Gorresio, Bombay 1888, and Bombay 1911, *the contribution offers also a piece of textual criticism.* The author's conclusion states that Kālidāsa did perhaps use an earlier version of the Rm passages in question that may have come close to the Rm »archetype«. - On the whole, the detailed comparison of the narrative constituents of the Epic and *kāvya* versions shows that Kālidāsa stresses the emotional, so to speak »private« aspects of human relations (Rāma and Sītā), whereas Vālmīki takes pains to display the didactic aspects of the story (Rāma as ideal of kingship). A similar difference can be *shown in the descriptions of nature which are handled more sensuously* in Kālidāsa whereas Vālmīki tends to give them a more »heraldic« air. - According to the author, these differences could be explained by some fundamental changes in Indian society; the present article is intended as a contribution to the history of these changes (F)

[quoted passages:] MBh 5,17.13ff; 12,342.51; 13,100.24; Rm (B 1888) 1,10; 1,31; 1,36.6; 1,44.5; 2,37.4ff; 2,52.80; 2,53.6; 2,54.5ff; 2,55.6-7; 2,55.24; 2,56.16-17; 2,92.12-13; 2,95; 3,5-15; 3,7.13; 3,11.11; 3,52.29; 3,60.11ff; 3,64.15ff; 3,64.39; 4,1.65; 4,27.31ff; 5,1.87; 5,1.89ff, 5,1.118; 5,1.137ff; 5,38.14; 6,17.1ff; 6,21.10ff; 6,115.15; 6,123; Rm (L 1923) 3,82.52-53; 5,99.12.

interpolations than HV Ruben follows BrP instead of HV as regards the wording of the archetype. The versions of PdP, BVP and BhāgP are briefly characterized. The bulk of the article (p. 191–203) consists of the collation of the Skt. text. (PS)

[quoted passages:] BhāgP 10,15.45–10,16; BrP (ASS) 185; BVP 4,19; HV (cr.ed) 55–56; HV (VePr) 2,11–12; PdP 6,272.128–134; ViP (B 1853) 5,7.

6163 RUBEN, W[ALTER]: The Puranic line of heroes [Engl.]. In: JRAS 1941, pp. 247–256 and 337–358.

Re-examination of the *vaṃśa*-passages of Kirfel's *purāṇapañcalakṣaṇa* work. »The main point of this paper is that BrP has borrowed from HV, and that HV really is a supplement to and an imitation of the MBh. It escaped Kirfel that the Ādiparvan of the MBh contains the shorter and older »world's history«, enlarged and copied by HV. This paper is devoted to a comparison of the Sambhavaparvan of the Ādiparvan and the Vaṃśaparvans of HV, BrP, and other Purāṇas. *It follows that the* central part of these Purāṇas is relatively recent. On the other hand HV is rightly called the oldest Purāṇa, BrP ... *is a copy of HV, and* ViP ... *is a younger* version of the original BrP. ... The disposition of the so-called original Purāṇa is said to be specially preserved in the clearest way in ViP, namely the five topics of *sarga, pratisarga, vaṃśa, manvantara, vaṃśānucarita* (Kirfel, XLVI, etc.). Kirfel tried to find these topics in the seven chapters treated above, but he had to confess that such a task is fruitless. He also declined to accept the theory that there ever was an original Purāṇa dealing with the five topics (XLVIII) The question is now settled by the derivation of the Purāṇic *vaṃśa* from the MBh. *The five topics* are an ideal of later times, but not the germ of the Purāṇas.« (F)

[quoted passages not included]

6164 RUBEN, WALTER: Rāmas Heimflug im Rāmāyaṇa und Raghuvaṃśa [Ger.] In: ZDMG 107, 1957, pp. 575–594.

Compares the story of Rāma's and Sītā's return home in the *puspaka* vehicle according to Rm (Bombay 1911) 6,126 and Raghuvaṃśa 13. As the author consults comparatively the Rm editions Lahore 1923–47, Gorresio, Bombay 1888, and Bombay 1911, *the contribution offers also a piece of textual criticism.* The author's conclusion states that Kālidāsa did perhaps use an earlier version of the Rm passages in question that may have come close to the Rm »archetype«. – On the whole, the detailed comparison of the narrative constituents of the Epic and *kāvya* versions shows that Kālidāsa stresses the emotional, so to speak »private« aspects of human relations (Rāma and Sītā), whereas Vālmīki takes pains to display the didactic aspects of the story (Rāma as ideal of kingship). A similar difference can be *shown in the descriptions of nature which are handled more sensuously in* Kālidāsa whereas Vālmīki tends to give them a more »heraldic« air. – According to the author, these differences could be explained by some fundamental changes in Indian society; the present article is intended as a contribution to the history of these changes (F)

[quoted passages:] MBh 5,17.13ff; 12,342 51; 13,100 24; Rm (B 1888) 1,10; 1,31; 1,36 6; 1,44 5; 2,37.4ff; 2,52 80; 2,53 6; 2,54 5ff; 2,55 6–7; 2,55 24; 2,56.16–17; 2,92.12–13; 2,95; 3,5–15; 3,7.13; 3,11.11; 3,52 29; 3,60.11ff; 3,64 15ff; 3,64.39; 4,1.65; 4,27 31ff; 5,1 87; 5,1.89ff, 5,1.118; 5,1.137ff; 5,38.14; 6,17.1ff; 6,21.10ff; 6,115.15; 6,123; Rm (L 1923) 3,82 52–53; 5,99 12.

6165 RUBEN WALTER Schwierigkeiten der Textkritik des Mahābhārata [Ger] In AO 8 1930 pp 240-256

Prompted by the appearance of the first fascicule of MBh 1 in Sukthankar s cr ed Ruben discusses the principles of textual criticism as applied to the MBh and Rm in general and with particular reference to the editorial policies adopted by Sukthankar in that fascicule and by Utgikar in his edition of the Virātaparvan (JLB)

6166 RUBEN W[ALTER] Studien zur Textgeschichte des Rāmāyana [Ger] Stuttgart Kohlhammer 1936 - 17 263 pp (Bonner Orientalistische Studien 19)

A pioneering attempt at a critical reconstruction of the text of selected passages from the Rm Ruben divides the manuscripts into N and S recensions each divided into two NW (A) and NE (B) the text followed by the Amrtakataka commentary (C) and that followed by Rāmānuja (D) He includes extensive remarks about the commentators about the manuscripts used about testimonia about the relative value of the N and S recensions and about the geography of the search party accounts there is also an index of geographical names (JLB)

[quoted passages] HV (C) 12377-12421 12825 12856 MBh (C) 13 3822 3830 Rm (S rec) 1 18 1 40 2 1 2 4 40 43

6167 RUBEN WALTER Über die altindischen Epen [Ger] In Sanskrit and world culture Proceedings of the Fourth World Sanskrit Conference 1986 pp 639-642

6168 RUBEN WALTER Über die Dschungelstamme im Staate Kautalyas [Ger] In IIJ 1 1957 pp 201-228

Includes incidental references to the Ep cs (F)

[quoted passages] MBh 8 69 46ff 9 30 23ff 12 57 17 13 30 Rm 2 50ff 2 100 36

6169• RUBEN WALTER Über die Epik des alten Indiens [Ger] In Teoreticheskiye problemy vostochnykh literatur Moscow 1969 - pp 180 189

6170 RUBEN W[ALTER] Über die ethische Idealgestalt des Rāma [Ger] In Studia indologica Festschrift fur Willibald Kirfel zur Vollendung seines 70 Lebensjahres Spies Otto [ed] Bonn Selbstverlag des Orientalischen Seminars der Universitat Bonn 1955 - 375 pp portrait (Bonner Orientalistische Studien Neue Serie Band 3) pp 277-295

6171 RUBEN WALTER Vālmīki und Kālidāsa [Ger] In JOI 6 1956 1957 pp 223-245

6172 RUBEN WALTER Vier Liebestragodien des Rāmāyana [Ger] In ZDMG 100 1950 pp 287-355

Consists ma nly of a close re narration of four (fundamental) love stories from the Rm 1 the tragedy of Daśaratha s love for Ka keyī 2 Rāma/Sītā and Sugrīva/Tārā 3 Rāvana and Sītā 4 Sītā and Rāma in Ayodhyā - The author cons ders these stories to be the work of an individual author on account of their deep humanity Nevertheless the relics of some old or even archa c folk tales could be recogn zed (rape of a female Hanumat as civil zation hero and so on) Sees a sharp difference in character between these four stories and the love stories of Krsna and of Śiva and

Pārvatī, Buddha's attitude towards women, and Kālidāsa's »sentimental portrayals of human beings« (»sentimentale Menschenschilderung«). These differences would determine the place of the Rm in Indian cultural history. The new approach the Rm makes towards the fashioning of human relationships was the expression of a »new spirit«, i.e. the spirit of the mass of the peasants (»Bauernmassen«) now becoming active in cultural history in opposition to the »inflexible orthodoxy of Brahmins«. In conclusion, the author considers the Rm to be a mirror or expression of class-struggle. (F)

[quoted passages:] Rm (Gorresio) *1,68.14*; *2,1.26*; *2,6.10*; *2,6.24*; *2,6.29*; *2,7.5*; *2,7.8*; 2,7.12; 2,7.23; 2,7.31; 2,8.2; 2,8.11ff; 2,8.18; 2,8.29; 2,8.38-39; 2,9.3; 2,9.12; 2,9.21; 2,9.25ff; 2,9.34-35; 2,10.21-22; 2,11.9; 2,11.22; 2,11.27; 2,15.5; 2,16.2; 2,17.30; 2,17.31; 2,18.3ff; 2,19; 2,25.10; 2,31.9ff; 2,33.22ff; 2,35.10; 2,35.23-24; 2,36.21; 2,37.14; 2,40.1ff; 2,41.7ff; 2,41.27-28; 2,53.7-21; 2,62.24ff; 2,63.2ff; 2,66.58; 2,75.2ff; *2,77.27*; *3,37.1-4*; *3,38.14ff*; *3,39.1-2*; *3,42.54*; *3,44.5*; *3,45.1ff*; *3,49.12*; *3,49.16-17*; 3,52.22ff; 3,53.1; 3,53.24; 3,53.28ff; 3,58.14; 3,60.23; 3,60.27ff; 3,61.4-5; 3,62.33-34; 3,75.71; 4,1.7; 4,1.23-24; 4,2.16; 4,2.20; 4,2.22-23; 4,3.16-17; 4,4.13; 4,5.7; 4,5.9; *4,6.13*; *4,7.11*; *4,8.28*; *4,8.33ff*; *4,8.39*; *4,9.9*; *4,9.23-25*; *4,9.31ff*; *4,9.36ff*; *4,9.88ff*; 4,14.6; 4,15.3ff; 4,15.10; 4,15.14-15; 4,15.31-34; 4,16.14; 4,17.9-15; 4,17.28-29; *4,17.39*, *4,18.8*; *4,19.16-17*; *4,21.9-13*; *4,22.13*; *4,24.12ff*; *4,28.32*; *4,30.9*; *4,31.13*; 4,32.3ff; 4,34.11ff; 4,35.1ff; 4,36.1; 5,7.23; 5,8.4; 5,8.30; 5,8.36ff; 5,9.9-10; 5,13.8-9; 5,13.57; 5,14.28ff; 5,14.36; 5,14.40ff; 5,14.67-68; 5,15.40ff; 5,16.4; 5,16.13ff; 5,16.54; 5,17.20; 5,17.24ff; 5,18.11; 5,18.17ff; 5,20.6, 5,20.13; 5,21.2; 5,22.2; 5,23.2ff; 5,23.34; 5,23.38, 5,24.2; 5,24.11; 5,26.10; 5,28.3; 5,30.1; 5,30.12; 5,30.14; 5,31.35; 5,32.44; *5,33.21-22*; *5,33.31ff*; *5,35.7-8*; *5,35.21-25*; *5,36.3-4*; *5,36.70*; *5,38.10*; *5,41.6ff*; 5,46.18; 5,48.9; 5,49.1ff; 5,63.12; 5,72.20; 5,74.8; 5,75.3; 5,77.6ff; 5,88.6ff; 5,88.24-25; 5,91.6-7; 6,45.21ff; 6,49.35ff, 6,50.3; 6,54.13-14; 6,55.4; 6,95; 6,98.22ff; 6,99.4; 6,100.1; 6,100.4ff; 6,101.1-4; 6,101.10, 6,102.6; 6,103.13ff; 6,104.5.

6173 RUBEN, WALTER: Waldabenteuer des indischen epischen Helden [Ger.]. Berlin: Akademie-Verlag, 1962. – 101 pp. (Deutsche Akademie der Wissenschaften zu Berlin, Vorträge und Schriften, Heft 82).

Expanded version of the author's contribution (»The adventures of Indian Epic heroes ...«) in Our Heritage 8,2, 1960, pp. 65-69. Summarises the stories of the forest-exiles of the heroes in MBh and Rm respectively. Discusses the Kṛṣṇa legends in the HV located in a forest-scenery. (AM)

6174* RUDRA, RITA: Arjuna's dilemma: a problem of identity [Engl.]. In: *Religion* and Society 23, 1976, pp. 99-113.

6175 RUELIUS, HANS: Die indische Proportionslehre und ihr Einfluss auf die Kunst des europäischen Mittelalters und der Renaissance [Ger.]. In: ZDMG 124, 1974, pp. 94-102.

Refers p. 96 to the proportion theory of AgP 44 (concerning the construction of sculptures) and gives in table 1 a drawing of this tenet, indicating all technical terms by means of a schematic figure. (F)

[quoted passages:] AgP 44.

6176* RUKMANI, K.: The different types of marriages described in the Bhāgavata Purāṇa [Engl.]. In: PTAIOC 19, [1957], summaries, p. 67.

Pārvatī, Buddha's attitude towards women, and Kālidāsa's »sentimental portrayals of human beings« (»sentimentale Menschenschilderung«). These differences would determine the place of the Rm in Indian cultural history. The new approach the Rm makes towards the fashioning of human relationships was the expression of a »new spirit«, i.e. the spirit of the mass of the peasants (»Bauernmassen«) now becoming active in cultural history in opposition to the »inflexible orthodoxy of Brahmins«. In conclusion, the author considers the Rm to be a mirror or expression of class-struggle. (F)

[quoted passages:] Rm (Gorresio) *1,68.14*; *2,1.26*; *2,6.10*; *2,6.24*; *2,6.29*; *2,7.5*; *2,7.8*; 2,7.12; 2,7.23; 2,7.31; 2,8.2; 2,8.11ff; 2,8.18; 2,8.29; 2,8.38-39; 2,9.3; 2,9.12; 2,9.21; 2,9.25ff; 2,9.34-35; 2,10.21-22; 2,11.9; 2,11.22; 2,11.27; 2,15.5; 2,16.2; 2,17.30; 2,17.31; 2,18.3ff; 2,19; 2,25.10; 2,31.9ff; 2,33.22ff; 2,35.10; 2,35.23-24; 2,36.21; 2,37.14; 2,40.1ff; 2,41.7ff; 2,41.27-28; 2,53.7-21; 2,62.24ff; 2,63.2ff; 2,66.58; 2,75.2ff; *2,77.27*; *3,37.1-4*; *3,38.14ff*; *3,39.1-2*; *3,42.54*; *3,44.5*; *3,45.1ff*; *3,49.12*; *3,49.16-17*; 3,52.22ff; 3,53.1; 3,53.24; 3,53.28ff; 3,58.14; 3,60.23; 3,60.27ff; 3,61.4-5; 3,62.33-34; 3,75.71; 4,1.7; 4,1.23-24; 4,2.16; 4,2.20; 4,2.22-23; 4,3.16-17; 4,4.13; 4,5.7; 4,5.9; *4,6.13*; *4,7.11*; *4,8.28*; *4,8.33ff*; *4,8.39*; *4,9.9*; *4,9.23-25*; *4,9.31ff*; *4,9.36ff*; *4,9.88ff*; 4,14.6; 4,15.3ff; 4,15.10; 4,15.14-15; 4,15.31-34; 4,16.14; 4,17.9-15; 4,17.28-29; *4,17.39*, *4,18.8*; *4,19.16-17*; *4,21.9-13*; *4,22.13*; *4,24.12ff*; *4,28.32*; *4,30.9*; *4,31.13*; 4,32.3ff; 4,34.11ff; 4,35.1ff; 4,36.1; 5,7.23; 5,8.4; 5,8.30; 5,8.36ff; 5,9.9-10; 5,13.8-9; 5,13.57; 5,14.28ff; 5,14.36; 5,14.40ff; 5,14.67-68; 5,15.40ff; 5,16.4; 5,16.13ff; 5,16.54; 5,17.20; 5,17.24ff; 5,18.11; 5,18.17ff; 5,20.6, 5,20.13; 5,21.2; 5,22.2; 5,23.2ff; 5,23.34; 5,23.38, 5,24.2; 5,24.11; 5,26.10; 5,28.3; 5,30.1; 5,30.12; 5,30.14; 5,31.35; 5,32.44; *5,33.21-22*; *5,33.31ff*; *5,35.7-8*; *5,35.21-25*; *5,36.3-4*; *5,36.70*; *5,38.10*; *5,41.6ff*; 5,46.18; 5,48.9; 5,49.1ff; 5,63.12; 5,72.20; 5,74.8; 5,75.3; 5,77.6ff; 5,88.6ff; 5,88.24-25; 5,91.6-7; 6,45.21ff; 6,49.35ff, 6,50.3; 6,54.13-14; 6,55.4; 6,95; 6,98.22ff; 6,99.4; 6,100.1; 6,100.4ff; 6,101.1-4; 6,101.10, 6,102.6; 6,103.13ff; 6,104.5.

6173 Ruben, Walter: Waldabenteuer des indischen epischen Helden [Ger.]. Berlin: Akademie-Verlag, 1962. – 101 pp. (Deutsche Akademie der Wissenschaften zu Berlin, Vorträge und Schriften, Heft 82).

Expanded version of the author's contribution (»The adventures of Indian Epic heroes ...«) in Our Heritage 8,2, 1960, pp. 65-69. Summarises the stories of the forest-exiles of the heroes in MBh and Rm respectively. Discusses the Kṛṣṇa legends in the HV located in a forest-scenery. (AM)

6174* Rudra, Rita: Arjuna's dilemma: a problem of identity [Engl.]. In: *Religion and Society* 23, 1976, pp. 99-113.

6175 Ruelius, Hans: Die indische Proportionslehre und ihr Einfluss auf die Kunst des europäischen Mittelalters und der Renaissance [Ger.]. In: ZDMG 124, 1974, pp. 94-102.

Refers p. 96 to the proportion theory of AgP 44 (concerning the construction of sculptures) and gives in table 1 a drawing of this tenet, indicating all technical terms by means of a schematic figure. (F)

[quoted passages:] AgP 44.

6176* Rukmani, K.: The different types of marriages described in the Bhāgavata Purāṇa [Engl.]. In: PTAIOC 19, [1957], *summaries*, p. 67.

6177 RUKMANI T S A critical study of the Bhāgavata Purāna (with special reference to bhakti) [Engl] Varanasi Chowkhamba Sanskrit Series Office 1970 - 16, 371 pp (Chowkhamba Sanskrit Studies 77)

In ch 1 authorship and date of the BhāgP are discussed (ca 5th century A D) Ch 2 gives a summary of the contents of the BhāgP In ch 3 the following legends and their different versions are stud ed sacrifice of Daksa Śunahśepa and Paraśurāma Ch 4 explores the *bhakti* concept in the BhāgP and ch 5 its origin and development Ch 6 discusses the spread of Vaisnava *bhakti* in India as accounted in the BhāgP Ch 7 Image worship and images in the BhāgP Ch 8 Some striking social customs described in the BhāgP - In the appendix parallel passages from Vedic literature and BhāgP are collated (AM)

6178 RUKMINI M A Gita conception of Purusottama [Engl] In VK 48 1961-1962 pp 109-110

6179 RUKMINI DEVI Ramayana the world over [Engl] In Triveni 44 2 July September 1975 pp 8-12

As a visitor to the International Rm Festival held in East Java (1974?) the author reports on presentations of Rm versions in Burma Thailand Cambodia Indones a and other countries That the Rm can be found »to be a living tradition in these countries she interprets as being due to India s most glorious background« and »her [India s] spiritual message for the world (AK)

6180 RUPING KLAUS Amrtamanthana und Kūrma avatāra ein Beitrag zur puranischen Mythen- und Religionsgeschichte [Ger] Wiesbaden Otto Harrassowitz 1970 - 7 53 pp (Schriftenreihe des Sudasieninstituts der Universitat Heidelberg)

Adopts Hacker s method in analysing ›anonymous l terature by using the examination of text history for gaining ins ghts into the development of Hindu mythology and religion The present study traces the myth of *amrtamanthana* and Kūrma and shows that the *amrtamanthana* myth can be found originally in a Brahmaitic version and was afterwards adopted by Visnuism and Śivaism The *kurma* seems to be added secondarily and becomes only in the third stage an incarnation of Visnu probably in connection with the Visnuitic adaptation of the Prajāpati Brahman embodiment as Varāha The author interprets the Srstikhanda of PdP as an example of a re brahmization of the *amrtamanthana* myth Several Visnuitic versions (esp ViP) take a special interest in the origination of Śrī Some of the late versions provide interesting examples of the competition of Visnuism and Śivaism [source] Schmithausen L [Review] (F)

[reviews] Schmithausen L[ambert] In WZKS 15 1971 pp 216-217

6181 RUPING KLAUS Zur Emanationslehre im Moksadharma [Ger] In StII 3 1977 pp 3-10

In continuation of the work of Frauwallner and Hacker who established that the Sāmkhya emanation doctrine was developed under the influence of MBh 12,224 and Manu 1 Ruping shows that the key to the problem of the mention at MBh 12,224 41 of seven *purusas* lies in two Vedic texts which are the l terary sources for this emanation doctrine TaiU 2,1 (in which the five elements arise directly from the self and give rise to the *purusa*) and ŚBr 6/1 1 2ff (dealing with seven separate *purusas*

which unite to form one *puruṣa*, the creator Prajāpati). »Furthermore, textual history shows the permanent conflict between theistic and mechanistic cosmogony reflected in the development of these texts and demonstrates the historical reason for the fact, embarrassing from a systematic point of view, that in Sāṃkhya the personal Creator emerges at the end of a purely mechanical evolution « [Quotation from the English summary on p. 10] (JLB)

[quoted passages:] MBh 12,224.

6182* RUSSELL, ROBERT VANE: The tribes and castes of the central provinces of India. Vol. 1–2 [Engl.]. London: Macmillan, 1916.

The author in vol. 2 on pp. 251–270 refers to the term normally used for the performer of Purāṇic recitals, Hindi *bhāṭ*, a generic term. There are different sub-classes, not only in various parts of India, but also locally. [source:] Rocher, p. 57. (AP)

which unite to form one *puruṣa*, the creator Prajāpati). »Furthermore, textual history shows the permanent conflict between theistic and mechanistic cosmogony reflected in the development of these texts and demonstrates the historical reason for the fact, embarrassing from a systematic point of view, that in Sāṃkhya the personal Creator emerges at the end of a purely mechanical evolution « [Quotation from the English summary on p. 10] (JLB)

[quoted passages:] MBh 12,224.

6182* RUSSELL, ROBERT VANE: The tribes and castes of the central provinces of India. Vol. 1–2 [Engl.]. London: Macmillan, 1916.

The author in vol. 2 on pp. 251–270 refers to the term normally used for the performer of Purāṇic recitals, Hindi *bhāṭ*, a generic term. There are different sub-classes, not only in various parts of India, but also locally. [source:] Rocher, p. 57. (AP)